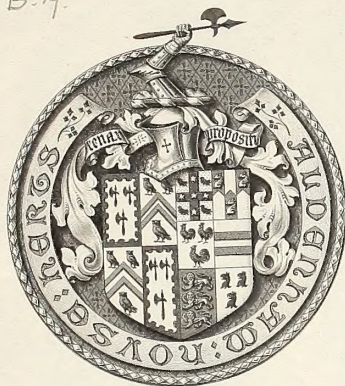






L. B. 7.



SE 1773



John Towneley,  
Esq.








59A/4

Q.402.45



Henry D. Gibbs  
to Simmons 1864  
Bought of Abby E. 1864



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Golden Legend,  
Pentecost W. Baxter, 1483

This is the first edition, it wants only 2 leaves  
at the end.

XX Q. 402.45

Josiah H. Benton Ed.  
Apr. 29, 1841  
H

The copy is in 10 parts, 10  
to 135 at the beginning, since then  
many leaves have been added. It now  
consists of 442 leaves.

Wolfe's copy, wanting one leaf,  
sold for £230 at Sotheby's, July 17/54.



**4** Thus endeth the ymbre tapers



**The Passyon of**

our lord was byt / for  
the sorow that he suf /  
feryd in dyspoynted despi-  
tuons / And of many  
fylthys fructuous /

The sorow was cause of fyve thynges  
The first by cause it was shamefulle /  
for the place of the mount of caluarye  
where as malefactours and cymynel  
persones were put to execution / And  
he was there put to deth right foull /  
the crosse was the torment of thynges /  
And yf the crosse was thenne of sha-  
me and of dyshonour / she is nobl of glo-  
rye and of honour / whereof saynt  
Austyn / *Cur latronum qui erat  
supplacum et* / The crosse whiche was  
the iustice of thynges / is nobl become  
the sygne of glorye in the fortresses or  
frontes of emperours / And yf he had  
such honour at his tyme / what  
dyde he to his seruant / for the shame-  
ful felashyp that he dyde to hym /  
for he was sette with malefactours /  
but the one of them was conuerted /

whiche was called dysmas / lyke as  
it is sayd in the gospel of Mathewe  
And he was on the ryght syde of our  
lord / And that other on the left  
syde was dampned whiche was called  
gysmas / To that one thenne he gave  
the royaume of heuene / and to that  
other helle / whereof saynt Ambro-  
se / *Auctor pietatis in cruce et* / he  
sayth / the auctor of pyte hangyng  
on the crosse dyed of offys of pyte in  
culper exandes / that is to saye /  
The persecucion of thapostles / was  
to his disciples / his body to the reues  
his spyrte to the fader / to the dyspre-  
ne the messages of the weddyng of the  
fourayn espouse / To the theef para-  
dys / To synners helle / And to  
the Crysten penitent he comended the  
crosse / Doo this is the testament that  
Iesu cryste made hangyng in the crosse /  
Secondly the sorow was caused / Inius-  
ty / For none iniquite was founde  
in hym / And pryncypally Inius-  
ty they accused hym of thre thynges /  
The first was / they said / that he de-  
fended to paye the trewage / And for he



## 4 The passion of our lord

said that he was a kyng/ and he sayd  
 hym to be the sone of god/ And  
 agens thys thre accusacions he saye on  
 the good Friday thre exausacions in  
 the persone of Ihesu crist/ Whan the  
 kyngs popule meus/ Where Ihesu crist  
 repuered them of thre benefices that he  
 dyde and gaf to them/ that is to wete  
 to the despueraunce of them fro Egypt  
 the sustentacion and the gouernaunce in  
 deserte/ And the plantacion of the vigne  
 in a bonde propre/ lyke as Iesu  
 crist wold saye/ thou accusst me/  
 by cause that I defende to paye thy tre  
 wage/ And thou oughst more to  
 thanke me of that I haue delueryd the  
 fro the trellbage and fro the scrupule  
 of pharao/ and of Egypte/ Thou  
 accusst me/ that I calle my self kyng  
 and thou oughst better to yelde me  
 thankynges/ of that whiche I gouer  
 ned the in deserte with mete wyalle/  
 Thou accusst me of this that I saye  
 me to be the sone of god/ And thou  
 oughst more to thanke me that I haue  
 chosen the to be in my vygine yerde/ and  
 in a ryght good place/ I haue plantyd  
 them/ The thirde cause is/ by cause he  
 was despyred/ & forsaken of his fren  
 des/ whiche semed a thyng more tol  
 erable to be suffred of his enemyes/  
 than of them whom he helde to be his fre  
 des/ And all the way he suffred deth for  
 his fren des/ and his neyghbours/ that  
 is of the of whos lignage he was born  
 Thys sayd he by the mouth of dauid/  
 Amici mei & proximi etc. My fren  
 des & my neyghbours haue approched  
 agens me and so haue contynued/ wite  
 of said Job capitulo xxx. *Moti mei*  
*quasi alieni recessant a me/* My  
 neyghbours that knelbe me as straun  
 gers haue leste me/ Item he suffred  
 of the to whom he had don moche good  
 lyke as saynt John recordeth Johannis  
 viij/ I haue brought many good thyng  
 ges to you/ & her to saynt bernard  
 O good Ihesu holb swete lyf I haue  
 couerid with men And  
 how grete thynges in the most basoun  
 dant wyse I haue thou graunted to them/  
 With hard & sharpe thynges I haue thou  
 suffred for the hard wordes/ harder se  
 les & bynges/ & most hard tormetres  
 of the crosse/ neuertheless they wende &

yelde to the contrary/ The fourth cause  
 he is for the tendre es of his body/ wite  
 of dauid sayth in figur of hym in the  
 second booke of kynges/ he is lyke as  
 most tendre worne of the word/ wite  
 of said saynt bernard/ O ye Jewes ye be  
 stonys/ but ye smyte a better ston/ wite  
 of wofolnes the solme of pite/ & yel  
 leth the oyle of charite/ and saynt wite  
 rome sayth/ he is delueryd to knyghtes  
 for to be beten/ and their betyngis haue  
 cruelly wounde & torne the most prey  
 ous body in whos breste p goodnes was  
 hydd/ The fyfth cause was by cause the  
 was general for it was ouerall/ that  
 is to saye oueral his body/ & in all the  
 naturall mytys of his body/ And first  
 the sorow was in his eyes/ For he wept  
 tenderly as saynt poull sayth in his epi  
 stle ad hebreos/ whys he ascended on  
 heyght that he myght be ferre heryd/ he  
 cryed strongly/ by cause none shold be  
 caused/ he addyd ther to wepyng that he  
 shold haue compassiō/ & to tendre our her  
 tis/ & he had wepte to for ij tymes also  
 one tyme wite he weped lazare/ & that  
 other tyme wite he approched Iherm he  
 wepte/ the first tyme wite of loue/ wite  
 of is said in p gospel/ he heold he ho  
 ued hym/ The secōde wite of compassiō/  
 wite of Iherm/ But this thirde wepyng  
 tyme wite of sorow/ Secōdly the sorow  
 was in wepyng with his ecies p repes  
 ues & bysones that was said to hym  
 & blasphemys/ Ihu crist in especial had  
 in thynges in whiche he had blasphem  
 es & repues/ for he had right excellēt  
 noblesse/ as to p nature dyuyn/ he was  
 sone of the kyng ppetuell souerayn/  
 and as to the nature humayne he was  
 born of the bygnage ryall/ & as to this  
 he was also kyng of kynges/ & lord of  
 lordes/ he was also souerayne trouthe/  
 For he is the wyge/ the lyf/ and the  
 trouthe/ wite of he said hym self Thy  
 word is trouthe/ The sone of god/ that  
 is the word of god the fader/ he hath  
 also souerayn powter aboue all other/  
 For none may surmount hym/ For all  
 thynges ben made by hym/ & nought  
 is made without hym/ he hath also syn  
 guler bounte/ For ther is none good  
 of hym self/ but god only/  
 And in thys four thynges he/ Ihu  
 crist had opprobres and blasphemys



first as to his noblesse / wherof is sayd  
in saynt mattheu capto viii / Is not this  
the sone of dā symth said? they And the  
kinde thet his moder called marce / Se  
condly as to his polber / wherof is sayd  
also in saynt mattheu / This same casteth  
out the fendes of the bodies in the polber  
of the prynt of deuclis / And in an  
other place of mattheu the xxvii chapitre  
he hath saued other / and he may not sa  
ue hym self / And neuertheless wyth  
his only toys he made his persecutours  
falle down to the erthe / whan he demaū  
ded them in the gardyne whom seche  
ye / They answered / Ihesu of nazareth /  
and whan he said / I am / they fell down  
to the erthe / wherof saith saynt auseryn /  
One only toys without ony darte smote  
a cruel compaignie ful of hate / dreadfull  
by armes down to the ground / and put  
them aback / by the Vertue of the god /  
hede hody in hym / what shal he doo whan  
he shal iuge / hym that hath don so that  
he ought to be iuged what shal he molde  
doo whan he shal regne / that hath don  
this / whan he shold deye / Thirdly he  
suffred obprobres as to the Verite / wher  
fo is sayd in saynt iohā / Thou herest  
wytnes of thy self / and thy wytnesse  
is not true / so how they said hym to  
be a lyar / when it is so that he is wawe  
trouthe / and lye / This Verite & trouthe  
pilate deserued not to knowe ne to vnder  
stonde / For after trouthe he iuged hym  
not / he began his iugement wyth trouthe  
but he perseuered not / For he made his  
questyon sayeng / what is trouthe / but  
he abode not the solucion / ne he was not  
worthy to here it / saynt auseryn saith that  
he abode not the solucion / by cause that  
so sone as he had made the question / It  
cam in his tought that the custome was  
of the Jewes / that one shold be deliuered  
to them at paske / And therefore he ben  
te out anon and abode not the solucion  
The thirde cause is after saynt iohā apso  
some / For the questio was so grete and  
of so grete difficulte / that he had neede  
of longe tyme to aduise and to discusse  
it / And he laboured for the deliquetaun  
ce of Ihu Cryste / And therefore he issued  
out anon / Neuertheless it is rede in  
the gospel of nicodemus that Ihesu criste  
answered / Veritas de celo est / And pi  
late saide in erthe is no trouthe / & Ihesu

sayd to hym / How may he trouthe in erthe  
whiche in erthe is iuged of the that he  
ue polber in erthe / Fourthly he suffred  
blasphemye as to his bounte and goodnes  
/ For they said that he was a man  
synnar and deceyuor in his wordes Iue  
vii / he hath moeuyd the comyn peple  
wyth his doctrine in begynnyng from ga  
lyle hether / And hath broken the comā  
demens of the laibe / for he kept not  
the sabbat day / Iohannis nono /  
Thirde the sorowe was in smellynge of  
thodure & fylthe / For he myght smell  
grete stencis on the mount of caluarpe /  
where as were the bodies of dede men  
fynklyng wherof is sayd in scolasticā hys  
toria / that Caluarpe is the bone of the  
hede all here / And by cause that many  
were there byhedded / and many skulles  
of dedes were there spartled all ope /  
they said that it was the place of caluar  
pe / Fourthly the sorowe in tastynge /  
wherof he cryed / Sicio / I am a thurstie  
ther was gyuen to hym vynaygre med  
led wyth myrr and galle / to wene  
that he shold the sonner deye and the le  
pars myght the sonner departe / and go  
thens / For it is sayd by vynaygre men  
deye moche soone / And wyth this also  
they gaf to hym myrr / For to haue the  
more payne for the hyrnesse of the myrr  
re and of the galle / wherof saith saynt  
Auseryn / his purete was fulfilled with  
vynaygre in stede of wyne / his swete  
ness was galle / thynnocent is sette for gre  
te / and the lye deyth for deth / Fifthly  
the sorowe was in wylchynge / for in all  
the parties of his body / he was wylched  
and wounded / for the plante of his  
foot / Into the type of his hedy was no  
ne hole place / And how he suffred so  
wylbe in all his naturel wytes / saynt Bar  
nard tellet / that saith / The hedy that  
made angelis to tremble is perced and  
pricked wyth the qualite of sharpe thorn  
nes / the dysage whiche was most sapre of  
all other membres / is folowed by spyte  
and hure wyth the thornes of p ielles /  
The eyen more thynnyng than the sonne  
ben extynt in the deth / The eeres here not  
the sounge of thangelis / but thassaures  
of the synners / The mouth that tecteth  
and enseigneth thangelis is made dys  
he vynaygre & galle / The feet of whome  
the scappes ben wylchipped / ben attached



## The passion of our lord

With nayles to the crosse / The handes  
that fourmed the heuenes ben scratched  
vnto the crosse and naylled with nayles  
The body is leten / The syde is pierced  
with a spere / And what may more be  
sayd / ther abode nothyng sauf the sun &  
gule for to praye for the synners / And  
for to recomende his moder to his disci-  
ples / Secondly his passyon was despised  
of mockeries and derisions of the Je-  
wes / Fore fourtyn times he was mocked  
First at the hous of anne / where he recey-  
ued spytynges / Suffrages and byndse-  
lynges of the Ielbes / wherof saynt bernard  
sayth Rycht swete and good Ihesu / thy  
desprouis bylage / whiche angelis desyre  
to see the Ielbes / wyth theyr spytynges  
ges haue despylled / wyth theyr handes  
haue smeten wyth a beyl for torn they  
haue couerd / ne they haue not spared  
to hurte it with bytter woundes / Se-  
condly he was mocked in the hous of  
herode / whiche reputed hym for a fool  
and alpendy fro his wyte / by cause he  
myght haue of hym none answer / And  
by derpyon he was clad with a whyte  
besture wherof sayth saynt bernard / Tu-  
es homo et / he saith thus Thou art  
a man and hast a chapelet of skow-  
res / And I am god / and haue a cha-  
pelet of thornes / Thou hast gloues on  
thy handes / And I haue the nayles  
spred in myn handes / Thou daunfest in  
whyte bestures And I god am mocked  
And byspended / and in the helms of  
herode had receyued a whyte besture /  
Thou daunfest and playest with thy feet  
And I with my feet haue laboured in  
gret payne / Thou byttest by thyn armes  
in ioye / And I haue scratched them in  
gret repreef / Thou scratchest out thyn ar-  
mes a crosse in awoyng and gladnes /  
And I scratche myn in the crosse in gret  
opprobrye and bylonye / Thou hast thy  
syde & thy breste open in signe of dayn  
glorye And I haue myne opened with  
a spere / Nevertheless retorne to me / and  
I shall receyue the / But why and wher-  
fore Ihesus in the tyme of his passyon to  
fore herod / pilate / and the Ielbes was  
thus scyllle and spack not / ther ben thre  
reasons and causes / The first was by  
cause they were not worthy to here his  
answer / The seconde was by cause eue  
synned by spekyng / and Ihesus wold

make satisfaccion by beynge stille / & not  
spekyng / The thirde is by cause that all  
that euer he answered / they peruerter  
it / Thirde Ihesus was mocked in the  
hous of pylate / For they clad hym with  
a rede mantel / And in his hand they  
toke hym a reed / And sette vpon his  
hede a crowne of thornes / And kno-  
led on their knees to fore hym sayenge  
hail kyng of Ielbes / This crowne was  
of Iones of the see / And he hold  
e saye that the blood sprang out of his he-  
de / wherof sayth saynt bernard / Caput  
illud diuinum et / The hede precious &  
dymne was pierced with thornes vnto  
the brayne / of the soule / Ther ben thre  
opponys in what place principally the  
soule hath her place / or in the herte / for  
the scripture saith / Out of the herte come  
the euyl thoughtes / Or in the blode / by  
cause the scripture saith / the soule of eue-  
rych is in the blode / or in the hede / by  
cause the angelis sayth / whan he encl-  
neth his hede / he rended his spyrte / and  
this treble opponon it semeth that the Je-  
wes had knolben / For whan they wold  
make the soule yssue out of the body /  
they sought it in the hede whan they thre-  
wed the thornes to þe brayne / They sought  
in the blood / whan they opened his day-  
nes in the feet and handes / And they  
sought it in the herte / whan they pierced  
his syde / Mynt these thre illusions / on  
gode frday to fore the crosse is stelled /  
we make thre adoracions in sayng /  
Agios / Otheos / pschros et in honou-  
ryng hym thre tymes / lyke as he was  
for so mocked & scorned on the crosse  
fourthly he was scorned on the crosse  
The prynces of þe prestes with thow-  
men & maistres of the lawe clerkes and  
doctours sayd to hym / ys he the kyng of  
Irahel late hym descende fro þe crosse noli  
to thende that we bylene in hym / wherof  
sayth saynt bernard / In that Ihesu shew-  
de the more grette vertue of patience / he co-  
manded humylyte / he accomplisshyd obe-  
dyence / he performed charite / And in  
signe of these iiii vertues / the iiii corners  
of the crosse ben adourned with precious  
gemmys / & stones / And in the most  
aparaunt place is charite / And on the  
right syde is obedyence / And on þe left  
side is patience / And byneth is humy-  
lyte the Rote of all vertues / And alle



these thinges that Iesu Chypte suffered saynt  
Bernard gadereth toggydre sayeng/ I shal  
saynt he as long as I shal lyue remembre  
the labours that he hady in prechyng /  
of those traungles that he hady in gooyng  
fro one place to a nother by lande / and  
fro cyte to cyte / Of his lya bynges in  
prayng / of his temptacions in fastyng  
of his lyeperinges and tere in haupng to  
passion / of the alwaytynges on hym in  
spekyng / in assaeyng hym & temptyng  
And at laste / of the bynges / of the  
spyttynges of the moquerres / of the ob  
probres / And of the nayles /  
Therof his passion was proufftable &  
fructuous the whiche may be proufftable  
in thre maners / That is to wete in re  
mission of synne / In yfetes of grace /  
And in demonstracion of glorie / And  
thies these thinges ben felid in the tytle  
of the crosse / The first is ihesus / The se  
cond nazarene / And the thirde re iu  
deorum / For there shal we all be kyn  
ges / of the prouffyt spekyth saynt Au  
sbyn sayeng / Our lord ihesu cryst hath  
put alway the synnes passed / present &  
to come / the synnes passed in pardonyng  
them / the present in withdrallyng  
men from them / them to come in ge  
uyng grace to eschele the synnes / yet  
the same doctour saith thus / we ought  
to preyse / to thanke / to loue / and to  
honoure hym / For by the deth of our sa  
vour and redemer we ben brought to  
lyf / fro corrupcion / to incorrupcion / from  
eygyle vnto our contee / fro lyeppng to  
ioye we ben called agayn / And how  
wel the maner of our redemption was  
proufftable / it appereth by 3 reasons /  
that is to wete / by cause it was right  
acceptable tappese god / right helpyng  
to saue vs / right effectuel / to dralle to  
hym thumayne signage / Ryght wyse  
to fyght agens the enemy of humayne ly  
nage / And to reconcyle vs to god / for  
Afar this that saynt Anselme saith /  
Ther is nothyng more sharp ne more  
stronge that a mā may suffre by his pro  
pre wyll / without it be of god / than  
to suffre deth with his owne propre will  
for thounour of god / ne noman may let  
ter yue to god to his honour / than gy  
ue hym self to deth for hym / And this  
is that thapostle saith ad ephsios iii /  
Our lord hath gyuen hym self in to

oblation and sacrefyce for us in to the  
odour of sweteuesse to god the fader /  
And how he was sacrefyd / that was  
in vs appeayng god / Seynt Austyn  
in the boke of the Trynity saith thus /  
What thyng may be more graciously &  
playantly receyved / than the flesche of  
our sacrefyse / whiche was made the pre  
cious body of our preest / Therfor in  
thynges ought to be considere / in all sa  
crefise / First hym to whom is offred /  
that whiche is offred / hym that offreth  
And hym for whom the offryng is of  
frede he hym self is the moyn of bothe  
tybo / that is to sape god and man / he  
was hym self that dyde offer / And he  
was hym self / that was offred / And  
the same doctour saith yet of this sac  
ryse / how we be to god reconcyled / ihu  
crist is the preest / And the sacrefyse /  
he is god and also he is the temple / he  
is the preest by whome we be reconcyled  
god to whom we ben reconcyled / And  
the temple in whom we be recocyled / The  
sacrefyse of whom we ben reconcyled / &  
saynt Austyn saith / consideryng them  
despyse this reconciliacion / And sette  
nought therby / he saith in the persone of  
ihu crist in re preyng the / whan thou  
were enemy to my fader I haue recon  
cyld the / whan thou were ferre / I brought  
the agayn / whan thou were taken / I  
cam for to redeme the / whan emonge  
many montaynes and the forestes thou  
were out of the waye I sought / the / to thende  
that of the vylues ne of the euyl bestes  
thou were not eten ne all to torn / I ga  
dred the / And bare the in myn armes  
and delpyerd the to my fader / I labour  
ed / I sweete / I put myn hede agens  
the thornes / scratchyd myn hondes vnto  
the nayles / opened my syde to the spee  
re / haue shedde my blood / And haue  
gyue ouer my soule and lyf for to Joy  
ne the to me / And thou hast departed  
thy self fro me / Secondly ihesu crist  
was right covenante and newfayre for  
to saue vs and to hele and cure vs of  
our maladye and sekeneffe / for by cau  
se of the tyme and of the place / And  
of the maner of the tyme as it apperith  
For Adam was made and synned in  
moneth of marche / and on the fryday  
whiche is the 3j day of the weke / and  
therfor god in the moneth of marche /

## C The passion of our lord

E on the fpydage wolde suffice deth / And  
 at mydday whiche is the vii hour / Se-  
 cody for the place of his passyon / þ  
 whiche myght be considerd in thre ma-  
 ners / for one place / epyther it is comyn  
 or especyal / or singuler / The place comyn  
 where he suffred / was the hende of pro-  
 myssyon / The place especyall the mount  
 of caluarie / The place singuler the crof-  
 se / In the place comyn the first man  
 was there fourmed / that was in a felde  
 aboute or nygh damas / where it is saide  
 in a place specyall he was there herpede  
 for ryght in the place where ihesu cryst  
 suffred deth / it is saide that adam was  
 buryed / hoib wel that this is not aut-  
 tique / For saynt ihewme saith þ adam  
 was buryed in ebron / And also in the  
 booke of josue is breton the viii chapi-  
 tre / In a place singuler he was deceyved  
 it is to lerte in þe not in this on whi-  
 che he suffred deth / but in an other / tre  
 thyrde he was right couenable by au-  
 se of the aryng / the whiche by manere  
 was semblable to the preuatiacion / by  
 lyk and contrarie / For thus as saith  
 saynt Austyn in the booke de doctrina  
 cristiana / By a woman he was decey-  
 ued / And by a woman he was born a  
 man / And the man deliuered the men /  
 one mortal / deliuered the mortall / and  
 the deth by his deth / And saynt ambro-  
 se saith / Adam was of the tre a Virgi-  
 ne / ihesu cryst was born of the Virgine  
 Adam was made to thymage of god /  
 ihesus was thymage of god / by a wo-  
 man folwe was shelde / by a woman  
 wysedom was born / Adam was naked  
 ihesu cryst naked / The deth cam by the  
 tre / the lyk by the crosse / Adam in de-  
 sert / And ihesus in desert / but by the  
 contrarie / For after saynt gregory  
 Adam synned by pryde / by disobedience  
 and by ghouynge / For he conceyved the  
 bynes of god / for the serpent saide to  
 thym / ye shal be semblable to god / he  
 brake the comandement of god / and /  
 despayd and conceyved the swetnes of the  
 frut by gloutonny / And by cause the  
 maner of the sauour ought to be by the  
 contrarie / therefore this manere was right  
 couenable by the humyliacion / by the  
 sulffelyng and affliction / or of the dy-  
 urne volente / And herof sayth thap-  
 of the ad philipenses / humiliauit seipsum

thyrde ihesus was ryght profytable to de-  
 awo hym the humayne signage / for  
 one of þ world his freypp saued might  
 neuer haue dralven mankynde to his lo-  
 ue And hoib he dralveth us to his lo-  
 ue / saynt bernard saith / Aboue all  
 thyng o goody ihesu gyue me grace to lo-  
 ue the And by this thyng he dwell vs  
 most to his loue / That is the chalys  
 goody lord that thou hast dronke / whiche  
 was the berke of our redemption This  
 chalys is thy passed whiche lightly may  
 appropre our lord to the / this is that  
 dralveth most playfantly oure deuocion  
 and justly reseyt it / and fonneste strep-  
 neth and most vehemently taketh our  
 affection / And where thou lamentest  
 and there as thou despoylest the of thy  
 rayes naturall / there syneth most thy  
 pyte / there is most clere thy charite /  
 And there habundeth most thy grace / a  
 hoib also we ought to retorne to the affe-  
 cion of hym / saynt poull saith ad roma-  
 nos viii / he spawth not his oiden sone /  
 but for vs alle / he deliuered hym /  
 wherof saynt bernard saith / who is he  
 that is not tauysshid to hope of affayre  
 or / whiche taketh none hede to the disposi-  
 cion of his body / he hath his hede encl-  
 ned to be byssed / the armes stretchid  
 sembrance vs / his hondes perced to gy-  
 ue to vs / The syde open to loue vs / The  
 feet fixed with nayles for to abyde  
 with vs / And the body stretchid all  
 for to geue to vs / Fourthly he was  
 right wyse and right wel aduysed for  
 to fyght agens the enemy of thumayne  
 lygnage / job xxx / His wysedom  
 hath smeten the proude man / And  
 afar / may ye not take the fende wyth  
 an hoke / ihesu cryst hath hydd the hoke  
 of hys dyspwynt Under the mete of our  
 humaynte / and the fende wolde take  
 the mete of the flesse / and was taken  
 wyth the hooke of the godhede / Of this  
 wyse takynng sayth saynt Austyn Our  
 redemptour is comen / and the deuyer  
 is raynyquysshed / And what dyde our  
 redemptour / he leyd out his sayte to our  
 deuyour and aduersayre / he hath sette  
 forth his crosse / And within he hath set  
 a his mete / that is his blood / For he  
 wolde shewe his blood / not as a detour  
 And therefore he departed fro þ detours  
 And this deth here thapostle calleth



Enuoye / or oblygacion / the which  
 Ihu cryste bare and cōfouchyd it to the  
 crosse / Of wh<sup>ch</sup> saynt Aysyn saith /  
 Eue toke of the ree synne by forluyng  
 by shure / and wrote an oblygacion / the  
 leyde it for pledge / And the shure is  
 augmentor and greiue vnto alle the re-  
 menant of the agnace / Thenne  
 wile Eue of the fende synne / whā apense  
 the comandement she consented to hym /  
 she wrote thobbligacion / whā she put  
 hir hande to the tree apense the deffoe of  
 god / she deluyered pledge / whā she  
 made Adam to consent to the synne /  
 And thus thasure greiue / and augmen-  
 tid vnto the remayne of alle the agnace  
 Apense them that wete nothyng of this  
 redempciō / Sepnt bernard saith in the p-  
 son of Ihu cryste / My peple saith Ihu what  
 myght I haue don for the þ I haue not do  
 to the / What cause is ther that ye serue  
 sonner the deuyll our aduersary than me  
 For he hath not created ne hath nouris-  
 shyd you / But this semeth a tytel thyng  
 to them that be ful of ingratitude / I ha-  
 ue redeemed you / and not he / and for  
 what prys / not with gold / ne siluer /  
 ne of the sonne / ne of the mone / ne  
 with ony of the angellis / But with my  
 propre blood / And after / Considere  
 yf of right for so many benefices ye  
 ought to chese to haue my compagne /  
 And yf ye will alle leue me / atte lest  
 come wyth me for to wyne a peny a  
 day And by cause they deluyered Ihu  
 cryste to deth / that is to wete Judas for  
 auarice / the ielues for enuye / And pyla-  
 te for drede / And therfore it is to see  
 what payne was deluyered to them of  
 god for this synne / But of the payne  
 and of the birth of Judas / thou shalt  
 fynde in the legende of saynt matthe /  
 Of the payne and ruine of the ielues in  
 the legende of saynt James the lasse /  
 And of the payne of pylate and his  
 byrthe thou shalt fynde in one apocryfum  
 wher as it is said in this manere /  
 Ther was a kyng callyd tytus whycher  
 knelbe carnelly a mayde called pilam /  
 whiche was daughter of a myllar named  
 atus / And of this daughter he engen-  
 dour a sone / she toke her name / and  
 the name of her fader whiche was callid  
 Atus / and composed thus of their na-  
 mes one name to her sone / and named

hym pilatus / And whā he was  
 thre yere old / she sente hym to the kyng  
 And the kyng had a sone of the quene  
 whiche semed to be of the age of pylate /  
 And this two sones whā they were  
 of age of discrecion / ofte they fought  
 to gyde and with the slyng they playd  
 oft / And the kynges sone also whiche  
 was legypme / was more noble /  
 And in all feates he knelbe more / and  
 more was sette by by cause of his birth  
 And pylate sepyng this / was moued  
 of enuye and wrath / and pryncely slawe  
 his brother / the whiche thyng the kyng  
 herd / saye / and was moche angry /  
 And demaunded of his counsill what  
 he myght doo and make of this trespass  
 and homycide / The whiche all with  
 one voyce / said that he was worthy to  
 suffer deth / And the kyng wold  
 not double the payne and pynacion /  
 but by cause he ought to the romayns per-  
 ly a tribute / he sente hym in hostage to  
 the Romayns / as well for to be quyte  
 of the deth of his sone / and that he shold  
 not be conscrayned to put hym to deth /  
 as wel as for to be quyte of the tribute  
 that he ought to Rome /  
 In this tyme was at Rome one of the  
 sones of the kyng of fraunce / whiche  
 also was sente for treibage / And  
 whā pylate saile hym / he anon accom-  
 panyed with hym / And saide that  
 he was pressyd to fore hym for the wytte  
 and for the maners that were in hym /  
 pylate selbe hym also /  
 And whā the Romayns emaced what  
 shold he doon in this matier / They ans-  
 werd that he whiche had slayn his bro-  
 ther And csteunglyd hym that was  
 in hostage / yf he mygt lye shold he yet  
 moche prouffitable to the comyn wele  
 And shold daunte the neckes of the that  
 were cruel and wood / And thenne sayd  
 the Romaynes / that syth he was worthy  
 to dye / he shold be sente in to any ple of  
 the fe named pontius / to them that wyll  
 suffre no iuge ouer them / to tend that  
 his thyckednes may overcome and iuge  
 them / or ellys that he suffre of hem lyke  
 as he hath deseruyd /  
 Thenne was pylate sente to these cruel  
 peple a wyld / whiche tofore had slayne  
 their iuge / And it was tolde  
 hym to what peple he was sente /

## 4 The passion of our lord

and that he shold consider how his lye  
was hanging / And in grete Jeopardy  
he wente conspyring his lye / &  
thought to kepe it / dyde so moche what  
by menaces and promesses of torment  
as by yestes / that he subdued them alle  
and put them in subjection / And by  
cause he had victorie of this cruel people  
he was named of this yle of pontus  
pounce pilate / And whan herode herde  
his Iniquities and his fraudes / he had  
grete Joye therof / And by cause he was  
lyched by hym self / he wold haue lye  
ked with hym / And sente for hym by  
messengers and by promysse of yestes  
if he cam to hym / And gaf hym the polier  
vpon the Royame of Judee & Iherusalem  
& whan he had assailed & gadred to gyde  
moche moneye / he wente to come with  
out knowynge of herode / & offred right  
grete sommes of moneye to thempour  
for to gete to hym self that whiche herode  
so helde / And so he gate it / And for  
this cause herode & pilate were enemyes  
vnto the tyme of the passio of Ihesu cryst  
whom pilate sente to herode / Another  
cause of enemye is assigned in scolastic  
a historia / Ther was one that sayd  
hym self to be god / and had deceyved  
many of galylee / and brought the pe  
ple in to garizim / where he had said  
that he wold goo vp to heuen / And pi  
late cam vpon them / And whan he hath  
knowleche of the dede / he slewe hym &  
all his peple by cause he doubted that he  
wold haue deceyved them of Judee  
And therfore were they enemyes to gy  
de / For herode reigned in galylee  
And whan pilate had deceyved Ihesu  
cryst to the Ielbes for to be crucyged  
bedoubted thempour / that he shold be  
reposed of that whiche he had judged  
an innocent / And sente a frende of his  
for requise hym / and in this whyle Ty  
berius thempour fylm to a greuous ma  
ladye / And it was told to hym  
that there was one in Iherusalem that cu  
red all maner maladies / And he  
knew not that pilate and the Ielbes  
had slayn hym / he said to Volusien  
whiche was secrete with hym /  
Go in to the parties ouer see / And  
saye to pilate that he sende to me the  
lecter or mapere in medecyne / for to hele  
me of my maladye / And whan he was

come to pylate / And had said his mes  
sage / pylate was moche abasshed / and  
demaunded ynnaymes of pylate / with  
in whiche tyme Volusien sente an old  
woman namede Veronica / whiche had be  
fampyer and deuoute with Ihesu Cryst  
he demaunded of her / where he might fynde  
hym that he sought / She thenne reuer  
and sayd / Alas lord god / my lord  
my god was he / that ye age fore / whom  
pilate dampned to deth / and whom the  
Ielbes deluyerd to pylate for enuye / &  
comaunded that he shold be crucyged  
Thenne he complayned hym sorowfully  
& sayd / I am sorow by cause he may not acco  
plyssh that / whiche my lord thempour  
hath charged me / To whos wronger said  
my lord and my maister whan he wente  
prechyng / I absente me ofte from hym  
I dyde so paynte his ymage / For to ha  
ue allway with me his presence / by  
cause that the figure of his ymage shold  
gryue me somme solace / And thus as  
I haue a synner keuerchief in my bosome  
oure lord mette me / and demaunded why  
ther I wente / and whan I had told  
hym whither I wente and the cause / he  
demaunded my keuerchief / And anone  
he emprynted his face and figyured it  
therin / And yf thy lord had beholde  
the figure of Ihesu Cryst deuoutly / he  
shold be anon guarished and heled  
And Volusien agayn is ther netter gold  
ne silder that this figure may be bought  
with / She answered nay / but wronge  
of corage / deuoute / and of grete affec  
cion / I shal goo with the / and shal be  
it to thempour for to see it / and after  
I shal retorne better agayn / Thenne wen  
te Volusien with Veronica to Rome / and  
said to thempour / Ihesus of nazareth  
whom thou hast longe desired / pylate &  
the Ielbes by enuye and with wronge  
haue put to deth / and haue hanged hym  
on the crosse / and a mactone a wyrdolbe  
is come with me / whiche bringeth thy  
mage of Ihesu / the whiche yf thou  
goodly herke and deuoutly wylt beholde  
& haue therein contemplacion / thou shalt  
anone be hole / And whan thempour  
had herd this / he dyde anone make re  
dy the waye with clothes of sylke  
& made thymage of Ihesu to be brought to  
foze hym / And anone as he had sen  
it & worshyped it / he was all guarished



and hoolle / Thenne he comaunded that  
pylate shold be taken and brought to  
Rome / And when the emperor herd  
that pylate was come to Rome / he was  
muche broth and enflamed agens  
 hym / And had that he shold be brought  
 to for ym / Pylate ware all day the  
 garment of our lord which was with-  
 out seem / wher with he was cladyd whā  
 he cam to fore the emperor / And assone  
 as the emperor salu hym / all his breath  
 was goon / & the yre out of his herte /  
 he coude not saye an euyl word to hym  
 & in his absence he was fore cruel to  
 ward hym / & in his presence he was  
 all day swete & debonaire to hym / & gaf  
 hym lycence and departed / And anon  
 as he was departed / he was as angry  
 & as fore moored / as he was to fore /  
 and more by cause he had not sheld  
 to hym his fureur / Thene he made hym  
 to be called agayn / & sware he shold be  
 ded / And anone as he salde hym hys  
 cruelte was all goode / wherof was grette  
 mervaylle / noli was ther one by hym  
 spyracion of god / or at the persuation  
 of som crysten man / caused the emperor  
 to despoyle hym of that cot / and anon  
 as he had put it of / The emperor had  
 in his herte as grette yre and fureur as  
 he had to fore / wherof the emperor mer-  
 uaylled of this cot / And it was  
 tol to hym that it was the cot of ihu  
 Thene the emperor made pylate to be  
 sette in prysen / tyl he had counsell  
 what he shold doo with hym / And sen-  
 tence was gyven that he shold dye a  
 vylayn deeth / And when pylate herd  
 the sentence / he toke a knyfe and slewe  
 hym self / And when the emperor herd  
 how he was ded / he said certaynly he  
 is ded of a right vylaynouse deeth and  
 folde / For hys olde propre hand hath  
 not spared hym / Thenne his body was  
 taken and bounden to a mylle stone &  
 was caste in the ryuer of tyber for to be  
 sonken in to the bottom / And the yll  
 sprytes in thayer began to moue grette  
 tempestes & mervayllous walwes in the  
 water & horryble thondre and lyght  
 nyng / wherof the peple was sore aferd  
 & in grette doubt / And therfor the Ro-  
 maynes drewe out the body / & derpi-  
 on sente it to dyane / & caste it in to the  
 ryuer named Fosne / Diane is as moche

to saye as helle which is said jehenna  
 For thenne it was a curst place and  
 so ther is his body in the place of male-  
 diction / And the euyl sprytes ben as  
 wel there as in other places / And ma-  
 de such tempestes as they dyd before /  
 in so moche y they of that place myght  
 not suffre it / And therfor they toke the  
 vessel / wherin the body was & sente it  
 for to lerge it in the terror of the cyte  
 of losane / The which also were tempest-  
 ed / as the other / And it was taken  
 thens and throlben in to a depe pytte  
 alle enuyronned with montaynes / In  
 which place / after the relacion of som-  
 me / ben seen illusions / and machyna-  
 cions of fendes ben seen growbe and to  
 pple / And whether to is this storye callyd  
 ymagynary dede / They that haue dede  
 this lette them saye and beleue as it  
 shal please them / Neuertheles in scolas-  
 tic hystoria / is dede that pylate was  
 accused afore the emperor Tiberius / by  
 cause he dyde put to deeth by violence  
 the that were innocent by his myght  
 And that maulgre the zelues he sette  
 ymages of paynens in the temple /  
 And that the moneye put in coranum  
 he toke and dyde with all his prouffyt  
 and was pryncyde in his vylage that  
 he made in his holtes / alleyes and con-  
 duptes for water to renne in / And  
 for thys thynges he was sente to lyon  
 in egypte for to depe emōge the people of  
 whome he was born / And thys  
 may be wel supposed that this storye  
 be trewe / For to fore was the edicte  
 gyven that he shold be put in egypte to  
 lyons / And that he was egypte  
 er bolusen returned to the emperor /  
 But when the emperor herd how he  
 made our lord ihesu to deye / he ma-  
 de hym sw hys egypte to come to Rome /  
 Eusebe and Bede in theire cronycles  
 say not that he was enprysoned & put  
 in egypte / But by cause that he fell in  
 many mysfayres / by despayre he slewe  
 hym self with his olde hand /

**Thus endeth the Passiō**

## ¶ Here beginneth the Resurrection

**H**ere to fore we haue  
made mention of occupacion  
of thumayne bygnage which  
durith fwo Septuagesime dn̄  
to Ester / here after we shal make  
menacon of the tyme of reconsiliacon /

whiche dureth fwo Ester into the tyme  
of whitsontide / lyke as holy church  
hath ordeyned /



**T**he Resurrection of  
our lordz ihesu xpe was  
the thirde day after his  
deth / And of this bles-  
syd resurrection / seuen  
thynges ben to be consy-  
derid / First of the tyme that he was  
in the sepulchre / that he thre dayes and  
thre nyghtes he was in the sepulchre /  
And the thirde day he awoos Secondly  
wherfore he awoos not anon whan he  
was deed / but arode into the thirde  
day / Thirde / how he awoos / fourth /  
why / wherfor his resurrection taried not  
untill the generall resurrection / fiftly  
wherfore he awoos / sixtly how oft  
mes he appered in his resurrection /  
And the seuenth / how the holy faders  
whiche were enclosed in a party of hel-  
le he deliuered / what he dyde et / As  
to the first point / it ought to be knowen  
that ihus was in the sepulchre in dayes  
& in nyghtes / But after saint austyn  
the first day is taken by synodoche / that  
is / the last part of the day is taken

The secod day is take all hool / the thir-  
de is taken after the first part of the  
day / thus ther be in dayes / & every day  
hath his nyght goyng byfore / & after  
kede the orde of þ dayes was chaunged  
& þ cours ordeyned / for byfore / þ dayes  
went byfore / & the nyghtes folowed /  
after the tyme of the passyō / that orde  
was chaunged / for the nyghtes god by-  
fore & this is by mysterie / For mā first  
ouerthelwe in the day / & fell in to the  
nyght of synne / And by the passyon &  
resurrection of ihu xpe he ca again fro  
the nyght of synne into þ day of grace  
As touchyng the secod consideracon / it  
ought to be knowen / þ it is accordyng  
to reison that and after his deth he ouht  
not to aryse / but ought to abyde into þ  
thirde day / & that for þ reason / the first  
for the signyfycacion / to that / that the  
lyght of his deth shold cure our double  
deth / & therfore .j. day hool & ij nyghtes  
he lay in þ sepulchre / that by the day we  
vnderstande the light of his deth / & by  
the ij nyghtes our double deth / and this



reason assigneth the glose vpon saynt luc  
luc viresimo / vpon this tyme / Oportet  
lat pprisum pati ecclesia /  
The second for certayn plication / For  
right so as in the mouth of thevne or of  
there is the luytnes esabyllyssyde / right  
so in thre dayes is proued all dede and  
saynt veritable / And so thende to proue  
that his deith was veritable he wolde lye  
therin thre dayes / The thirde / for to shew  
the his puissaunce / For yf he had  
arisen anon / it shold seme that he had  
not suche myght / for to gyue his lye as  
he had to wyle hym / And this reason  
toucheth thapostle ad Corintheos v.  
Therefore is ther first made menas of his  
deith / by he as his deith was verily shew  
wed / so his very resurrection is shewed  
and declared / Fourthly for to shew  
the restauration / And this rea-  
son assigneth petrus tuenensis /  
Jesu xpyt wolde be thre dayes in his se-  
pulcre / in figure in lenceter doynge / that  
is to wete to restore them that ben falle /  
to repayre them that ben in therse / And  
to redeme them that were in helle /  
The fyrste for the representynge of treble  
estate of ryghtful men / And this  
reason assigneth seynt gregorye vpon eze-  
chiel sayenge / The sixth day of the weke  
Jhesus suffred deith / The saterday he laye  
in the sepulcre / The sondaye he arose /  
The present lye is yet to be the sixth day  
for in anguisshe and sorowes he ben  
tormented / The saterday also is that  
we rest be in our sepulcre / For after the  
deith we shal fynde the rest for our soule /  
The sonday is the egypt day / that day  
we shal be free of the deith and of all so-  
rowe in body and in soule in glorie /  
Thenne the sixth day is to be forwite / the  
seuenth wite / and the egypte glorie /  
As to the thirde consideracio hold he awos  
it appiereth verily that he awos myghty  
ly / For by his propre myght he awos  
Johannis nono / Potestatem habeo et /  
I haue said I haue polber to deliuer my  
soule / and I haue polber to resume it  
agayn / that is to saye / to reye whan I  
will / And to reye agayn whan I  
will / Secondly he awos joyously /  
For he wike alwaye all myserge all in-  
fyrmyte and all seruicid / wherof he saith  
in the goospell of John / Johannis xvij  
he said whan I shal arise agayn I shal

auaunce me and goo to fore you in  
galylee / wher ye shall see me free and  
deliuered / Galylee is as much to saye  
as transmygracion / that is to saye de-  
yng / Jhesu xpyt thenne whan he awos  
lente to for be / For he lende fro my-  
serge to glorie / and fro corrupcion to in-  
corrupcion / wherof saynt lyeon the pope  
saith / After the passion of Jhesu xpyt  
the bondes of deith broken / he was trans-  
ported from infirmyte to beith / fro mor-  
talite to perpetuite / and fro bylonnye to  
glorie / Thirdly he wos prouffly-  
tably / for he caried wylth hym his propre  
wherof saith jeremye the iij chapitre /  
Ascendit leo de cubili et / The lyeon is  
resen out of his kenne / Jhesus ascended  
on hye vpon the crosse / And the  
roboure of the peple enhaunsed hym self  
Jhesu xpyt toled helle wher in was thu-  
mayne bygnage / As he had said /  
Cum exaltatus fuero et / Whan I shal  
ascende on hye I shal dralbe to me alle  
myne / of whom helle hath holden and  
kept the soules / whiche were enclosed in  
darknes and the bodies in sepulcre /  
Fourthly he awos merueylously / For  
he awos without openyng of the sepulcre  
whiche abode fast closed / For lyke as he  
pssued out of his mothers hely / And to  
his disciples the doores closed and sytte  
so he pssued out of his sepulcre / wherof  
is wete in scolastica historia / of a monke  
of saynt laurence without the walles /  
in the pere of thynarnacion of our lord  
M. j. c. xj / whiche meruayled of a gyf-  
de / with whiche he was gyft / that with-  
out vndoyng or openyng / it was cast to  
for hym / wherof whan he saide it he mer-  
ueyled / and he herd a voye in thayer  
sayenge / Eue may Jhesu xpyt pssue out  
of his sepulcre / et the sepulcre all clos  
pytly he awos treibly / For he awos  
in his propre body / And by fyre ma-  
ners he shewed that he was verily xpyt  
first by the Angele whiche cryed not /  
Secondly by many and oftymes apper-  
yng / Thirdly by etyng openly / and  
by no art fantastryke / Fourthly by polpa-  
ce of his very body / Fifthly by osenci-  
o of his woundes / by whiche he shewed that  
it was the propre body / in whiche he had  
verily suffred deith /  
Sixthly by his presence in compnye  
in to the holdes the gates shyt / whan he

## The Resurrection of our lord

entred sodanly / and Indisibly / by whiche  
he se himselfe that his body was gloryfyed /  
Seuenthly he aroos Iuniorally / For  
he shal neuer after dye / Johis vii / epus  
resurgens et / And seynt denys in an  
epistle that he made to demophilus saith  
that Ihu cryste after his assencion sayd to  
an holy man named Carpo / I am alle  
redy yet to suffre for to saue man / by  
whiche it semeth that yf it were nede that  
yet he were redy to suffre deeth as it is  
conteyned in the same epistle / This holy  
man Carpo wolde to seynt denys / that a  
paynem pruered a Crysten man and  
brought hym out of the faith / And this  
Carpo toke suche anger therfore in hys  
hert / that he was seke / and this Carpo  
was of so grete holynes that as ofte as  
he song masse / an heuently vision appe-  
red to hym / But when he shold praye  
for the conuersion of them to the dayly he  
prayd god / that both they myght be  
scent in a tyme / And on a tyme  
me abought mydnyght he made this pra-  
yer vnto god / And sodanly the hous in  
whiche he was in / was deuicid in two  
partes / And a right grete fornyasse  
appiered there / And he looked vp and  
beholde the heuen and saw it open / Ihu  
Cryste whiche was empyrionned byth a  
grete multitude of angelles / and be-  
side the fournares thise two men were tven /  
slyng for grete drede that they had / the  
whiche men were hyten of serpentes that  
ysued out of the fournares / whiche dreid  
them by force in to the fournys / e also  
of other men they were preuened and  
bykonnyed / And this holy man Carpo  
in beholding them had grete delyste and  
toke pleyssaunce in theyr pugnacion in  
suche wise / that he leste the vision of heuē  
and sette not ther by / but was angry  
that they fyll not sodenly in to the fournys  
/ and thence as he looked vp in to  
heuen / he sawe the vision that he had to  
fore seyn / And Ihus Cryste whiche had  
pite of thise two men / aroos vp out of  
his toone / e cam vnto them with a grete  
multitude of angelles / And put forth  
his hand / and deliuered them / And Ihesu  
said to Carpo / synge me ston tens forth  
for I am redy to suffre for to saue man / This  
ensample receyeth seynt denys / As to  
the fourth article / wherfore he abode  
not vntill the generall resurrection / These

reasons ben assignedy / The first for  
the dignite of his body / For he was  
depyed and cam fro the deyte / And  
therfore it was no reison that his body  
shold so longe lye in the tthe / wherof  
dauid saith / Non dabis sanctum tuum  
videre corruptionem / Thou shalt not suf-  
fer thy holy body see corruption /  
The secōd reason is for the stedfastnes of  
the faith / For yf he had not thence ar-  
sen / the faith had perissedy / men wolde  
not haue beleued that he had be very god  
And that appereth wel for in his passio  
sauf our lady / alle lost faith / But when  
they had knowlede of his resurrection /  
they reuoued it agayn as saith seynt poule  
Si opus sit non surregent / Dana est fi-  
des nostra / yf Ihesu Cryste had not ry-  
sen / our faith had be dayn or none /  
The thirde cause / for the exemplar of our  
resurrection / Ther shold be but selve / that  
shold beleue the resurrection to come / yf  
Ihesu Cryste had not rylen / And this  
is our exsample and our hope /  
And therfore saien the apostles / Ihesu  
Creste is arysen / And we shal aryse /  
For his resurrection is cause of oures /  
wherof saith saynt gregorye / Our lord by  
exsample hath shewed that he promysed in  
reward / as that he shold knowe hym  
to haue rylen / Thus in our self we  
shold haue hope of the reward of his re-  
surrection / And we ought to knowe  
that Ihesu Cryste wolde not prolonge his  
resurrection / aboue thre dayes to thence  
that despayned shold not be in the world  
As to the fiftthe Article it is wherfore  
he aroos / he aroos for four thynges  
moche prouysable to vs / For his  
resurrection made the iustificacion of our  
synnes / he enseyntt newe lyf of maners  
he engendred the hope of reward / and  
ordenyeth the resurrection of all / Of  
the first saith saynt poule ad Romanos /  
Ihesu Cryste dyed for our synnes / and  
aroos for to iustefie vs / Of the se-  
cunde / lyke as Ihesu Cryste aroos by the  
glorye of the fader / whiche is a newe glo-  
rious lyfe / So ought we in spirituell  
lyf toke newe maners / Of the thirde  
By his grete mercy god hath ryfedy vs  
in hope of lyfe by the resurrection of Ihesu  
Creste / Of the fourth it is saide to  
vs in scripture / Ihesu Cryste arose fro  
deyth / For by man / is deyth come to men /



And by man / that is Ihesu Cryste /  
the lye is come to may / Thus ten they þ  
first of dede me / Adam of the that dede /  
Ihu cryste of the that ten a lyue by his  
resurrection / And thus it appiereth that  
u cryste had iij propertes in his re-  
urrection / The first is that our re-  
surrection is differet / Into the last resur-  
rection / And Ihesu cryste aroos the thirde  
day / As saith the glose vpon this psal /  
me Ad Desperum demorabitur fletus et  
At euen songetyme shal be wepyng /  
And on the morn gladnes and ioye /  
The glose saith that the resurrection of Ihe-  
su Cryste is cause sufficient of þ resurrection  
of soules in this present tyme / And  
of the bodyes in tyme to come /  
The seconde properte is that the rye by  
hym / And he aroos by hym self / wherof  
saith saynt ambrose / how myght he seke  
hewe to rye his body / whiche reysed other  
The thirde properte is that he become  
dusse or asshe / And his body myght  
not be turned in to asshe / The iij  
properte is that his resurrection is cause  
sacramental of our resurrection / As  
touchyng the sige article / hou oft he  
appiered the day of his resurrection / he  
appiered fyue tymes / First to marie  
Magdalene / mara Ultimo / After his  
resurrection he appiered first to marie mag-  
dalene / whiche is fygure of penitentes  
And for fyue reasons he appiered to her  
First for she loued hym most ardantly /  
by cause she loued so moche god / forpase  
and pardonned her many synnes /  
Secondly for to shewe that he deye for  
synners / Mathei iij / Non tem vocare et  
I am not for to calle rightfule men but  
synners to penance / Thirde for  
to versyfe his word / Mathei xxi / Ame  
dico quia meretricis et / To the ppo-  
crites and phariseys he sayd / that co-  
myn whymen and the publicā shold goo  
to fore them to the kyngdome of heuen /  
Fourthly for by cause / that lyke as a  
woman was messenger of deith / so a  
woman shold be messenger of lye / after  
the glose / Fyftely lyke as synne  
hathounded / so shold grace more hathounde  
lyke as thappostle saith ad romanos .v.  
The seconde tyme he appiered to the three  
maries whiche returned from the monument  
whan he said to theym aue / god gre-  
te you / And thenne they approched hym

And helde his feet / And that is the  
figure of humble prayers / to whome our  
lord appiered / as wel for the reason of  
the nature / as for the reason of thaffectio  
for they helde his feet / whiche sygne /  
sygneth thaffection of the herte / Thirde  
he appiered to saynt pieter / but whan ne  
in what place / it is not knowen / but  
yf it were by auenture / whan he returned  
fro the monument by þ saynt iohā /  
for it myght wel be / that saynt pieter in  
somme place turned fro saynt iohā / wher  
he god appiered to hym / or by auentu-  
re whan he was allone in the monument  
lyke as it is sayd in scolastica historia  
or parauenture in a Caue or a fosse /  
for it is redde in thistorpes / whan he  
ranged and forsoke our lord / that he  
fledde in to a Caue / where as the mon-  
tayne is / whiche is called the montayne  
of the corque / or ellis after that it is  
said that he wepte thre dayes continuell  
ly after that he had ranged god / And  
thre Ihesus appiered to hym / and com-  
forted hym sayeng / Pieter were the  
heru of oledyence / to whome our lord  
shelbeth hym / Fourthly he appiered to  
his disciples / whiche went to Emaus  
whiche is as moche to saye / as desir of cō-  
seyl / and signefyeth / to dyspyte the poure  
membres of Ihesu cryste and to helpe them  
as it is said in the gospell / Soo and  
selle all that thou hast / And geue it to  
poure people / Fyftely he appiered  
to his disciples / whiche were to gydre  
in a place closed / and this signefieth  
religvous men that ten in the world /  
with the gates of theyr wyntres closed /  
Thys fyue apparicions weren the day  
of his resurrection / And thys fy-  
ue representeth the preest in his masse  
whan he turneth hym fyue tymes to the  
pople / but the thirde turnyng is in spe-  
ce / whiche signifieth apparicion made to  
saynt pieter whiche is not knowen where  
it was made ne in what place /  
Sixthly he appiered the eight days to  
his disciples / whan saynt thomas was  
there / whiche had sayd / that he wolde  
not beleue it / til that he had seen the  
woundes / the nayles / and that he  
had put his hande in his syde /  
The seuenth tyme he appiered to his dis-  
ciples fesshyng / Iohis vltio / And that  
signifieth prechers / whiche be fyfthers

## The Resurrection of our lord

of men. The viij tyme he appered to his  
disciple in the mount Thabor / Mathei  
Blasio / And that signifieth them that  
ben contemplatyf / For in the said hylle  
was our lord transfigured / The viij tyme  
he appered to vij disciples where they  
sate at a table / Where as he reuened  
their incredulite and hardnes of herte /  
By which he vnderstode the synnars  
in the vij nombre of transgressyon sette /  
Whome our lord by his mercy somtyme  
visiteth / The tenth tyme he appered to  
to his disciples in the mount of olyuete  
by which is signefied the that ben ful  
of mercy / and that loue compassion /  
to whom our lord apperith / which is  
fader of mercy and of pyte / for this pla-  
ce he ascended vp in to heuen / Ther ben  
thre other maner of apparitions of which  
is made mencion / which were made the  
day of the resurrection / but they be not  
had in the trete of the gospel / The first  
was that he appered to saynt James the  
lasse / which is named James alpher  
of which thou shalt fynde in his legende  
The seconde that he appered / was to Jo-  
seph / as it is red in the gospell of My-  
chodeme / For whan the Ielwes had her-  
ed that Joseph had demanded the body of  
Ihesus of pylate / And that he had put  
it in his monument / They were angry  
and had indignacion on hym / And  
toke hym and put hym in a secret place  
where diligently they closed hym and  
kepte hym / and woody haue slayn hym  
after their sabbat day / And Ihesus the  
nyght of his resurrection entred in to  
he holbe where he was in / and ouer-  
lyft vp the iij corners of the holbe / and  
bpyed & clenid his visage & kysed  
hym / And without brekyng of any be-  
he or seale he brought hym in to his hous  
in Arimathye / The thirde is / after that  
it is hyleued / he appered vnto his mo-  
dermarke / the glorouse Virgyne / and  
now be it / that the holy euangelystes  
spelle nothyng herof / the chirche of Rome  
approueth it / For the same day is ma-  
de station at our lady the maiour / And  
yf we shold not hyleue by cause theu-  
delges make no menas therof / it shold  
solowe that after his resurrection he ap-  
pered not to her / but that ought not to be  
hyleued / that suche a sone shold not le-  
ue his moder without vyspyng / and

doe to her so bytyl honour / And perau-  
ture the euangelystes speke no worde of  
her / by cause it appertyneth not to them  
but to sette wytnes of the resurrection /  
And the Virgyne marie ought not to  
be sette in for no wytnes /

For yf the wordes of straunge wy-  
were reputed for lesynges / moche  
more shold the moder be / by cause of  
the loue that she had to hym that was her  
sone / And though the euangelistes ha-  
ue not wryten it / yet they knelbe wel  
for certayn / that it is right / that first  
he shold enhaunce and comforte her that  
had most payne and sorowe for his deith  
And that witneseth saynt ambrose in  
the thirde booke of Virgynes / Coidit ma-  
ria ee / Marie saibe the resurrection /  
and she hyleued it passyngly / Marie  
magdalene saibe it / and yet she doubted  
it / Of the seuenth / how Ihesus crist  
drelbe the holy fadres out of helle / and  
what he made there / The euangeliste tel-  
leth not clerly / Neuertheles saynt Au-  
styn in a sermon / and Richodenus in  
his gospell selbe it somwhat / and saynt  
Austyn saith / A none as Ihesu Crist had  
rendred by spirite the soule y was bynd  
to his godhed / was quyk and lyuynge  
in the depnes of helle descended / And  
whan he was at the deppest of the darkenes  
lyke as a Fobler spynnyng and terrible  
to the tianis of helle / They helde hym  
and began to demaunde and enquire /  
who is he that is so strange / so terrible  
so clere and so spynnyng / The world  
which is to be subget / sente to be ne-  
uer such one deed / ne he sente to be ne-  
uer such yfates in to helle / who is he  
thenne that is so constant / that is en-  
tered in to the ferthest ende of our parties  
and he doubteth not only our tormentes  
but yet he hath vnbounde them / of their  
bondes / whom he helde and kepte /  
And they that were wonte to waylle &  
wepe vnder our tormentes assaplle be nold  
by theyr helthe / And nold not only they  
fere be but nold threten and manace be  
And they sayd to their pryue what pry-  
ue art thou / all thy gladnesse is past  
shed / and all thy joyes ben conuerted  
in to weppynge / whan thou kengest hym  
in the crosse / thou kneldest not what do-  
mage thou sholdest suffice in helle / After  
this cruel wordes of them of helle / Atte



commandement of our lord / all the hee /  
 kes / alle the lures / and / shynge  
 ben broken and / faulshed / And loo  
 the peple of sayntes that come kneylng  
 to fore hym in aweng with pyous boys  
 sayeng / Our redempor thou art comen  
 for to redeme the worlde / We haue aby  
 den the every day / thou art descended  
 in to helle for vs / And leue vs not /  
 but that we be with / whan thou shalt  
 retorne to thy brethern / lord / swete god /  
 helpe that thou hast despoiled helle /  
 And bynde the autour of deeth with his  
 bondes / rendre to the worlde noll glad  
 nes / And quench the paynes / And  
 for thy pye bynde the caryse fro scui  
 ture / whyles thou art here / and affoyl  
 le the synnars whan thou descende in to  
 helle them of thy partye / this saith saynt  
 Austyn / And it is wode in the gospell  
 of nichodemus / that Caius and len  
 aus sones of old symeon arose with Ihe  
 su Crist / And they were aduird and  
 sborn of anne / of Cayphas / of Nichode  
 of joseph e of gamahel that they shold  
 take and save what Ihesus dyde in helle  
 And they refered and sayde / whan we  
 were with our faders in the place of ob  
 scure and darknes / suddenly it was al  
 so lycht and clere as the colour of the  
 sonne lyke purple gold and lycht ryall  
 whiche enlumined alle thabitation vpon  
 vs / And anon Adam the fader of the  
 mayne bygnage bega to enioye sayenge  
 This lycht is the lycht of the creatur  
 of the lycht sempeternel / whiche promy  
 sio to sende to vs hys lycht perpetuell /  
 And ysaye cryed / This is the lycht of  
 god / the fader / lyke as I seide byyng  
 in therthe / the peple that were in derk  
 nes salbe a grete lycht / Thenne cam  
 our fader symeon / And in joyenge  
 sayde / glorysye ye our lord / For I re  
 ceuyed Crist a chyld born in the worlde  
 in to myn bondes in the temple / And  
 I was consteyned by the holy goost to  
 saye / Nunc dicant oculi mei saluta  
 re tui / I haue noll seen with myn eyen  
 thyng helth whiche byngeth and hath ma  
 de it redy to fore the face of all thy peple  
 After come one whiche semed to be an  
 heremyte / And whan he demaunded  
 hym what he was / he answered that he  
 was john that baptised Crist / and he  
 that am goon to fore hym / for to make

redy his waye / And helde hym with  
 my synge / whan I saide / Ecce agnus  
 dei / and am descended for to helpe to  
 you that he cometh sone to visyte you /  
 Thenne saide seth / whan I am to the ga  
 te of paradys for to praye our lord to sen  
 de me hys angelle / And that he wolde  
 gyue to me of the okle of mercy for  
 tenoynte / body of adam my fader whiche  
 was seke / The angel mychel appered to  
 me and saide / labour not in prayenge  
 by wepyng for the okle of the tre of  
 mercy / For by no waye thou mayst ge  
 te it / tyl that thousand and v. c. yeres  
 ben accompyshed / And whan the  
 patriarches and the prophetes herd this  
 they enioyed and demened grete fesse /  
 Thenne Sathan prynde and demener of  
 deeth saide to helle / make you redy to re  
 ceyue Ihesu whiche glorysfeth hym self to  
 saye / I am the sone of god / and he is  
 man that dreed the deeth for he saide my  
 soule is sorowful vnto the deeth / And  
 many that I haue made lame and croked  
 he hath heled / and made them goo  
 right / Thenne answered helle and saide /  
 yf thou art myghty and so grete as thou  
 saist / who is this man Ihesu that thou  
 dreedest not / and is aduersarye to thy  
 puiffaunce / yf he saith that he dreed the  
 deeth / he wyll take the / And Ihesu  
 shal be to the / perpetuelly as longe as /  
 worlde shal dure / e Sathan answered  
 I haue tempted and haue moeued the  
 peple agens hym / I haue made redy the  
 spere / I haue medled the dynagge and  
 the galle to gydre / and haue made redy  
 the tre of the crosse / and anone he shal  
 dye / to thende that I may bynge hym  
 hyther / Thenne helle answered / is  
 not this he that reped lazare / whom I  
 wrynged / And Sathan saide / that sa  
 me is he treldy / And helle saide to Sa  
 than / I contur the by my vertue and by  
 thyne / that thou bynge hym not hyther  
 whan I herde the myght of his worde e  
 his commandement I trembled for fear / I  
 myght not kepe lazare / but he escaped  
 fro me / And lyke an angelle he sparn  
 ge on hys and departed fro vs / And  
 thus as they spoken / ther cam a boys  
 lyke a thondre / whiche sayde / Auollite  
 et Take alway your gates ye princes  
 And lyfte ye vp the pates per durable /  
 and the kynge of glorie shal entre in

## 4 The Resurrection of our lord

At this Tyme the deuylis my thyder  
 and sytte fast the gates with barres of  
 yron / And then said dauid haue not  
 I prophesied this that I see / Whan I  
 said / Confiteantur domino quia contri-  
 uit portas ereas &c / is not this he that  
 hath broken the pates of helles of stronge  
 mater / and hath broken the barres / &  
 thene after cam a grete boye whiche said  
 agayn Attollite &c / And whan he  
 saide that he had cryed thynges thus /  
 and knele hym not / thenne he saide /  
 who is this kynge of glorie / to whom  
 dauid answered / this is our lord stronge  
 and myghty in bataylle / whiche is kyn-  
 ge of glorie / Thenne cam in the kynge  
 of glorie / And enlumyned the derknes  
 and put forth his right hand and toke  
 the right honde of Adam and said / peas  
 to the / And to all thy sonnes that ben  
 iuste / and thenne our lord departed  
 fro helles / and all the sayntes foloweth  
 hym / And our lord holdyng the hode of  
 Adam deliuered hym to mychel the archan-  
 gele / and brought them in to paradys  
 Thenne cam also honourable men and  
 auncient and they demaunded them and  
 saide / who be ye that lyth so haue not  
 be yet dede / and in body and in soule ye  
 be sette in paradys / One of them spak  
 and answered / I am Enoch whiche am  
 hyther translated / And this is he  
 whiche by the will of god is comen he  
 & ther in a chariot enflamed of fyre / yet  
 haue we not tasted the deeth / But we be  
 kept vnto the comyng of Antecrist for  
 to fyght with hym / & of hym we shal be  
 slayn / And after thre dayes and an  
 half we shal be receyued in the chylde  
 in thayer / And thus as they spak / ther  
 was another þeare vpon his sholdres  
 the tre of the crosse / the whiche whan he  
 was demaunded what he was he saide / I  
 am a theef and was crucified with Iesu  
 and I beleued on hym that he was þe  
 creatour of the world / And I prayed  
 hym sayyng / lord haue mynde on me /  
 whan thou shalt come in to thy Royame  
 And he saide to me / this day thou shalt  
 be with me in paradys / and gaf to me  
 this signe of the crosse / and saide to me  
 here this / and goo forth to paradys /  
 and of the angele that is keper of para-  
 dys will not suffre the to entre / shalbe  
 to hym this signe of the crosse / and saide /

that Iesu crys whiche is crucified sente  
 the thyder / And anon as I had saide þe  
 he had me saide / The angele opened the  
 gate to me / and sette me in the right  
 syde of paradys / And whan Carinus &  
 lenaus had recounted thies thynges here  
 Anon they were transfigured / and we  
 re nomore seen / And herof speketh gre-  
 gory Nicias And saynt Austyn / Lyke  
 as is founden in somme bookes / A non  
 as Iesu crys descended in to helles / þe myght  
 began to wege clere / And anon the wor-  
 ter black and horrible / emong them in  
 splene began to murmur sayyng / who  
 is he / that is so terrible / and of clere-  
 nes so shynnyng / Our maister receyued  
 neuer none such in to helles / ne þe world  
 cast neuer none such in to our cauene /  
 This is an assayler / and not dettour /  
 a brekar and deswyper / And no synner  
 but a despoiler / we se hym a iuge /  
 but no byseker / he come for to fyght / &  
 not to be ouercomen / A castor out and  
 not here dwellar //

## Thus endeth the Resurrection

Here begynue the letanyes  
 the more and the lasse /

**T**he letanyes ben don  
 thynges in the yere / The first be  
 don on saynt markes day and  
 that is called the more letan-  
 yne / And the second be don on the thre  
 dayes before thascencion day / and is  
 called the lasse letanye / and letanye  
 is as moche to saye as supplicaao or pra-  
 yer / The first letanye is namede after  
 maners / First it is called the more le-  
 tanye / Secondly the proccession of vii  
 ordres / Thirdly the black crosse /  
 Thenne this letanye is said the more / for  
 thre reasons / The first reason is for hym  
 that instituted it / that was saynt grego-  
 ry the pope / and that was at Rome /  
 whiche is lady and feede of the world /  
 by cause that the body of the pynte of  
 thapostles is there and the holy see /  
 And also for the reason of the cause wher  
 fore it was instituted / and that was  
 for a right grete and greuous maladye  
 for as the Romayns had in the lenth



lqued; sobrelly and; in contynence / and; after at ester had; receyved; the;re sau; / our; After they disordred; them in etyng in dynkynge / in playes and; in lecherie And; therfore our lord; was meuyd; ayens; them / and; sente to them a grette pestelence / whiche was called; the botche of inpeympe; / and; that was auell; e sodayne / and; caused; peple to dye in go yng by the waye / in playenge / in beynge atte; table / and; in spekyng; one with another; so;erly they deyed; / In this maner somtyme; fnesyng; they deyed; / so that; whā ony persone was herd; fnesyng; anone they that were by; said; to hym / god; helpe you / Or Cryst helpe; and; yet endurith; the custome And; also whā he fneseth; or gapeth; he maketh; to fore his face the signe of the crosse and; bleffith; hym / And; yet endurith; this custome / And; hold; that pestelence begā it is found; in the lyf of saynt gregorye / Secondly this letanye is said; proceffion of; seven ordres / by cause that whā they were made / seynt gregorye ordeyned; them by vii; ordynances / For in the first ordre was all; the clergy; / in the second were the monkes and; religyous men / In the thirde were alle the nonnes / In the fourth alle the children / In the fyfthe all; the laye peple / In the sixthe alle the wyde; / wdes And; in the vii; alle they þ; were married; / But by cause that nolbe; we may not; fulfyll; in nombre of persone; / we ought to fulfyll; it in nōbre of letanyes For it ought to be said; vii; tymes / or the proceffion be left / Thirde; this letanye is said; the black; crosse / For thenne in signe of pestelence / of the pyng; and; of penaunce / they cladde; them with; black; clothes / And; parauenture; for that same cause / they couerd; the crosse and; the aulers; with; blessed; hayres / And; thus we shold; take on; vs; clothyng of penaunce Ther is; an other letanye / whiche is called; the lasse letanye / the whiche is made the thre dayes to fore; thascion; / And; this Instituted; seynt Mamertyn; bisschop of; Epāne in the tyme of thempour; lpon whiche regned; the yere of our lord; in E lviij; / to fore the institution of the first; / And; is said; the letanye the lasse / the rogacions and; proceffions / For it is The lasse letanye to the differēce of the first; by cause that this lasse letanye was

instituted; of a lasse whiche was a sum; ple bisschop / in a lasse place / and; for lasse maladye / And; the cause of the institution was this; For thenne at Epāne were grete erthe quauers / of whiche fyl; doug; many chirches and; many houses / and; ther; was herde grete; solbours and; grete clamours by; nyght / And; thenne happed; a terrible thyng; on ester day; / For fyre descended; fro; heuen that; brente the kynges palays / yet happed; more mer; uelous; thyng; / For lyke as the fendes had; entred; in to the hogges; right so by the suffraunce of god; for the synnes of the peple / the fendes entred; in to; bulwers and; other wyde; festes / whiche euerych; doubted; / and; they went; not only by the wayes ne by the felwes / but also by the cytees; wmmen openly / And; deuoure; den the children; e; olde men and; wyemen And; whā the bisschop; faile that euery day; happed; suche; sorowful aduentures / he comāded; and; ordeyned; / that the peple shold; faste thre dayes / And; he instituted the letanyes / and; thenne the tribulaciō; cāssed; / And; fro; than forth on the chir; che hath ordeyned; e; confirmed; that this letanye shold; be kept and; obserued; ouer all / It is said; also; rogacions / For thenne we praye and; demaunde the suffrages of alle the sayntes / and; we thus haue good; cause for to kepe this ordnā; ce / and; faste in thise dayes / And; for many reasons it is instituted / First; by cause it appeareth the bataylles / that comynly; begynne in prymtemp; / Secondly by cause that the fuytes whiche be; thēne and;re / that god; will mulc; pte / Thirde; by cause that euery man shold; mortefye in hym self the moeynges of hys; flesh / whiche in that tyme boyle / Fourth; by cause þ; euerych; dispose hym self to receyue the holy goest / For by fastynges / by orysons / and; by deuocion; is one more able and; more; dorthy / But also other reasōs; assigneth; maister willelm; danere / by cause that whā; ihu; cryst; wolde; ascende into heuen / he sayde / Al; the ye ouerly and; ye; stat; haue / And; we may the more; faithfully; demaunde; wllm; we haue the promyse of god; / Secondly by cause þ; holy; chyrche; fasteth e; prayeth; that; she haue but; lytel; fleshe; that is to make the body; lene by; abstynence / and; to geat; wynges by; prayer

## 4 The Letanges

For prayer is the bynge of the soule / by which she fleeth to heuē / to thence that she may folowe Ihu cryste ascēdyng vp to fore vs to helpe vs the waye / And knowe ye that the soule that ha / boundeth in plenty of fleshy and hath but selbe penes or fetters / she may not wel flee / Thus this letange is called pro / cession / For thence the church maketh generall procession / And in this pro / cession the crosse is born / the clockes and bellies ben solbened and wongen / the la / ners ben born / And in somme church a dragon with a grete taylle is born / And ayde and helpe is demaunded of alle sayntes / And the cause why the crosse is born and the bellies wongen / is for to make the fēdes and euyl spyrtes aser and to flee / For lyke as the kyn / ges haue in bataylles whenes and sig / nes wyall / as her trompes and laners right so the kynge of heuē perouable hath hys signes mylytaunt in the church he hath bellies for busynes and for troups he hath the crosse for laners / And lyke as a tyraunt and a malefador shold moche doute / when he shal see the bus / nes and trompes of a myghty kynge in his lande and shal see his laners / In lyke wyse the enemyes the euyl spyr / tes that ben in the regis of thayer / doute moche when they see the trompes of god whiche ben the bellies wongen / And when they see the laners born on hys / And this is the cause why the bellies be wonge when it thondreth / and when grete tem / pestes and outrages of wether happen / to thence that the fendes and wicked spyrtes shold be abasshed and flee / and rasse of the moeyng of tempest / hold be t also / that ther is another cause ther with / that is for to warne the crysten pe / ple / that they put them in deuocion and / prayer for to praye god / that the tem / pest may rasse / Ther is also the liner of the kynge / that is the crosse / whiche the enemyes drede moche and doute / For they drede the staf / with whiche they haue ben hurt / And this is the reason wher fore in somme church / in the tyme of tem / pest and of thondre / they set out the crosse agens the tempest / to thence that the wycked spyrtes see the liner of the souerayne kynge / e for drede therof that they may flee And therfore in procession

the crosse is born / And the bellies wonge for to chace and hūte alway the fendes being in thayer / and to thence that they leue to tempest vs / The crosse is born for to represente the victorie of the resurrection and of ascencion of ihesu cryste / For he ascended in to heuē with all a grete praye And thus this liner that fleeth in the ayer signefieth ihesu cryste ascendencyng vnto heuene / And as the peple folowe the crosse / the laners and the procession Ryght so when ihesu cryste seyd vp in to heuē / a grete multitude of sayntes folowed hym / And the songe that is song in the procession / signefieth the songe of angelles and the presynges / that cam agens ihesu cryste / and conuoyed and conueyed hym to heuene where is grete joye and melodye In som churches and in especial in them of saunre is accustomed to bere a dragon with a longe taylle fylled ful of chaff or other thyngs The two first dayes it is born to fore the crosse / And on the thirde day / they bere it after the crosse with the taylle all boyde / by which is vnderstonde / that the first day to fore the laibe / or the seconde vnder the laibe / the deyl reigned in the world / And on the thirde day of grace by the passyon of ihesu cryste he was put out of his Royame / After in this pro / cession singularly we alle the suffrages of alle the sayntes / And why we alle to þ sayntes / dyuerse reasōs ben assigned here to fore / But yet ther be of the gene rall wherfore we praye the sayntes / First for our pouerte / and for the gre / tye of sayntes / and for the reuerence of god / For the sayntes may wel knowe the volbes and the prayers of the sup / plicants / For in the myrrour perpetuel that is ihesu cryste / they vnderstonde hold moche it apperteyneth to theyr joye and to our pouer / Thence the first reason is for our pouerte / and for our mys / tye / or for our default / we haue somme merite to thence that where our merites be not sufficient / the suffrages of sayntes may auayle vs / or for default that we haue in contemplacion of god / And that we may see partlyghelly the lyght so uerayn that we see and beholde in his sayntes / or for the default that we haue in loyng god / For we see that some shew more greter affection to a saynt / than



they doo to god / Ande suche peple be in  
perfyght / The second reason is for the  
glorie of sayntes / For god wyll that  
we alle shal sayntes / by cause that by their  
suffrages that we requyre / we gloryfy  
them / & the more grete we prayse them  
The thirde reason is for the reuerence of  
god / to shewe that the synners that ha  
ue offended god / the which dar not ap  
proche to god in their persones / they  
approche hym by the frendes of god in  
demandyng their suffrages / Ande in  
thys Ictanye we ought to wyte this  
songe of angelles / Se deus / Se for  
tis / Se et immortalis miserere nobis /  
Item John damascene wordeth in his  
fourth booke / that in Constantynoble for  
a tribulacion that hapned there / there  
were Ictanyes made / it hapned that a  
chepel amydde the peple was rauysed  
to heuen & this canticle he lerned there /

Ande after thenne he returned to the  
people / Ande in the mynde of the peple  
he songe it / Ande anon that tribula  
cion passed / ande after at the Ceene  
of Caladone / this canticle was approu  
ued / & the cause concluded / we knowe  
that it is so that the fendes ben put out  
by thys canticle / Sancte deus / Of this  
canticle ande prayse the auctorite  
is approued by iiii reasons / First by  
cause that an angele taught it first /  
Secondly by cause at the prolacion and  
repeticion of this canticle / that tribu  
lacion passed / Thyrde by cause that  
the sene of Caladone approued it /  
Ande fourthly by cause that the fendes  
and enemyes so much drede ande doubt  
te it /

Thus enden the Ictanyes the  
more and the lasse

Here begynneth next the Ascencion of our lorde



**A**scencion of our  
lorde Ihesu cryste was the  
fourty day after his re  
surrection / for whiche to  
declare / In thynge ben  
to be consydered / First thenne he ascen  
ded /

Secondly / why he ascended / anon  
after his resurrection / Thyrde how he  
ascended / Fourthly what company  
ascended with hym / Fyftly by what  
meryte he ascended / Syxthly where he  
ascended / & seventhly wherfore he ascended

## Ascension of our lord

As to the first/ he ascended fro the mount  
of olyuete by sethame/ the which mo-  
taine/ after another relacon/ is said the  
mōtaine of thre lychtes/ for by nyght  
on the side of the west it is lychted/ of  
the fyre that breneth in the temple/ which  
neuer is put out ne quenched/ On the  
mornyng it is light of thorent/ for the  
hath first the rayes of the sonne/ byfore  
it shyneth in the cyte/ and also it hath  
grette habūdānce of oyle/ & nourisheth  
the lycht/ & therfor it is said/ the hylle  
of iij lychtes/ vnto this hylle Jhu crist  
comanded his disciples that they shold  
goo/ for on the day of his ascenon/ he  
appered/ in tymes/ one tyme/ to vij disci-  
ples that ete in the hall where they had  
soured/ with hym/ Alle the apostles &  
the disciples/ & also the wyne abode in  
y partye of jherlm/ which is said Mel-  
bes/ in the mōtaine of Syon/ where da-  
uid had made his palais/ & there was  
the grette hall arayed & ordeyned/ for to  
soupe/ where as Jhu crist comanded/ y  
they shold make redy to for ete the pas-  
ke labe/ & in this place the vij apostles  
abode/ & the other disciples & the wyne  
abode in dyuerse mansyons there aboute  
and/ whan they had eten in this halle  
our lord appered/ to them & repreued  
them of their Incredulite/ And/ whan  
he had eten with them/ & had coma-  
ded them that they shold goo to the  
mount of Olyuete/ on the syde by seth-  
ame/ he appered agayn to them/ and  
answered to them of the remaides that  
they made to hym indiscretly/ and with  
his handes lyst he blessed them/ & and  
to fore them he ascended/ vnto heuen/  
Of the place of this ascenon/ saith sup-  
plicius bisshop of jherm/ & it is in the  
glose/ for there was edyfied a chyrche  
in the place where were made y signes  
of his ascenon/ neuer synn myght be set-  
te there any pament/ it coude not be leyde  
ne sette/ but anone it yssued out/ And  
the stoncs of the marbyle sprange in to  
the bysages of them that sette it/ And  
that is a signe that they be stoncs on  
which cryst passed/ vpon which lye in  
poultre & duste & abyde for a while  
u & signe certayn/ As to the second  
poynt wherfor he ascended not anoy af-  
ter his resurrection/ but abode xl dayes/  
that was for iij reasons/ First for the

certification of his resurrection/ And  
more stronge it was to proue his resur-  
rection than his passion/ for fro the first  
day vnto the thirde/ the passion myght  
be wel preued/ but to proue the tyme  
resurrection/ it required moo dayes/ &  
therfor a grette tyme was requyred  
byt bene the resurrection & ascenon/  
than byt bene the passion & resurrection  
And/ herof saith Iohn the pope in a ser-  
mon of thascenon/ This day the nōbre  
of xl dayes is complete/ & dispensed/ by  
right holy ordinaunce/ & to the prouffte  
of our ensegnement/ & teching/ to then-  
de that in the space of his presence cor-  
porell/ the faith of techyng was near-  
farye/ & we ought to geue thankynges  
to the dyuyn dispensacion/ for the far-  
dyne creature of holy fadres to be ne-  
cessarye/ for they doubted of that/ which  
we doute not/ Secodly he abode for the  
cōsolacion of thapostles/ for the cōso-  
lacion dyuyn surmounte the tribulaci-  
ons tyme tall/ And/ the tyme of the  
passyon was the tyme of tribulacion  
to thapostles/ And/ therfor ther ought  
to be moo dayes vnto thascenon/ than  
to the resurrection/ Thyrde/ for the mys-  
terye of the comparacion/ for to geue  
to vnderstonde/ that the consolacions  
dyuyn beyn comparod to tribulacions  
as the day vnto an hour/ and the yere  
vnto a day/ And/ that this be trew  
it appereth by the wytyng/ of the pro-  
phet playe/ I shal preche a yere  
playsaunt to our lord/ and/ a day of  
vengeaunce to god/ So for one  
day of tribulacion/ he rendith a yere  
of consolacion/ And/ that is by com-  
paryson as the day to an hour it apper-  
eth by that/ that our lord was dede  
and laie in the sepulchre xl houres/  
which was the tyme of tribulacion/  
And by xl dayes after his resurrection  
he appered to his disciples/ which  
was the tyme of consolacion/  
And/ this saith the glose/ by cause  
that he was forty houres dede/  
After he was xl dayes luyng er he  
ascended in to heuen/ As to the thirde  
poynt/ how he ascended it apperith  
hold that he ascended myghtly/  
for by his purysaunce and vertue  
saith Playe/ he ascended in to heuen/ Playe  
by Jhn/ And/ also Saynt Iohann saith/



A man ascended in a heuen by his owne  
 iustiaunce and myght / But the sone of  
 man that is in heuene / And for he it  
 that he ascended in a childe / he had no  
 ne ned / But by cause that he wolde steele  
 that every creature is redy to serue his  
 creatour / he ascended in his propre ser-  
 tue / and in this is the difference / After  
 that scolastica historia saith / of Ihesu  
 crist / of Enoch and helpe / For Enoch  
 was translated / helpe was born but  
 Ihesu crist by his olde myght is ascen-  
 ded in to heuen after saynt gregore /  
 The first that is to wyte Enoch was en-  
 gendred of a man / And he was engen-  
 deryng / The seconde that is to saye he  
 was engendred / e not engendryng  
 The thirde that is to wyte Ihesu Crist he  
 was born / not engendred of a man ne  
 engendryng / Secondly he ascended  
 openly / For sepyng his disciples he as-  
 cended wherof is said Iohis xviij / *Quado  
 ad eum qui me misit et / I go to my fa-  
 der / e none of you demaundeth / whither  
 goe thou / the ghose saith I go to my fa-  
 der / that noman demaundeth of that they  
 salbe atte eye / And therfore he wolde  
 ascende in theyr presence / by cause they  
 myght here bytynesse / And that they  
 shold enioye of that they salbe nature  
 humayne ascende to heuene / and that  
 they shold desire to folowe hym / Thyrde  
 he ascended Jopously / For the angelles  
 synngng and enioyng he ascended in  
 to heuene in gladnes / wherof saith saynt  
 Austyn / *Ascendit p[ri]mo pauet et /  
 Ihesu crist ascended / the heuene abasshed  
 the sterres merueyelled / the compaignes  
 of heuene enioyed / the troupe solbued  
 And alle the speges of the playfaunt  
 place made melodyes / Fourthly he  
 ascended lightly wherof dauid saith / he  
 sepyd vp as a gyaunt with a grete p[re]s-  
 and moche hastily and lightly he ascended  
 whan he passed so grete a space in a mo-  
 ment / Faby moyses whiche was a grete  
 philosop[er] refereth that every cercle  
 or every heuen of eche planete hath the  
 thylnes and the waye of v[er]y / that  
 is to saye as one may goo in a playne  
 waye in v[er]y / And that is the dis-  
 tance by whiche heuen and heuen / and  
 bytweene cercle and cercle / after that  
 whiche is said so grete / and as ther be  
 seven heuenes after his sayenge fro the**

centre of thethe vnto the conuente of the  
 heuen of saturne / whiche is the vii waye  
 of vii m yere / And vnto the conuente  
 of the egght heuen vii m and vii c yere  
 that is as moche space as one shold goo  
 in playn waye in vii m and vii c yere /  
 yf a man myght lyue so longe / And  
 that every yere be of in c lxx dyes /  
 And the way of every day be of xl myle  
 e every myle be of alio thousand paces  
 or cubites / And this saith Faby moyses  
 whiche was a grete philosop[er] / yf it be  
 trouthe or no / godd knoweth / For he  
 that all hath made e created in certayn  
 nombre / in certayn yeres and byeght /  
 and in certayn mesure / he knoweth all  
 Ekenne this leep or spryngng was grete  
 that Ihesu crist made fro thethe to he-  
 uene / Of this leep and dyuerse other  
 leepes of Ihesu crist / saynt ambrose saith  
 Ihesu crist cam in to this world to make  
 a leep / he was with godd the fader / he  
 cam in to the virgyne marce / And fro  
 the virgyne marce in to the crycle or rac-  
 ke / he descended in to flosm jordan / he  
 ascended vpon the crosse / he descended in  
 to his tombe / Fro the tombe he arose / e  
 after ascended vp in to heuen and syt-  
 teth on the right honde of the fader / As  
 to the fourth poynt / is wyth whom he as-  
 cended / he ascended with a grete praye  
 of men and grete multitude of angelles /  
 And that he ascended vp with the praye  
 of me it appereth by this that dauid saith  
*Ascendisti in altum ep[iscop]i captiuitatem  
 et / Lord thou hast ascended on hye /  
 And hast taken them that were captiues  
 enprissoned / and the scrupule thou hast  
 affranchysed / And also that he ascended  
 with a grete multitude of angelles / it ap-  
 pereth by the interrogacions that thanges  
 he made of the desputacions to them by  
 nethe / whan Ihesu crist ascended in to he-  
 uen as ysaie recordeth ysaie lxiij / *Quis  
 est iste qui venit de edom et / Who is he  
 that come fro edo with his clothes dyed  
 wher as saith the ghose / that somme of  
 thangelles that knele not playnly the  
 mysterie of thynarnacion / of his passi-  
 on and of his resurrection / that salbe  
 our lord ascende with all a grete multi-  
 tude of angelles and of sayntes by his  
 olde vertue / merueyelled and said so  
 thangelles that accompanied hym / who  
 is this that cometh fro edom / And yet**

## Ascension of our lord

they said: who is this kynge of glorie &c  
 Saynt denys in the booke of gearclpe  
 of holy angelis in the vii chappre saith  
 Thus semeth it that he said: that thre que  
 stions were made to thangelis whan þ  
 ihesu ascended / The first were the firste  
 to them self / The second were the prynci  
 palls to ihesu Cryst / that ascended /  
 The thirde were the lasse to the greetest /  
 Of whiche they demaunded emonge them  
 who is this that cometh fwo Edom / his  
 clothis dyed of blosa / This worde Edom  
 is as moche to saye as ful of blood: / &  
 this word blosa is to saye anguyshe and  
 tribulacion / Thus as they word haue  
 said / who is this that cometh fwo the  
 word: ful of blod / by the synne of the  
 world: / and of malys apenst god /  
 And our lord answered: I am he that  
 spekeith in iustice / And saynt denys  
 saith thus: that he said: I am he that dispu  
 teth iustice and rightwisnes of helthe in  
 the redemption of humayne lignage / he  
 was iustice in as moche as he that was  
 creatour brought agayn his creatures /  
 fwo the straunge iurisdiction / And he  
 was rightwisnes in as moche as the  
 enemye whiche had assailed vs / he  
 put & cast out of the domynacion that he  
 had in humayne lignage / And after  
 this / maketh saynt denys a question /  
 Syth the pryncypal angelis ben nyghte  
 to god: / and ben without moyn enli /  
 myned of god: / wherefore demaunded  
 they the one of the other / lyke as that  
 they word haue lerned ech of other /  
 But he saith that gyueth this solucion /  
 that in that they demaunde ech of other /  
 it sheweth that they desire to knowe /  
 And in that firste emonge them they had  
 collacion / it sheweth that they durste  
 not auance them to fore the dyuine pro  
 gression / And for this firste they ought  
 to aye echone other / by cause that para  
 uenture heir interrogacio were not ouer  
 balye vpon the illuminacio that they had  
 receyued of god without moyn /  
 The second question is / And that was  
 the firste and souerayn aungele sayenge  
 to ihesu Cryst / Why is thy clothynge red  
 and thy testymenis as troden or fulled  
 in a presse / Our lord hath his clothynge  
 and his body red all couerd with blood  
 by cause that yet whan he ascended / he  
 had his woundes in his body after this

that he saith: he must kepe his woundes  
 in his body / for 3 reasons / and he saith  
 thus Our lord he peth his woundes /  
 And to the day of iugement he shal ke  
 pe them / to thende that it conferme his  
 resurrection / And for to praye the fader  
 for vs / he presenteth them / to thende that  
 the good see the greet merci / by whiche  
 he hath redeemed them / And that the  
 byeked peple may knowe / that rightwis  
 ly the y he dampned / And that eternel  
 ly / he were with hym the signes of his  
 gloriouse victory perpetuell / And to this  
 question answereth our lord / Foraular  
 calau &c / The presse I haue turned &  
 folbled all albone / And of all men ther  
 was not one that word helpe me /  
 the presse is the crosse / in the whiche he  
 was pressid in such wyse that the blood  
 sprange out / Thus ihesu cryst called  
 the enemye the pressour / whiche that  
 thus had wrapped humayne bygnage  
 with cordes of synne / and quenched  
 hym so clene / that he had nothyng spi  
 rituel / but that it was without expres  
 syon / And only he sheld it in the dy  
 gyne marpe / but our champion fought  
 so strongly / And defolbled the pressour  
 so foule / that he brake the boundes of syn  
 ne / And ascended into heuyn / And  
 after this he opened the tauerne of heuyn  
 and poured out the wyne of the holy  
 goost / The thirde question is the whiche  
 the lasse angelis made to the greetest &  
 more in sayenge / who is this kynge of  
 glorie / They answered and sayd / The  
 lord of vertues he is kynge of glorie /  
 And of this question of thangelis and  
 of thanswere of the other / saith saynt  
 Aussy / All the aper is halibed in  
 the compagne dyuine / And alle the  
 touris of dwellis fleyn in thayer freedom  
 backward whan ihesu cryst ascended / to  
 whome thangelis that were in the com  
 pany of god ranne / And demaunded /  
 who is this kynge of glorie / And they  
 answered / this is he that was whete and  
 colourd as a rose / the whiche was seen  
 without colour / and withoute beaute /  
 Seke in the tree / stronge in his despoyle  
 folle reputyd in his body / wel armed  
 in the katayll / styngynge in his deth /  
 fair in his resurrection / whete son of  
 the virgynne / Fedd in the crosse / pale in  
 repleys / And clew in heuene /



the fyfte / it is for what merite  
ascended / And we ought to vnder-  
stande that he ascended in treble merite /  
wherof saynt Iherome / Ihesu cryst  
ascended in merite of trouthe / For that  
whiche had be promysed by prophetes /  
he fulfilled in merite of humylyte &  
obedynce / For lyke as he was faste  
fpede lyke a lombe / for the lye of the  
pope in merite of iustice / But by iust-  
tyce / and not only by pynssaunce / but  
by iustye and by ryght thou hast de-  
uored man / and I haue witholden of  
thy pynssaunce / And thy vertue shal  
brynge the to heuen / this saide godd  
the fader to the sone / As to the swithe that  
is wither he ascended / it ought to be  
knowen / that he ascended aboue alle the  
heuenes / as the apostle saith ad ephes-  
os quard / He that descended fro heuen  
that is he that ascended aboue alle the  
heuenes / by cause he fulfilled all thyng  
ges / he saide aboue alle the heuenes / by  
cause ther be many heuenes aboue  
whiche he ascended / There is an heu-  
ne materiel / an heuene racionel / an he-  
uen intellectuall / and an heuene substā-  
ciell / Ther ben many heuenes materiel  
The heuē of thayer / whiche is called as  
reth one other called etherē / Another  
olimperū / another ignē / another fides  
reth / another crystallinum / and another  
empireū / The heuē resonable is the man  
iust / whiche is saide iust by cause of  
the dypne habytacion / For lyke as  
heuene is the set of god as the pro-  
phete ysaye sayth Elū uichi sedes est / our  
lord saith that the heuene is his set /  
reght so is the soule of a rightwis man  
lyke as salomon saith / The soule of a  
rightwis man is the set of sappe / by  
reason of the holy cōuersacion / For the  
sapes by holy cōuersacion and desyre  
diuelle in heuen as saith saynt poul  
our cōuersacion is in heuē / by cause of  
cōtynuell opacion in vertue / For lyke  
as the heuenes moue continually with-  
out resting / in such maner the seyntes  
moue allway by good werkes / The he-  
uen intellectuall be the angelis / & than-  
gell is be called heuē / by p reaso of dyp-  
nye & of their vnderfōndynge / wherof  
saith saynt denys in the boke of dy-  
uine names in the iij chapitre The dy-  
uine spītes & the aungelles be aboue

the creatures whiche be & lyue aboue all  
thynges that lyue & vnderstone / and  
knowe aboue alle other wytt / & rea-  
sons / & more than alle other thynges  
ben in seying / they desire wele & good /  
of whiche they be iusticiant / that is god  
Secondly they ben right fair by cause  
of thir nature / and of thier glorie / of  
whiche beaute sayth saynt denys in the  
boke afore alleged / Changel is the ma-  
nyfestation of dedes & wyll of god by  
whom they be iust / and he is the cle-  
renes of derke light / he is a myroure pu-  
re & right cleare / without weyning of  
any felth or spote in hym / yf it be lef-  
full to saie he is the beaute & the com-  
fōrte of the bounte of god / Thirdly  
they be right stronge / by cause of thier  
vertue & myght / of whiche strenght /  
saith Iohn damascene in his second bo-  
ke the iij chapitre / where he saith /  
Fortes sunt et parati ē / The angelis  
of god ben stronge and allway redy to  
fulfyll the wyll of god / And they be  
foundy allway anon where he saith /  
Haur̄ them / The heuen cathayn cōdicion  
It is right by / reght sayr / and right  
stronge / Of ij the first saith salomō eccle-  
siastica xliij / The firmant is the beaute  
of the right / & the beaute of heuē is in  
p sigght of glorie / The heuene is substā-  
ciell / that is the qualite of the dypne  
excellence of Ihu crist cā / & after this  
he ascended / wherof d uid saith / Al-  
summo celo egressio eius ē / Fro the  
he & fouerayn heuē the sone of god de-  
cended / & ascended agayn vnto the fou-  
erayn heght / the qualite of the dypne  
excellence / & that he ascended aboue all  
heuenes materiel / dauid sayd it clerly  
whiche said / Eleuata est magnificen-  
cia tua sup celos / lord god thy magny-  
ficen is lef by & eleuate aboue all th  
heuenes / materiel / he ascended vnto th  
heuen where god the fader sitteth /  
not lyke vnto helye / whiche ascended  
in a chare of fyre vnto a hye regis /  
fro where he was translated in to pa-  
radis terrestre / he wente no fether / fu  
Ihu Cryst ascended in the hest heuē  
that is callid celum empireum / whiche  
is the propre habitacio of god of than-  
gellis / and of the sayntes / And  
this habitacion properly apperteynet  
to dwellars / for this heuene aboue

## ¶ Ascension of our lord

alle other beuene hath excellenc in dyu  
 nyte / in priorite / in situacion / and in  
 amfuerce / And therefore it is conue  
 nient / of Ihesu Cryste / whiche all the be  
 uenes of intelligenc and rasonable sur  
 mounteth in dyuynite / in eternite / in  
 situacion / of immobylete / and in circumscrip  
 tion / of puissance / semblably it is  
 thabitation of sayntes / of good congrui  
 te / For that beuene is without difforme  
 te / Inmeuabile of passyngt tyme / and  
 of capacite without mesure / And ryght  
 fully it apperayneth vnto angelis and  
 vnto sayntes / whiche were alle one in  
 operation / Inmeuabile in dilection shyn  
 yng in the faith and in knowleche  
 of grete capacite in receyvinge the holy  
 ghoost / It appiereth by this scripture  
 that faith in the antyccles / Soo this is  
 he that comyth lepyng in the montaynes  
 and ouerpasyng the hyller / And who  
 that ascended aboute all the beuene of in  
 telligenc / that is to saye aboute thangelis  
 appereth by dauid that faith he ascended  
 aboute the cherubyn / whiche is as moche  
 to saye as the plenitude of seyntes / and  
 felle vpon the penes of the wyndes /  
 And who ascended aboute vnto the heuen  
 substancall / that is to the equalyte of  
 god the fader / it appiereth by the gospel  
 of marke / *Marcus Ultimo / Dominus qui  
 dem Ihesus xpristus et /* Syth  
 that our lord had spoken to his disciples  
 he was sette in heuene on the ryghte side  
 of god / wherof faith saynt bernard /  
 to my lord Ihesu cryste it is said / syngu  
 lerkly / and gyuen of my lord god the  
 fader / that he syt on the ryghte side of  
 his glorie / In glorie in essence confus  
 stanciall by generacion / semblable of ma  
 geste / and nothyng vnlike and of eter  
 nyte semblable / Now may we saye that  
 Ihesus in his ascension was right hye of  
 in maners of heyghte / that is to wyte  
 of place / of remuneration of rewarde /  
 of knowleche / and of vertuallite or streng  
 the / Of the fyrst faith thapostle ad  
 ephesios / He that descended / yether down /  
 that is he that ascended aboute alle the be  
 uenes / Of the seconde ad ephesios secundo  
 he was made obedient vnto the deeth /  
 where saynt Austyn saith / The humy  
 litye of clerenes is the mercede / and the  
 beuene of mekenes is the mede or re  
 ward / mekenes is the meate of clerenes

And clerenes is the rewarde of meke  
 nes / Of the thyrde faith dauid /  
*Ascendit super cherubin /* he ascended abo  
 ue cherubyn / that is aboute the plenitude  
 of science and of knowleche / Of the  
 fourth it appiereth / for as it is wyte / he  
 ascended aboute Seraphim / whiche is in  
 terpreted the strengthe of god /  
 And we ought to knowe / that of his  
 Ascension / we haue nyne sayntes prouf  
 fytable / The fyrst is thabitation of the  
 loue of god / wherof is said in the gos  
 pel / *Johannes xviij / Nisi enim abiero et /*  
*But yf I shal goo / the holy ghoost shal*  
*not come to you /* where faith saynt Au  
 styne / yf ye seeke me by flesshly loue ye  
 may not comprehende the holy ghoost whiche  
 is spirytuelle loue / The seconde is the  
 more greter knowleche of god / wherof  
 faith saynt John in the gospel / yf ye lo  
 ue me wel / ye shal haue grete joye /  
 For I goo to my fader / For he is greter  
 than I am / where faith saynt austyn /  
 I shal withdraue this forme of huma  
 nyte / in whiche my fader is more greter  
 than I / as to that ye may see god /  
 The thirde saynt is the mercede of the faith  
 of whom faith saynt vpon the pope in a  
 sermon of thascension / *Tenne began the*  
*faith more certayn tapproche /* whiche  
 tekketh vs the sone to be egall to the fa  
 der and semblable / and as to the body  
 substancall of Ihesu cryste / of whiche he  
 is lasse than the fader / and wherof he  
 had no nede / And this vigour is of  
 grete courage and ferme without doute  
 for to beleue that / whiche is not seen at  
 eye / and to asseyre the desyres that may  
 not be beholden / And saynt austyn saith  
 He ascended as a grant to renne in his  
 waye and targed not / but he ranne cry  
 eng by voyes / by wordes / by dedes / by  
 deeth / by lyf / by descendyng / and by  
 ascendyng in axenge that he shold rewar  
 ne to hym by good herte / that he may  
 fynde hym / The fourth is oure surete  
 therfore ascended Ihesu cryste in to heuen  
 for to be oure aduocate to god the fader  
 And we ought to holde vs wel assured  
 whan we haue such aduocate to god the  
 fader / and this witnesseth to vs saynt  
 John that faith in his anoune / we haue  
 aduocate the fader / Ihu Cryste whiche is  
 mercysul to vs for our synnes / and of  
 this surete faith saynt bernard / O man



saith he we haue a sure goynge or a co-  
myng to god the fader/wher the moder  
is to fore the sone / to whome he se  
with her breste and her pappe / And  
the sone shalbeth to the fader his side and  
his boundes / Therre we may not be  
put alway / where we haue so many  
signes of loue and of charite / The  
spete is our dygnite / a grette dygnite  
to haue the goyn / whan our nature  
is lyfte vp vnto the right side of the fa-  
der / wherof thangelles of heuen consi-  
dering that / descended for to be wor-  
shippid of man / Apocalipsis xij /  
Saynt Johan wolde haue worshippid  
thangele that spak to hym / and than-  
gele defended hym in sayeng / Welware  
the that thou doo not so / For I am thy  
brother and thy seruaunt / where as  
the glose saith / that in the old tyme  
he defended not to be worshippid of mā  
but after thascencion whan he saide mā  
lyft vp aboue hym / And of this  
saynt Iohn saith in a sermon of thascen-  
cion / This day the nature of our hu-  
manite hath be born aboue the heyght  
of all purssauances vnto where as god  
the fader sitteth / as that it shold be  
me more merueylous / whan it is seen  
what it is moche ferre fro men / so mo-  
che more shalbe they the reuerence and  
thonour that they haue /  
And herof the faith myste not /  
ne hope slaketh not ne charyte amynys-  
shith not / The spyte is the stedfastnes  
and fermeite of our faith / wherof saith  
saynt poul ad hebreos seyd / To Ihesu  
criste we winne for refuge / for to hope  
the hope that hath be deluered to vs / as  
an ancre / whiche is ferme to the soule  
and sure / whiche ledeth to lyfthim he-  
uen / where Ihesu crist byfore vs en-  
tred / And saynt Iohn saith thus /  
the Ascencion of Ihesu crist / is our  
mountynge and lyfthng vp / And  
where the ioye of our hede is / there  
abydeth the hope of our body / The  
seuenth is the shalvinge of the waye of  
heuen / wherof sayth Myse the prophe-  
te he ascended to shalbe vs the way /  
And saynt Anselm saith / Thy sauy-  
our hath made the way to the / Arise  
thou / and goo thyder / For thou hast  
that thou entendest be not now slouth-  
full / The viij is the openyng of the

gate of heuen / for lyke as adam / opened  
h gate of helle / in lykelike Ihu crist  
opened the gate of heuene as the church  
syngeth Lord god Ihesu crist / thou  
art he that hast ouercome the pyss of  
deth / that is the deuyll / and hast ope-  
ned the royaume of heuen to them that  
byleue in the / The ix is the preparaciō  
of the newe place / wherof Ihesus saith  
in the gospell of johan / I goe for to  
make redy your place in heuene /  
And saynt Anselm saith / Lord araye  
that thou hast made redy / Thou arayest  
vs lord to the / and thou arayest the  
to vs / whan thou makest redy the pla-  
ce / to thence / that is to the in vs / and  
in the to vs may be the preparaciō  
of the place / and the mansion of the euer  
lastynge helth /

Amen

**Thus endeth chystorpe of  
Thascencion**



**T**he holy ghost / as  
wytneffeth saynt luke  
in thyfcorpe of thades of  
thapostles / on this day  
was sente to thapostles  
in the fourne e lyknes  
of tongues of fyre / And of this sen-  
dyng e compng / Wyn thynges ken to be  
considered / fyrst fro whō he was sente  
Secodly in hōt many maners he was  
fēt / Thirde in what tyme he was fēt  
Fourthly how ofte he was fēt to thap-  
ostles / Fyftly in what wyse he was  
fēt / Seyntly in to whō he was sente /  
Seuently wherfor he was sente / As to  
the fyrst / it is to wete / that he was sente  
fro the fader / e fro the sone he was sente  
e he also hym self the holy goost gaf e  
sente hym self / Of the fyrst sayth saynt  
Johā Johā viii / The holy ghost which  
is said / paracletus / whō god the fader  
shal sende in my name / This is he that  
shal teche vs alle / Of the secōd sayth  
saynt Johā / yf I goo sayth ihus / I shal  
sende hym to you / Now it is to wete /  
that the sendyng is cōpared in thre ma-  
ners to the sender / First as he that gy-  
ueth beynge in his substantia / e in this  
maner the sonne gyueth his rayes or be-  
mes / Secodly as in gyuynge vertu or  
strengthe / and so is the darke gyuen by  
the vertu e strengthe of hym that cast

eth it / Thirde to hym that gyueth his  
iurisdicciō to another / e thus the messa-  
ger is sente fro hym / of whō he hath þ  
comandment / e after thys in maners the  
holy ghost may be said to be sente / For  
it is said / sent of the fader e of the so-  
ne / as hauynge vertu e auctorite in his  
operaciō / not withstondyng hym self gy-  
ueth e sendeth hym / The which thyng  
semet to be verytable after this that  
the gospel of Johā saith / Johānis  
deamoseyo / Cum uenit ille spiri-  
tus ueritatis eē / Whā the spyrte  
of trouth shal come / which procedeth  
fro the fader / he shal be wytnes of  
me that he cometh fro me / Now sayth  
saynt luke in a sermō of the pentecoste /  
The Incomutable deyte of the blessed  
trynity / is without any chaungyng  
one in substantia / not dypced in op-  
eraciō alle one in wyse / lyke / in  
omnyppotēce / egalle in glorye and  
in hys mercy / he hath taken to hym  
self the werke of our redempciō / that  
the fader be to vs merciful / the sone  
to be proufytable / and god the holy  
ghost enflame vs / And  
by cause that the holy ghost is god /  
therfore he gyueth hym self / And that  
this is trewe / Saynt Ambrose in the  
booke of holy ghost sayth thus /  
The glorye of the diuynite is apper-  
ued by iij reasōs / or for he is mitant



synne/or for that he leueth the synnes/  
or for that he is creatur/e not creature  
or for that he worshipped none/ but he is  
worshippid/e in that is shewd to vs /  
that the blesyd tynge was all gauen  
to vs for the / he hath offred all that  
he had/as sayt saynt augustin he hath sen-  
te to vs by one in prys of oure redem-  
cion/e the holy ghoost in signe of oure  
adopcion/ semblably the sone of god/  
hath gauen hym self into vs for thus  
saynt saynt bernard/he is our pastour /  
he is our pastur/e he is our redempcion  
for he gaf his soule in pris of oure re-  
dempcion/his blood in to drynk/his flesh  
in to mete/e his dyspaynte in to frenal  
reliard/ Semblably the holy ghoost gaf  
hym self alle to vs / lyke as thapostle  
sayth/ by þe holy goost is gauen the word  
of sapience to one/ to another of sciēce/e  
thus of all graces particuler is gauen  
by the same holy ghoost/ and twof saynt  
saynt upon the pope/ the holy ghoost is  
thynnyng of the faith/ gyuer of sciēce  
treasur of chastyte / e cause of all helthe/  
As to the secōd;/ he is sente in iiii ma-  
ners/that is to wete/that the holy gho-  
ost in ii maners/ inuyschably dyschelyp  
As touchyng in to the hertes pure  
and chaste he descended/ dyschelyp /  
whan by somme signe dyschelyp he  
is shewd / Of the sendyng inuys-  
chably saynt saynt John / Johannis in.  
Spiritus ubi uult spirat / The holy  
ghoost where he wil be inspyrith the  
hertes / but thou knowest not whens  
he cometh / ne whither he wille goo /  
And it is no merueyle /  
For as saynt bernard sayth of this word  
inuyschably / he is not entred by the eyen  
for he is not colourd;/ ne by the eeres  
for he is so vnech not / ne by the nose /  
threles / For he is not medled  
with the ayer / ne he entrech not by the  
conduyte of the mouth / For he may  
not be shewd by ne by the felgynge or  
atouchyng / For he is not manys  
ble ne may not be handlyd  
Thou demaundeþ thenne yf he hath  
souȝt any place naturelly or humayne  
by whiche thou myghtest knowe that  
he be comen in to the / Knowe thou  
saynt saynt bernard / that of the  
moeryng of the herte / I haue yn-  
derstande by his presence /

And by the slepyng of byres / I  
haue felt the vertu of his purgacion  
And by the discusion e repuyng  
of my synnes hode I am amerc-  
uaylled of the depnesse of sapience  
And of thamentment of my ma-  
ners hold lytyl and smale that they  
be / I haue experyence of the bounte  
of his mansuetude and of the reforma-  
cion and redencion of the spiate of  
my herte / I haue receyved the thyn-  
nes and the noblenes of his beaute /  
And of the regard and consideraciō  
of all thise thynges / I am abasshyd  
of the multitude of his graces /  
The sendyng dyschelyp / whan it is in  
only signe dyschelyp it sheweth /  
And it is to wete that in fyue sig-  
nes dyschelyp / the holy ghoost is sente e  
shewd / First in signe of a doune byon  
Jhu xpe whan he was baptised / Lur in  
þe holy ghoost descended in bodyly lyknes  
of a doune vpo hym Secōdly in lyk-  
nes of a fair chibde e cleve vpon Jhesu  
xpe at his trassfiguraciō mathei xxii/so  
he ye thekyng a bright chibde shad-  
wed them / this was vpon þe mount tha-  
bor/where Jhesu xpe spak with saynt  
petr James and Johan And  
thus as he spak ther descended a cle-  
re chibde that couerþ hem alle / wher-  
e as the glose sayth thus / whan  
Jesu xpe was baptised / and also  
whan he was claryfyed the mystere  
of the tynge was shewd / The  
holy ghoost was shewd atte baptisme  
in lyknes of a doune / e in the hyll in  
lyknes of a cleve monaygne e chibde  
Therdy he was shewd in lyknes of  
a shewyng or a blasie / as saynt  
Johan / Johannis Tercio / He  
brested and shewe on them and said  
Take ye the holy ghoost in yow / of  
whom ye foryeue the synnes/they shal  
be foreuen / And of whom ye re-  
teyne the synnes / they shal be re-  
teyned / Fourthly in lyk-  
nes of fyre Firstly in lyknes of ton-  
gues / And in thys two maners  
he appered to vs to gyue vs to vn-  
derstande / that the propretes of the  
tongue and of fyre he putteth in the  
hertes / where he descendeth /  
The doune hath wapplyng for his son-  
ge / she hath no galles / she maketh fr

holbe in an hole / or in a walke of stone /  
And thus the holy ghoost / them that he  
replesseith / he maketh them to waylle  
for their synnes / Wherof saith Psalme the  
propheet / Psalme liij / We all shal woe by  
he keres / and waylle lyke dolours in  
thyngynge humbly and hytelyrly hols the  
haire erow agens the scripture / And  
for this comforteth vs thapposelle seynt  
poul / ad Romanos viij / The holy ghoost  
creaseth not to praye for vs / in moe  
uyng vs to wayllynges without nom  
bre / for our synnes whych ben without  
nombre / Secondly the douues bey with  
out galle / And the holy ghoost maketh  
them such / where he descendeth / For  
that is his nature / Wherof saith the wyse  
man / Sapientie viij / O quam bonus et  
suavis est / O lordz godz hols moche good  
and swete is this spyrte in vs / I am  
in the same place / he is called / swete /  
kenygne / and humayne / of that he ma  
keth vs kenygne and humayne that is  
to swete swete in worde / kenygne in herte  
and humayne in werke / Thyrly  
the douues dwelle within the holes of  
walles of stone / that is to saye / in the  
boundes of Ihesu cryst / he maketh them  
dwelle / that he fulfylleth / wherof it is  
said in the cantykes / Canticoz ij / Arise  
thou my spouse / my loue / and my doune  
my spouse and loue / that is a deuoute  
soule / e come my doune / to nourshe  
small pygeons in the holes of the walke  
that is in the boundes of our lord / wher  
of saynt Iherome saith / Spiritus oris  
nostri et thus as he wolde saye / the spi  
rite that is of our mouth / that is Ihesu  
cryst / For he is our mouth / and our  
fleshe maketh vs saye to cryst / In thy  
vmbre / that is in thy passion in whiche  
Ihesu cryst was obscure / derke : and des  
pyred / we shal lyue by contynuel me  
morye / Secondly he was skilde in  
lyknes of a childe / The childe is lyft  
vp fro thethe / by vertue of the sonne /  
And noursytheth and engenderyth rayn  
And refresshyth and coleteth thayer and  
therthe / Thus the holy ghoost / them  
that he replesseith he lyfteth fro thethe  
for to dryue therthely thynges / as saith  
the propheet / Ezechiel / The holy  
ghoost hath lyft me in to the aper by  
the bene beuene and erthe / and hath  
brought me in to Iherusalem in the bysio

of god / Secondly he refresseth therthe  
that is the hertes / agens the drynesse  
of brennyng of vires / And of this  
was said to the virgine marie /  
Spiritus sanctus superueniet in te : et  
The holy ghoost shal com : in the / And  
the vertu of hym that is gye / that shal  
dowe the / and fro alle ardent of vires  
shal cole the / And the holy ghoost  
is called water / by cause the water  
hath the vertu and nature to creasse e  
cole / wherof saith saynt Iohn the uan  
getyfe / Fro the holy ghoost the foudes  
of luyng water shal venne / And  
that same saith he of the holy goost /  
whiche thapposelles receyued and of them  
that receyued hym / For the ryuers  
ran thurgh all the world vpon them that  
belyued in god / Thyrly he engen  
deryth rayne / the whiche descendeth by  
drowes / And this is that dauid  
saith / The holy ghoost shal skilde / and  
make watres to skilde / that is to saye  
by the waters comyng fro the herte drop  
pyng fro the eyen / Fourthly he is  
skilde in lyknes of breth / whiche is a  
spyrte of the herte / whiche is cast out  
by the mouth / whiche is lyght / hote /  
swete / and necessarye to brethe with  
Thus the holy ghoost is lyght to be  
skilde / in to a man / he is most swete  
of any thyng that is moeuable / as  
the ghoost saith vpon this worde /  
factus est repente de celo sonus et cetera /  
At the comyng of the holy ghoost / he  
made moeuynge as of thondre / and  
of wynde / tement and sodayn and  
fulfyllde alle the hols / wher thap  
positis saten / whych abode hym in gre  
te deuocion / For the grace of the ho  
ly ghoost / brought not in his operac  
ion of spore / ne of tyme / but he had soe  
mocyon / Secondly he is hote  
for to enflamme the hertes / wherof Ite  
su cryst saith / I am comen to cast fyre  
in thethe / but this is that brenneth and  
enflameth the hertes / And is com  
paryd to wynde whiche is hote / wher  
of is said in the canticles / Veni au  
ster et persfla autum meum / Come  
wynde of the south and skilde in my  
gardyn / that is my soule / Thyrly he is  
swete / for to make swete the hertes and  
therefore he is named by the name of  
Dnyssio swete Dnyon of hym teclath Is



which apperteyneth to our helthe / And  
it is named by name of deliue / wherof  
syngeth holy church / Et sui uisus af  
perone secundus / here she prayeth that  
the asperitas and springing of the deliue  
make our hertes to growe in vertues and  
also by space of tyme fylle and calme /  
After the stroke of the fyre descended a  
sweet solbne of aye soft and small /  
And ther was our lord / Fourthly it  
is necessarye to brethe in such manere /  
that yf it myght not yssue out of the  
mouthe / that he myght not brethe anoth  
man shold receyue / And thus shold  
we vnderstande of the holy ghoost / after  
this that dauid saith Aures spiritum eo  
rum et deficient / et in puluerem est / lord  
god as sone as thou shalt take alwaye  
theyr synne / they shal fayle / And  
therefore saith he / Emitte spiritum tuum  
et / Lord god sende thy synne in to the  
and they shal be created by spirytuel  
lys and be renewed / For the holy ghoost  
is he that giveth lys / Fourthly he was  
shewed in the lyknes of fyre /  
Fyftly in lyknes of tongues / And  
the cause for whyche he appiered in thre  
libo maners / I shal here after saye / As  
to the thirde pynnyal in which tyme he  
was sent / he was on the fifti daye sent  
after ester for to gyue to vs knowledg  
that the holy ghoost cam / And it is the  
perfection of the laibe / the remuneratio  
perduable / and the remission of synnes  
it appiereth of the perfection of the laibe  
For fro the daye that the laibe was sacri  
fied in that old laibe / the laibe was deli  
uered the fifti day after p / as the church  
saith in fyre And also in the newe testa  
ment / fifti dayes after ester descended the  
holy ghoost on the mount of syon in lyk  
nes of fyre / lyke as the laibe was gyue  
in the hysse of the mount of synay / so  
the holy ghoost in the soler where p soup  
per of Iesu xps and of his apostles  
was made / In this appiereth that the  
holy ghoost is the perfection of all the la  
ibe / For in that is the plenitude of  
dilection / Secondly the perduable re  
muneration is in the holy ghoost / wherof  
the ghoost saith thus / that the fourth dayes  
in which our lord conuersed with his  
disciples / signefye the holy church also  
the fifti day / on which the holy ghoost  
was gyuen expresseth the peny of the

last redemption / and rebard perdu  
ble / Thirdly of the holy ghoost is  
the remission of synnes / as saith the  
ghoost / Therefore it was gyuen in the fyt  
ty day / by cause in the fifti yere was  
the jubilee / and alle thing pardoned  
And by the holy ghoost the synnes ben  
pardoned / And it foloweth in  
the ghoost / In the jubilee synnyal /  
the prissoners ben deliuered / the debtes  
ben quyt / the exiled ben expelled  
and called home / theyr stages ben ren  
dyed / And the bonde men ben rendred  
from theyr seruitude and made free /  
And the gylty of deith ben made quyte  
and deliuered / wherof saith saynt pou  
l The laibe of the synne of lys in Iesu  
Crist hath deliuered me fro the laibe of  
synne and of deith / After the debtes  
of synne be left / for charite couereth e  
quencheth grete multitude of synnes /  
The exiled men ben called home /  
And the prophete saith / Spiritus tuus  
bonus est / Lord thy good spirit hath  
brought me in to the right bonde of my  
contree / that is in to heuyn /  
The herpage lost is rendred / wherof saith  
saynt pou / The holy ghoost had gyuen  
lybnes to our synne that we ben the  
sones of god / And yf we be sones  
we be heires / which were seruantes  
to synne we be made free to god /  
For where the holy ghoost is / there is  
franchise and lybertie / As touchyng  
the fourth / how oft he was sente to  
thapostles / after that the ghoost saith /  
he was gyuen to them by thre tymes /  
that is to wete to fore the passion of Je  
su xps / after the resurrection / and af  
ter thascension / First to doo myracles  
Secondly to releue the synnes / And  
thyrly to conferme the hertes /  
First whan he sente them to preche / and  
to caste fendes out of bodyes / and to  
hele the seke malades / he gaf to them the  
pussance / And this meruaylles  
dye they by the holy ghoost / neuertheless  
it is not consequent that who som euer  
haue the holy ghoost doo myracles /  
For saynt gregory saith the myracles  
maketh not a man holy / but stibbe hym  
holy / ne also euery man that doth myra  
cles hath not the holy ghoost /  
For euyl peple auauunt them to haue  
don myracles sayeng / lord lord saye

they haue not wel prophesied in thy name / thou hast giuen to vs the spyryte of prophesye / Godd doth myracles by his angellys by mater ampyble that they haue / And the fendes by vertues natu-  
rall / whiche ben in thynges created nat-  
urally / And thenceforward by helpe of fendes / The goodd crysten man by iustye & publyque / The euyl crysten man by signes of iustye / Secondly they had the holy ghoost / whan he bresthed on the sayeng / take ye the holy goost in you to whome ye loofe their synnes they shal be loofed / and of whome ye receyue / they shal be receyued / Neuertheles none sauf godd may forgyue synnes / as to the synne that is in the soule / and whiche is the obligacion to payne pardurable or as to the offence of godd / the whiche is on ly forgyuen by the Infusion of the grace of godd / and by the force and vertue of contricion / neuertheles we saue that the preest aspyllet of synnes / as for that he is infynned or sheweth that the syn-  
ner is aspylled of godd / as to that / that the payne that shold be perpetual / he shall geth in to temporal of purgatorie / and also for that the payne temporal is delide he releeth partye / Thyrddly the holy ghoost was gyue to them on this day / whan he confirmed so theyr hertes / that they dredde no torment / by the vertue of the holy ghoost whiche all ouercometh / wherof saith saynt Austyn / Such is the grace of the holy ghoost / that yf he fynde heynesse in the herte / he breketh it yf he fynde desyre of euyl / he destroyeth it / yf he fynde vayne drede / he casteth it out / And saynt Iohn the pope saith / the holy ghoost was hoped of thapostles / not for the fyrste he had inhabited in them / but by cause that the hertes to hym sacred and dedged more shold byste them / and more abundantly by grace shold abyde in encreasyng his yesters not themne begon of whiche he was not newly shewyng his operacion / For hys largesse passed all habondaunce / As to the fyfthe / that is to wiche hold he was sente / it is to be knowen / that he was sente / byth greet solbne in tongues of fyre / the whiche tongues appered / saynyng / And the solbne was foreyn fro heuen desment / and saynyng / It was foreyn / for he had no mede of space temporell / It was fro he-

uen / for he made them celestyal that he replensshyd / desment / for he gaf drede of loue / or for that he toke alway the sorow perdurable / whiche is maledic-  
tion / or for that / that he haue the herte out of carnall loue / also he was replensshyd / for he fulfpled all thapostles as saith saynt Iac / Repleti sunt omnes spiritu sancto / And it is to wiche that ther ben in signes of replenssyng / that were in thapostles / The first is that the place where he is penyth no solbne / lyke a tonne of wyne that is full / to this purpoos spekyth Job / Shal not the eye cry and woe / whan the tacker is ful / The eye shall not kolbe ne eye whan the crys-  
be shal be full / lyke as he wold say / Wha the herte is ful of grace / hym ought not gredde by impacience / This signe had thapostles / for in the tribulacion that they had / they wolded not ne gredde by impacience / but joyously wente to the presens of the tynantes to prysen and to tormentes / The seconde signe is that he may receyue nomore / ellis he were not full / In this maner he that is all fylled demandeth nomore / In lyke wyse the sayntes that haue plentytude of grace / may receyue none other honour of thesely delectacion / And by cause they haue tasted the swetnes of the uen they haue none appetyte to the ertesely delectacions / wherof saith saynt Austyn / who so drynketh one droppe of dewes of paradys / the whiche one droppe is greater / than all the see ocean / whiche ought to be vnderstode / that all the thurst of this world is in hym extynde / And this signe had thapostles / whiche wold haue none of the goodes of this world in propre / but put it all in comyn / The thirde signe / is for to venne ouer out / as it apperith by a fower whiche cryseth and renneth ouer his shankes / Als salamon saith / whiche fellyth as phison bysedom / This fode or ryuer phison / of his nature ariseth and spryngeth ouer / and watreth and arrowseth the lande aboute hym / In lyke wyse thapostles began to spredde abroad / for after they had receyued the holy ghoost they began to speke dyuerse langages / wher the glose saith / that / that was the signe of plenyttude / for the vessell full sheddeth ouer / as it apperith of saynt



apete / For anone as he began to preche  
he convertede thre thousand / Secondly  
he was sente in tongues of fyre / And  
here be thre thynges to be considered /  
First for whom he was sente comonly  
in the tongues of fyre / Secondly wher  
for he was sente in tongues of fyre mo  
re than in another element / Thirdly  
wherefor he was sente in tongues more tha  
in another membre / As to the first / for  
thre reasons he was sent and appiered in  
tongues of fyre / to shewe that their wor  
des shold enflamme the hertes / Second  
ly that they shold preche the very labo  
r of god / Thirdly that they shold knowe  
that the holy ghoost whiche is fyre spack  
in them / And that they shold doubte  
nothing / And by cause alle men shold  
here the wordes of god / And they shold  
attemper ne take to them self that they  
converted by theire predication / but by  
the wordes of god / Of the second be  
ought to knowe that he was sent in byr  
nes of fyre for many reasons / The first  
is taken after the seven vertues of grace /  
The holy ghoost cam in the maner of fy  
re for to make meke byght thynges by  
the yeste of drede / he amolypeth and  
sofeth hard thynges by the yeste of pite  
he illumyneth hard thynges by þ yeste  
of scienc / he resumpneth the shooes of vi  
ces by the yeste of counseyl / he affermeth and  
consolideth softe thynges by the yeste of  
strengthe / he clereth the miste of synne by  
the yeste of vnderstandyng / he dralbeth  
Up the creatures by the yeste of sapience /  
The second reason is taken after his dig  
nyte and excellence / the fyre surmounteth  
and exceedeth all other elementes in beau  
te / in ordre / and in vertue / In beauty  
by cause of the fayrenes of lyght / In or  
dre by cause of his situacion / In vertue  
by cause of vigour in operacion / In lyke  
lyse the holy ghoost in thys in thynges  
excedeth all / For the first he is said the ho  
ly ghoost pure without fyllthe / For the  
second / holy ghoost whiche compriseth all  
other spirytes of vnderstandyng / by his  
incomprehensibillite / For the thirde he is  
said holy goost haupyng alle vertue for  
he is Invincible / For he hath all strengthe  
keepyng all thynges fro ferre / The thirde  
reason is taken as to hys manyfold of  
fete And this reason assigneth Iohannis  
sayenge that the fyre hath in vertues

or natures / It burneth / it purgeth / it  
chauffeth / and it lighteth / In lyke wy  
se the holy ghoost burneth the synnes / he  
purgeth the hertes / he casteth away alle  
coldnes and drede of the hertes / And  
he enlumyneth theym that ben ignorant  
Of the first saith zacharye the prophete /  
The broyleth and burneth the hertes / as  
the fyre burneth the syluer / Also dauid  
sayd / Lord I praye the burne my syn  
nes and my herte / and drye them fro all  
synne / he purgeth also the hertes / after  
that as saith ysaye / When our lord had  
wasshe away the felthes of the dough  
ters of syon / he hath purged the blood  
of iherusalem fro the myddle of hym / in  
the spiryte of iugement / and in the spy  
ryte of burnyng / thence shal they be  
in saute and surete / and kepte opene  
all tynpse / And the prophete spekyth  
of the purgacion that shal be made at  
laste / When all shal be purged pure  
e cheng that shal goo in to heven / he casteth  
out also all coldenes and pusyllanymye  
of the hertes / wherof thapostle saith /  
Be ye feruent in spiryte / that is of her  
te / the whiche thyng the holy ghoost ma  
keth / when he espriseth hym of hys loue  
And herof saith saynt gregory / The ho  
ly goost appereth in fire for alle the her  
tes whiche he replenessith / and boyded  
the coldnes of fere / and enflamed them  
with desyre of the glorie perdurable / He  
enlumyned also the ygnorantes / wher  
of saith the wyse man / Lord god who  
shal knowe thy scienc / yf thou gyue not  
thy sapience and sende to vs thy holy  
spyrte from aboue / that is he that all en  
seyneth and teacheth / The fourth reason  
is taken after the nature of hys loue /  
Loue is signefied by the fire for in caus  
ses / The first cause is / for the fire is al  
way moeuyng / So is it of the holy  
goost / For them that he replenessith /  
he maketh them to be in contynnel moe  
uyng of good operacion / wherof saith  
saynt gregory / The loue of god is neuer  
yole / as longe as it is in the herte of a  
deuoute persone / it fructifyeth / And  
it fructifyeth not / it is a signe that it  
is not there The seconde is / for the fyre  
emonge al the other elementis hath but  
lytle matere / but stronge vertue in ope  
racion it hath in his qualite / Thus the ho  
ly ghoost whom he waknesseth maketh

them to haue but lytle ueho ethely  
thynges/and greely to spyrituel thynges  
in so mochtthey loue not worldly thynges  
more worldly/but spyrytuely/Saynt ber-  
nard/putteth iiii maners of loue / y is to  
loue to loue þ world flesshly/the spyrite  
flesshly/the flessh spyrituelly/e the spyry-  
te spyrytuely/The thirde cause is for that  
the fyre abasseth and maketh the thyng  
ges hye / he hath tenced on hye thynges  
desperded to vnye them/and them desper-  
ded to bynge to gydre / And by thynges  
thre thynges ben vnderstonden thre ver-  
tues of loue / For as saith saynt denys  
in the booke of the names dryvne/the fyre  
hath iiii vertues / For he enclyneth the  
hye thynges down/he lyfeth the thynges  
lowe in heygth / he ordeyneth the thynges  
equal to theyre ordonaunce / And these  
thre thynges maketh the holy ghoost in  
them that he replenishyth / For he encly-  
neth them by humylyte / he lyfeth them by  
in desyre of hye thynges / And ordey-  
neth them to gydre by vnye of maners  
Therof he appereth in lyknes of a son  
grie more than in any nother membre /  
And for iiii reasons / The tongue is the  
membre that is enflamed of the fyre of  
helle / and is of grete dyffyncte to go  
uerne / And proufytable whan it is  
wel gouerned / And by cause that the  
tongue was enflamed of the fyre of hel-  
le / he hadde nede that the holy ghoost  
shold come tenflame it / as saith saynt  
James / It is the fyre of the holy gho-  
ost/ and by cause it is euyl and lyght  
ly gouerned / he hath the more nede /  
For after that / that saynt James saith  
in his cronycle / All nature of bestes  
of byrdes and of serpens ben maystryed  
and ruled by man / but the tongue may  
not be maystryed / And by cause it is a  
membre proufytable whan it is wel go-  
uerned / Therefore he had nede of the ho-  
ly ghoost that shold gouerne it / he appie-  
red also in a tongue whiche is moche ne-  
cessarye / To prechours he is necessarye  
For he maketh them to speke feruently  
withoute drede / and therefore he was in  
that lyknes / as saith saynt bernard /  
The holy ghoost descended vpon the disti-  
ples in tongues of fyre / to shewe that  
they shold preche and speke the talbe of  
the tongues of fyre / The holy ghoost  
also maketh them to speke and prech

hardly and constantly / as saynt luc  
saith in thades of thapostles/ They were  
alle replenishyd with the holy ghoost /  
and begonne to speke with hardynesse  
the word of god / he maketh them also  
to speke in many maners / for the grete  
and dyuerse multitude of churres / And  
therfor it is said / they began to speke  
with dyuerse tongues / in such wyse as  
the holy ghoost admynystrer to them / he  
made them also to preche proufytable to  
the edyfycacon of the peple/wherof saith  
ysaie / The holy ghoost is descended vpon  
me and hath enoynted me with his gra-  
ce / wherof he had made my wordes play-  
saunt and proufytable to thelthe of all a-  
tunes / Therof the tongues apperred  
spyring / in signefyng that he was ne-  
cessarye to presydenes and iuges /  
For he gyueth auctorite for to pardone &  
to forgyue synnes / as saith saynt john/  
take ye the holy ghoost / by whom ye  
shal take away the synnes of them that  
wil reuente them / he geueth also wyse  
dom for to deme and iuge / wherof saith  
ysaie / I shall put saith god my spyrite  
vpon them that shal iuge & deme truly/  
he gyueth also debonnaite and swetnes  
for to supporte and molyfyre the iugement  
as it is said Numeri 11 . I shal gyue  
to my peple of my spyrite that is in the /  
for to supporte the burthen of my peple /  
The spyrite of moyses was the spyrite  
of keryngnyte and of swetnes that was  
in hym / for to iuge the peple / Moyses  
was most meke and most debonaire/and  
therfore god deliuered to hym his peple  
for to gouerne / The holy ghoost gyueth  
also aournement of holynes for tenfor  
me / as saith the scripture / The holy  
ghoost hath aourned the leuenes / that  
ben the herres wherem he descendeth / And  
as to the sixth in to whom he was sent  
in to thapostles/ that were vesselles cle-  
ne and pure and disposed to receyue the  
holy ghoost/ And that for vii causes that  
were in them / first they were quyet and  
payssible in herte / And this segnefieth  
that is songen / Dum complerentur dies  
pentecostes &c / The day of the pentecost  
they were alle to gydre in one place styl-  
le assembled/ The day of the pentecost is  
the day of rest / after that ysaiie saith /  
vpon whom shal my spyrite descende /  
but vpon any humble herte and keryng



spelle / Secondly he was herde by dy-  
 lation / And this is that the scripture  
 saith / Eunt omnes pariter / They were  
 alle to gydre for they were all of one  
 herte and of one wyll / And  
 thus the fow. 2 of many gyuech not lpf  
 to the me. dres / but that they be to gy-  
 dre / in lyke wyse the holy ghoost gyuech  
 not spyratuel lpf but to the me. dres uned  
 spyratuelly / And as the fyre quenchith  
 a id goth out whan the brondes ben ta-  
 yd alway soo the holy ghoost goth alway  
 whan the members be dyscorde ben deuy-  
 dyd / and therfore it is songen of thap o-  
 ules / that the holy ghoost fonde them all  
 of one acorde by loue and by charite / e  
 enlumined them wyth clernes shynynge  
 in them of the dyspyne deye / thyrde  
 they were in a secrete place / For they  
 were in the place wher ihesu cryst ma-  
 de with them his maundy / or soupper /  
 wherof is said Oree ij / I shal lede man-  
 nes soule in to a solitarie place / e shal  
 speke to it in secrete / Fourthly they  
 were in oryson and prayer / contynuell  
 wherof is songen / Orantibus apostolis  
 deum tenisse et / whan they were in pra-  
 yer thenne cam the holy ghoost vpon them  
 whiche prayer is necessarye / to receyue  
 the holy ghoost / lyke as the wyse man  
 saith / I haue prayd god / and the ho-  
 ly ghoost is comen in me / wherof saith  
 ihesu cryst / Johis xiiij / I shal praye  
 god my fader / And I shal sende to you  
 in my seide the holy ghoost that shal com  
 forte you / Fyftly they were garnys-  
 shyd with humylyte and mekenes / And  
 that is / that they were scttynge whan  
 the holy ghoost cam / And herof saith da-  
 uid / lord god thou art he that sendest  
 the fontaynes / in to the kalyses / that  
 is the holy ghoost whiche is the fontayne  
 of grace / whiche he sendeth in to the hun-  
 ble hertes / Syxthly they were in peas  
 to gydre / in that is to be vnderstande /  
 that they were in iherusalem / whiche is  
 as moche to saye / as the byson of  
 peas / And that peas is necessarye to  
 receyue the holy ghoost / our lord shewde  
 whan he cam to them after his resurrexi-  
 on sayenge / Maye whis / deas be with  
 you / and after sayde / take ye the holy  
 ghoost / Seuently they were lpf by  
 contemplacion / And this is to vnder-  
 stande that they receyued the holy ghoost

in anye place / wherof saith y. glose / who  
 that nold desireth the holy ghoost in hys  
 herte / late hym put the hous of his flessh  
 vnder hys feet / by lpfynge by his herte  
 by contemplacion / And as to the seuenthe  
 wherfor he was sente / it is to be notyd  
 For vii causes he was sent / that ben vii  
 vnderstonen in this autorite / Paracletus  
 autem spūs sanctus: quem mittet pater in  
 noie meo. ille vos docebit omnia / The first  
 cause is for to conforte the sorowfull / wha-  
 is said paracletus / whiche is as moche  
 to saye as comfortour / as god saith by  
 plape / The spyrte of god vpon me and  
 it forbieth / to thende that I shold com-  
 forte the wepans of Syon / that ben the  
 doughters that salbe god / wherof saith  
 saynt gregore / The holy ghoost is said  
 comfortour / to them that he fyndeth wayl-  
 lunge for theyr synnes that they haue co-  
 mysed / he maketh redy hope of pardon in  
 lpfynge theyr hertes fro affliction of sor-  
 we / The seconde is for to quykene the  
 dede whan he saith spiritus / for the spyrte  
 is he that quykenech / as it is said in eze-  
 chiel / Ye bones that be drye and with-  
 out lpf I shal sende in you my spyrte / e  
 ye shal lyue / That thyrde cause is for  
 sancte and make clene the synners / in  
 this that he said Sanctus as it is said spi-  
 rite by cause he gyuech lpf / Also he saith  
 Holy by cause he sancte and maketh  
 clene / and it is said pure and clene /  
 therfore saith dauid / The grace of the  
 holy ghoost whiche is aflood pure and  
 clenynge / he gladdeth the cyte of god /  
 that is holy chyrche / and by this fleod  
 our lord hath sancte his tabernacle /  
 The fourthe cause is / he is sente for to  
 conferme loue emonge them that ben in dis-  
 corde and hate / whiche is notyd in this  
 word of Peter / he is said fader / by cause  
 that naturelly he loueth vs as saith saynt  
 john in the gospel / Iohannis xiiij / Ihe-  
 su cryst saith my fader loueth you as his  
 sonnes / And yf ye be hys sonnes  
 thenne be ye brethern eche to other /  
 And bytvene brethern ought allelway  
 to perseuere loue and friendship / The  
 fyfte cause is for to saue the iuste and  
 selbe men / in this that he saith in nomi-  
 ne meo / that is ihesus / that is to saye  
 sauour / in whos name the fader te the  
 holy ghoost to shewe that he cam to .i. ue  
 the peple / The syxte cause is for forme

## ¶ Here foloweth the feste of the holy Sacrament

the ignorantes in this that he saith / alle  
 hos docht oia / The holy ghoost wha he  
 shal come he shal teche you all thynges  
 As to the seuenth / that he is gyuen or  
 sent first in the begynnyng of the chyrche  
 by prayer / as thus wha he cam thappo-  
 sels praid god & lvere in prayer / wher  
 wof is songen / Oratibus aplis deu be-  
 nisse / thappostels praieng the holy ghoost  
 ca / e luc. iii. Jhu prayeng þ holy ghoost  
 ascernded / Secondly he cam by heeryng  
 attently and deuoutly the word of

god actu v / As saynt peter was pre-  
 chynge the holy ghoost descended vpon  
 them / Thirdly he cam by holy & hely ope-  
 ration / that is by this that is said /  
 Imponebat manus super eos & accipie-  
 bant spm scm / Thappostels & heit ho-  
 des on them that beleued / e m they  
 receyued the holy ghoost / and the m  
 position of thandes signefieth the solu-  
 tion of the pccs / whiche absolucyn gy-  
 ue vs the holy ghoost / Amen



**T**he grete largesse &  
 benefayttes that god hath  
 distributed to cristen peple  
 gyue to the said peple gre-  
 te dygnite for ther is no  
 pepre ne neuer was so grete a nation /  
 þ their goddes had approched so nyghe  
 them / as our lord god is vnto vs / The  
 blessed sone of god wold make vs par-  
 tyners vnto his dyuynyte & godhede /  
 e therfore toke our nature / to thende þ  
 makynge hym self man / he wold make  
 may as goddes / And all that he toke  
 of vs / he gaf all agayn to vs for our  
 sauacion / he gaf his propre body in of-  
 fryng vnto god the fader in the aulter  
 of the crosse for our redemcion / e shed-  
 de his blood in pris e wasshyng our  
 synnes to thende þ we myght be redemp-  
 tid fro the myscretable scrupitide wherin we  
 were & that we shold be also cleue and

cleid of our synnes / e also to thende þ  
 this eyekent benefite abide to vs in per-  
 petuell memorie / he hath vnto deuoute  
 hertes e faithful gyue his othen body  
 in mete / e his precious bloo in drynk in  
 lyknes of brede e wyne / O precio-  
 souse & amysse / e verayly ful of grete wo-  
 dre / þ fete helthful e replensshid of all  
 swetnes / what thyng may be more pre-  
 cious / than þ noble conyure or feste / in  
 which / not only þ flesche of calues ne  
 of oxen lyt as was gyue in thold la-  
 uer for to taste / but the propre body of ihu  
 which is very god is presented for re-  
 ceue and assaoure deuoutly / what  
 thyng myght be more full of grete ad-  
 miracio / than is this holy sacrament in  
 which the brede e wyne ben comynged  
 substāpelly in to the propre body of ihu  
 And therfor ihu crist there is contey-  
 ned vnder the spece e lyknes of brede



Whyn he is eten & receyued of þ good  
& trewe cristen men / But for that he is  
not departed in pteces ne asundered in  
his members / But abydeþ all hoole & en-  
tier in euerych of his partyes / For yf  
this holy sacramt were deuyded or deys-  
ced in a M. partyes / in euerych par-  
tie / shold remayne the propre body of  
our lord hoole & entier / None other sacre-  
ment is not of somoch merite / ne so full  
of felicity as this sacramt is / for by this  
he purged the synes / the vertues ben  
encreased / & the thoughtes be engastred  
& fulfilled with thabundaunce of alle  
good vertues / he is in holy church offred  
for the luyving & them that ben dede / to  
thende that he may prouffite to all that  
whiche is for their saluaciō / of all them  
that ben ordeyned & instituted to consa-  
cre it / þ shewenesse of this holy sacramt  
may none expresse / by the which shewe-  
nesse is spirituallly tasted & remembred  
the excellent charyte that god shalde in  
his glorious passyon / & to thende that  
it myght be the more feruently impress-  
ed in þ hertes of deuoute & faithfull peple /  
of the grete largesse of his charite whā  
he shold deye out of this world & goo  
to god / his fader / & wold ete his paste  
lambe with his disciples / thē he institu-  
ted this holy sacramt by ke a memoire  
perdurable of his passyon / as thacōm  
þyphesent of auncient figures / & of the  
myracles that were don by hym / And  
also to thende that they that were foun-  
ful & heuy for his absēce / shold thereby  
haue som solace synguler / This is a  
thyng thēne right conuenient & conue-  
nable vnto the deuocō of deuoute her-  
tes to remēbre soleyly thynstituciō of  
so helthful & meruayllous sacramt / to  
thēde that the ineffable maner of thō  
nauē & thought dypne / byspelle be ho-  
noured & worshipped / & that the myght  
& puyssāce of god be laued & thanked  
whiche in this sacramt werkeþ so mer-  
ueylfully / & also of so helthful & of so  
swete & gracious benefyte be gūe and  
rendred to god due thankpiges & gra-  
ces / And how wel that the day  
of the Eene or souper / in which this  
noble sacramt was instituted is speey-  
all memoire made of this sacramt / how  
be it the surplus of the seruyce of the sa-  
me day apparēneth to the passyon of

our lord / In the which passyon our mo-  
der holy church is occupied all that day  
deuoutly / & by cause this instituciō of  
so noble sacramt may be habyled more  
solempnly / the pope vran þ fourth by  
grete affection that he had to this holy  
sacramt moued of grete deuocō / he or-  
deyned the feste & remembraunce of this  
holy sacramt the first thursday after the  
octaues of pentecoste / for to be habyled  
of all good cristen peple to thende that  
the church out all the yere this holy sa-  
cramt to our saluaciō / may doo our de-  
uoyr to this holy. Instituciō speyal-  
ly in the tyme / when the holy ghoost en-  
seyned & arched the hertes of the disci-  
ples to knowe the myserye of this ho-  
ly sacramt / For in that tyme then / the  
trewe faithfull disciples begā to frequen-  
te it / It is wode in thates of thapostles  
that they were plentiful in the doctrine  
of thapostles / & in comynaciō / of  
breyking of the brede in deuoute oryōs  
after the sendyng of the holy ghoost / &  
to thēde that the holy instituciō of this  
amercous sacramt shold be the more ho-  
nourably habyled on the said day & by  
the vras or octaues following / in stede  
distribuciō material that ben distribu-  
ted in cathedral churches / the forsaide  
pope vran hath gūe of his polber &  
largesse apostolique / wages spirituall  
& pōn special vnto all the / that shal  
be personelly in clene byt at the houre  
dyurnelle and nocturne. Of this  
holy solempnyte / to thēde that euery  
good catholique pson shold haue þ  
more desire to come to one / so grete a so-  
lempnyte / ouerall wher it shal be hab-  
yled / That is to byte at matynes an  
C. dayes of pōn / at the masse as moche  
at the first euen song as moche / & at the  
cond euen song on the day / also an C.  
dayes / at the houre of pryne / of tier  
ce / of syght / of none / & of coplyne at eue-  
ning of thies houre xl. dayes / On the  
other dayes duryng þ octaues / for eue-  
ry day to thē that shal be at the matynes  
at the masse / at tierce / at syght / none eue-  
ning / & coplyne / an C. dayes of par-  
don / & all thise pardons of þ trefour  
of the church by the mysfeynour dypne he  
hath gūen thē & instituted and our perpe-  
tuelly / This sacramt figurd our lord  
whā he sente māna to hūen / vnto þ

## The storie of the sacrament

And fathers in desert / where they were  
 fedde with mete celestiall / & it is said  
 that the me had eten brede of angelis /  
 but allway all they that had eten thes  
 wof they depeny in desert / But this me  
 that ge noth weyue is the hyung  
 brede which descended: fro heuene / that ad  
 mynyfied the subsaunce of the lyf eter  
 nell / & therfor who somer weyue this  
 brede here worthly / he shal neuer dye  
 eternelly / for this is the propre body of  
 Jhu crist / noth consider here thene / which  
 is most excellent & most proufytable /  
 the brede of thangelis / or the propre bo  
 dy of Jhesu crist / which is lyf pduable  
 The manna aforesaid ca fro heuene / This  
 precious flesch is aboute p heuene / This  
 mana is celestyal / This flesch here is  
 god: the creatur of heuene / the mana  
 was kept vnto the moyn / & was corrup  
 te this brede may fele no corrupciō / To  
 them in desert abouesaid sprage water  
 out of a stone / to vs is sprongen the  
 blood of thamerous Jhu crist / The wa  
 ter refresshit them for an houre / but the  
 precious blood of Jhu crist weffeth vs  
 perpetually / The Ielues drank / & allwaye  
 were a thurst / but thou cristen man whā  
 thou hast drōken of this beuorage here  
 p mayst neuer after haue thurst / That  
 other was ~~given to the~~ in a shadowe &  
 ombre / but this was gyuen in ~~the~~  
 noth ye shal vnderstode this that was  
 in p shadow / they dranke of the water p  
 pssued out of the stone / this stone was  
 Jhu crist / & yet they pleased not allway  
 in their werkes to god / & therefore dey  
 id they in desert / All tho thynges ther  
 were don in figure / for to gyue knowle  
 ce of thynges more grette and more  
 notable / It is moche grette thyng of  
 the lycht / than of the shadow / semblab  
 ly of verite / than it is of fygyre / And  
 also moche grette of p body of our rea  
 tour & maker / than it is of the manna  
 that cam fro heuene / Thou shalt dema  
 nd aduenture how thou afferrest & assu  
 rest me that I weyue the body of Jhu  
 crist whā I see another thyng / We ha  
 ue maup exāples / by the which we may  
 wel preue / that it which thou weyuest  
 is not that thyng that nature hath four  
 med / but it is wel that p the benedicti  
 on hath consecrated / the benedictiō hath  
 grette myght than nature / for by bene

nedictiō oftymes nature hath ben cha  
 ged / Moyses that helde a wodde in his  
 honde / whā he caste it to the erthe / it beca  
 a serpen / None he toke it vp / and it  
 turned in to the nature of a wodde / Thou  
 seest thene how by the grace of the pro  
 phete / the nature hath be chaiged / Idies  
 of the serpet / & of the wodde / the ryuers  
 of egypte ranne somtyme their cours  
 naturell / but sodaynly by p Daynes of  
 the sotaynes blood begā to yssue / & ren  
 ne so longe that the peple wist not for  
 to drynke / after at the prayer of the pro  
 phete / the ryuer of blood cessed / & cam  
 agayn to his nature of water / as it  
 was afore / the peple of the ebreles was  
 on a tyme all enuyrōned / & enclosed of  
 the egipcians bytillene the see & them /  
 Moyses lyft vp his wodde / & thene the  
 water departed / & assambled vnto the  
 lyknes of a walke / & there appiered to  
 them a way for to goo on foot / And  
 the flood of Jordan in his propre place  
 agens his nature / returned agens the  
 hylle / The old fathers that were in desert  
 also on a tyme had grette thurst / moyses  
 toke his wodde & smote a stone out of p  
 which yssued grette habundance of water  
 is not p grace of benedictiō which hath  
 brought about nature / whā the stone  
 gyuethe water / which he may not by na  
 ture / Marach which was a ryuer  
 right ytter in such wyse that the peple  
 that had grette thurst / myght not dryn  
 ke it / Moyses put a staf in the water  
 & sodaynly by the grace of benediction  
 which there brought / it loste his bitter  
 nes & becam swete / Semblably in the  
 tyme of elyse the prophete / one of the  
 sones of the prophetes lete falle the yrd  
 of his age in the water / the which yrd  
 after his nature sack dōu to the bottom  
 of the water / Thene he ca to helpee pra  
 yeng hym for his age / helpee put hys  
 bourdon in the water / & anon the yron  
 begā to swymme aboute p water / which  
 is a thyng about nature / for the weicht  
 of the yron is heuier than the lycour  
 of the water / By all this thynges & by  
 the flesspenges of prophetes we see clere  
 rely how grace or benediction hath thus  
 brought about nature / & thene sith that  
 benedictiō humayne dyuerse tymes hath  
 thus couertid thynges agens nature /  
 what shal we saie of



the consecraciō bypnyne / where the wor-  
des of godz werke / For this holy sacra-  
ment here that thou receyuest / is consecra-  
te of the worde of ihu xpi / Tenne yf þ  
worde of helpe was of so grette effecte that  
it made fyre to descende from heuyn / of  
much more baleite and effecte is þ wor-  
de of ihu xpi for to turne the lyknes of  
elementes / yf haue redde of the werkes  
of the worlde / as godz saidz andz coman-  
dedz so was it made / he comandedz andz  
it was made / Andz the worde that made  
alle thyngz of nought / may not the same  
chaunge the thynges that haue ben made  
in to other spece andz lyknes / It is  
not lasse to hym to create thynges than  
to chaunge thynges / We shalbe also the  
mysterie of thynarnaciō of our maker  
ihesu xpi / was not that aboue nature  
that ihesu xpi was born of the byrgyne  
maye / yf thou demaunde of thordenaunce  
of nature / thou knowest that the womā  
hath acustōme to concyue by the seedz of  
man / But the byrgyne marie engen-  
dred andz concyuedz aboue thordenaunce  
of nature & alle way remaynedz a byrgy-  
ne / Andz this holy sacrament / that we  
nowe consecrate / is the propre body of  
ihesu xpi / that was born of the byrgy-  
ne / Wherefore theinne sekest thou of thoz  
denaunce of the precious nature / of ihe-  
su xpi / whan he is aboue all nature /  
Be that was born of the byrgyne is the  
propre flesch of ihesu xpi / the whiche  
was crucified andz buryed / Andz very  
ly this propre flesch is in thyse sacramēt  
Our sauour ihesu xpi saith / So this is  
my propre body / to fore the benedictiō  
of the celestiall wordes it is another espe-  
cie / but after the consecraciō it is the  
propre body of our lordz / For assone  
as the consecraciō is preferredz andz saidz  
the substantiō of the brede is conuertedz  
in to the blessed body of ihesu xpi / andz  
in lyke wyse of the wyne andz water in  
the chalys / after the wordes of consecra-  
tiō saidz is the very body of our lordz  
also hool in flesch andz blood / All the  
remenaunt that is saidz in the masse ben  
prayynges andz benynges / to our lordz  
andz also prayers for the churche / for the  
kynges andz for the peple But whan  
this holy sacrament is consecrate the pres-  
te seith not his owen wordes / but he spe-  
keth the propre wordes of ihesu xpi &

so consecrath the sacrament / the whiche  
worde of ihesu xpi is it / by whiche alle  
thyngz was made / the heuyn / the erthe  
andz the see / theinne mayst thou see what  
a therker is the worde of ihesu xpi /  
Andz syth that so moche myght andz  
pouwer is in the worde of ihesu xpi /  
that it whiche neuer hadz ben / began  
to be / Theinne by moche more rea-  
son may he make that is / to be conuer-  
tedz in to other substantiō / Andz thus  
that whiche was brede to fore the conse-  
craciō / is the propre body of ihesu crist  
after the consecraciō / Andz thus hath  
our blessed lordz left to vs his bless-  
ed body for to be honouredz andz wor-  
shippedz here in erthe / Andz by rea-  
son me thynketh he myght doo no lasse /  
conspyringz our instablenes / andz hōw  
prone the people haue ben to worshippe  
fals goddes / andz ydolles / Andz hōw  
ofte his owen chosen peple the ielous / de-  
partedz fro his labes andz to ke to them  
fals goddes / notwithstandinge the gre-  
te myracles & merueylous that he dyd  
andz sheldz for them / than to leue his  
owne propre body here emonge vs daily  
to be remembryd in eschelyngz of all vni-  
lacyte for the saluaciō of our soules /  
Whom we bypect that we maye receyue  
vnto our perpetuall / saluaciō Amen /

Thus endeth the feste of  
corpus xpisti

## ¶ The Dedication of the Temple or of the churche



**T**he Dedication of the churche is solemnly halibedy amonge the other festes of the churche And by cause that it is double churche or Temple that is to wete materiall and spirytus all/ And therfor it is to be seen shortly of the dedication of this double temple / As to the dedication of the temple materpoll / in thynges ben to be considered / first wherfor it is halibedy or dedicated / Secondly how it is halibedy / Thirdly by whom it is halibedy / And by cause that in thynges ben in the church that ben halibedy / that is the altar and the temple / therfor it is first to be seen how the altar is halibedy / The altar is first halibedy for three thynges / First to make sacrifice to god as it is said genesis viii. Noe edifyed first an altar to our lord / & toke of all the birdes & of all the bestes of the world & offered them vpon the altar / & the sacrifice that we make vpon þe altar is the body & blood of Ihu crist that we sacrifice in memoire of the passio of our lord after þe comāded vs & said Doo ye this in my memoire / we haue in memoires of the passion of our lord þe one is the mynde of the passio hym of that we haue in wrytyng / & that other ymagined in figure / & þe is to the sight

for thymage of Ihu crist / & of the other ymages that is in the churche for the remembrance of Ihu crist & of his sayntes is for to moue þe deuots of the people These ben also as þe bookes of the laye people / & this is memoires ben but one / The second memoire is in worde / that is the passio of our lord prechid / & this mynde is as to the hearyng / The thirde mynde is the passion of our lord traffigured in to this sacrament / which is verily the soule / body / & blood of Ihu crist / & this mynde is as to þe tastyng / and yf the passio of Ihu crist which is written enbraceth þe taste / & that which is prechid embraceth it yet more / Muche more ought this sacrament enflame in which is enprinted so signyficantly / Secondly as for to calle þe name of our lord / wherof is said genesis xii. abraha callyed an altar to our lord / & this inuocation or callyng ought to be made / after þe thapostle saith to thymothee / or by prayers made by admyracō for to take alway þe euylis fro vs / Or by orisons made to gete the goodes / or by requestes made to receaue the goodes & to kepe them / The first that is made vpon the altar is said apperly a messe by cause that Ihu crist is sente fro heuyn / And this worde messe apperly is said of sendyng / and to the messe Ihu crist is sente from his father / and sacreth the same by se /



For first we haue hym fro hys fader sent  
to vs by his incarnation/ And after sent  
of vs to his fader by hys passion/ And  
first he began to be with vs by sacreficing  
And we with hym by this oblation that  
he praye for vs / And it is to wete that  
the messe is songen in thre langages/  
that is in grek / in hebreu / and in la-  
tyne / And is for to represente the tytle  
whiche was sette on the crosse in his glo-  
rious passion / whiche was in grek /  
hebreu / and latyne / And also for to  
signefie that alle maner langage ought  
to prepe god/ The tongue latyn is thoffy  
or gospel and pyssell / And the songe  
in grek is the spryes whiche ben said  
in tymes that we may come to the re-  
dres of Angellis / **A** The hebreu is  
Alleluia / Saluatio / and Osanna /  
Thirdey it is halibedy for to synge on /  
And herof saith the booke of ecclesiaste the  
xlvij chapitre / he ordeyned them polber  
agains thre enemyes / and made them to  
be put alway fro aboute the aulter / and  
made the syngers to synge and to gyue  
swete melodies in thre folwe / and said  
melodyes in pluxel nombre / after that  
hugo de santo victore saith ther ben thre  
folwes that make thre melodies / For  
there is a folwe by synyng / by wynde  
and by songe / the touchyng or sympyng  
apartyneth to the harpe/ And the wynde  
to thorganes/ And the voyces to the son-  
ge And this concordance of songe/ and  
touchyng of tharpe may be assigned to  
the concordance of good maners / For  
as to the touchyng of tharpe / it may be  
reported to the werke of the handes / and  
shewyng of thorganes / to the deuotion  
of the thought / And the songe of the  
voys to the prechyng of the word of god  
but in this what proufyeth the swetes-  
nes of the voys without the swetesnes of the  
harpe / She breketh the voys/ but the wyll  
kepyth the concordance of the voys and  
of good maners / so that by ensample he  
acorde hym to his neighbour / and by his  
good wyll he acorde hym to god / and  
by obedyence to his maistee / and this is  
the treble maner of musyke / whiche is  
reported to the treble difference of thoffy-  
ce of the church / For thoffyce of the church  
is made in psalmes in lessons and in son-  
ge The first maner of musyke is made by  
touchyng of synyng / as in the saluaty-

and semblable instrumentis / The second  
is the songe as of the voys / and that  
apartyneth to the lessons / And therof  
saith/ Synge ye to hym in deportyng your  
voys / The thirde that is by shewyng/ ap-  
partyneth to the songe of a trompe/ And  
herof saith dauid / Playe ye hym in the  
folwe of the trompe / The temple or the  
church is halibedy for fyue reasons/ The  
first is by cause that the temple and all his  
polber be put oute/ Wherof saynt gregore  
recounteth in his dialogue/ that as a chir-  
che of thetyques Arrens was yelien  
to goody aspen men And they halibedy  
it/ and had brought in reliques of seynt  
fabien and scastren/ and of saynt agathe  
alle the peple were there assembled/ and  
they herde sodenly an hegge eye & wme  
hyer and hyer emonge their feet se-  
chyng the doores of the church/ And he  
myght not be seen of noman / Wherof the  
peple had grete meruayle/ But our lord  
shewid to them/ that it was the foule spi-  
ryte that dwellyd to fore in that place /  
And that myght was a grete noyse thow  
the coueryng of the church/ lyke as they  
had wme thow it / **A** And the second  
myght was yet a greater noyse / And the  
thirde myght was so ferdful and so horri-  
ble agate noyse as that the church shold  
haue be thowen down into the foumēt /  
And thence the wicked spirytes depart-  
ed/ and cam nomore there / The hyddes  
folwe signefied that for certayn the fen-  
de assued by consurp / the whiche he  
had longe holden / Secondly it is hal-  
ibedy by cause that they that flee to the  
church shold be sauf / Wherof somme chir-  
ches after the dedication be pryncipled  
of pyntes/ that they that ben culpable &  
fle to the church that they may be sauf /  
Wherof the Canone saith / The church de-  
fendeth the culpables fro blood/ that they  
ne lese by ne meke/ And therfore ioab  
fledde to the tabernacle/ & toke the aulter  
Thirdey it is halibedy by cause that the  
offsons be enhaunsed there / And it is  
signefied in the booke of kynges the viij  
chapitre/ when the temple was dedicate /  
Salomon saide / who somerue that praye  
in this place/ thou shalt here hym lord in  
heuene / And when thou hast here hym  
thou shalt be to hym deuoyr / And the  
worshype god in the churches towarde the  
cest / for thre reasons / after that dampel

saith in the fourth booke the first chapitre:  
First by cause that we shalbe / that we re-  
quyre our peas / Secondly that we beholde  
de ihesu crist crucified / Thirdly that we  
shalbe that we abyde hym a iuge to come  
And danyel saith / Godd place of paradys  
in the hous of the east / fro the which he  
exyled man / by cause he brake his coman-  
dment / and made hym to dwelle to fore  
paradys towarde / occupent / er he wente  
ony other part / and therfore we like noth-  
in the church towarde thowent / And our  
kerce crucified beholde towarde thowent  
And thus like we worshyping hym to  
ward thowent / he was born an eyer / and  
so worshype hym thapossiles / And so  
shal he come as they sawe hym goyng  
to heuene / And so worshype we hym to-  
ward thowent in abyding tyl he come /  
Fourthly the church is halibred by cause  
that there be praynges and praynges be  
rendred and gyven to god / And this is  
doone atte vii tymes or houres canony  
alles / at matyns at pryne / at tierce and  
so atte other / And howe be it that god is  
to be preyed in all the houres of the daye /  
but by cause our infirmyte suffyeth not  
thereto / it is ordeyned that at this houres  
we praye godd speccally / by cause that  
thes houres in som thyng be more pre-  
upleged than the other / for at mydnyght  
whan matyns ben songe ihu crist was  
born / e also was taken e despyed of the  
ielves / And atte same hour he despoil-  
ed helle / taking mydnyght largely that  
is to saye afore day he awos fro deth to lyf  
And he appiered atte hour of pryne / e it  
is said that he shal come to the dome at  
mydnyght / wherof saynt iherome saith / I  
wene that tho thynges that thapossiles  
haue said shal be by fore day /

For the day of the vyrgylle of ester byfore  
mydnyght it behooveth not to leue matyns  
nes / For the people abyde the comyng of  
ihu crist And whan this tyme shal co-  
me men ought to haue surete that all men  
make feste that daye / And the synges at  
that hour praynges / by cause that we  
reue hym thankynges for his natyvyte /  
for his takyng / e of the deluytance of þ  
holy apostles / so that the may bespye aby-  
de his comyng / and the lawdes ben adou-  
sied to the matyns / by cause that in the  
morow tye he drolbnd the egypciens in  
the see and arated the world and awos /

e at this hour late he gyue thankynges  
to god that we be not drolbnd in the see  
of this world with the egypciens / And  
that we reue praynges to god for our  
wacyon / and for his resurrection / **A**tte  
our of pryne ihu crist cam in to the tem-  
ple / and the people assedeb there to hym  
as lucas saith the xvi chapitre / he was at  
that hour pferent to pylate / And at this  
hour after he was risen he appiered first  
to the wyne / e this is the first hur of the  
day / And therfore late he redre our tha-  
kynges to god and praynges / by cause  
that we may folowe ihu crist that we  
may yede to hym the first fruyt of alle  
our werkis / At the hour of tierce ihu  
crist was crucified in the tongues of the  
ielves / and was bounde to a stake and  
beten to fore pylate / And as it is said the  
stake or yeler that he was bounde to the  
wyth yet his blood / And this same hou-  
re was the holy ghoost sente to thaposs-  
iles / In the syxt hour he was naxled to  
the crosse e darknesse were shurgh out  
all the world / so that the sonne bylbept  
the deth of his lord / e couerid hym with  
black / in such wyse that he gaf no lycht  
to them that crucified his lord / And at  
this hour was he atte dyner þ day of his  
ascencion with his disciples / At the hour  
of none ihu crist gaf vp his spyrte / and  
the knyght wercyd his spde / And the com-  
panye of thapossiles had a custome for  
tassamble thenne for to praye / And ihu  
crist ascended that hour in to heuene / And  
for this honours praye we our lord at  
alle oures / At euensonge tyme ihu crist  
made the sacrament of his body and of  
his blood to gyde / he wcessed the feet of  
his appostles / and disciples / he was ta-  
ken down of the crosse and born to the se-  
pulcre / he manifested and shewed hym  
self vnto his disciples in habyte of a pyl-  
gryme / And for thres thynges the church  
gyueth thankynges to god at this  
hour / At the complen ihu crist liberte wa-  
ter e blood / his monumēt was deluyerd  
to be kept / and there he resed / And whā  
he was risen he shal yd hym self peas to  
his appostles / And of these thynges gy-  
ue the knynges and thankes to god /  
And herof saith saynt bernard / howe w-  
olbe to rendre and gyue thankynges to  
god / My brethern saith he / whā ye facefise  
to god with praynges e thankynges /



Joyn your mynde to your wordes  
and; thy talente to thy wyfte / and glad  
nes to thy talente / and; demerite to thy  
gladnes / And humptye to thy demerite  
And; to humptye fre wyll / **F**yftly  
the churche is habowded / for admyngyng  
ther the sacramentes of the churche / lyke  
as on the table of god; in whiche the sa-  
cramentes ben comyned and; admyngy-  
nged and; somme sacramentes ben admy-  
nged; e; gyuen to them that entre / as  
baptysme / And; somme be gyuen to them  
that yssue out / as is the last unction or  
enelyng / And; somme be gyuen to tha-  
tyers and; dybellars / as is orde /  
And; somme fyghe and; falle / to them  
is gyuen penance / Somme other con-  
trary; and; to them is gyuen hardynesse  
of courage for tenforce them / and; that  
is by confirmacion / And; to other is gy-  
uen mete for to susteyne them / And; this  
is for to receyue the sacred; body of Ihesu  
crist / And; somtyme is taken away the  
lettyng that they falle not in to synne /  
and; that is by conionction of maryage  
Secondly it is to wyte howe it is haly-  
wed; and; it ought first be knowen of  
thaulter and; after of the churche /  
And; many thynges apparteyne to the  
halyng of the aulter / **A**nd;  
first ben made on the four corners of the  
aulter / four crosses of holy water /  
and; enuyroned about; viij tymes / and;  
viij tyme aroused; and; besprent wyth ho-  
ly water syck or sprynke / After then;  
cense is bent on the aulter / And; after  
it is enoynted; with crysme / And; thene  
it is couered; with black cloth / and; this  
representeth them that goon to the aulter  
For they ought first to haue charite in iij  
maners / that is that they loue god; and  
them self / theyr frendes / and; theyr ene-  
myes / And; this signefyeth the iij crof-  
es on the iij corners of the aulter / and;  
of thise iij corners is said; in genesis the  
xxviij chapitre / **T**hou shalt seate to  
thorwent / to thoccident / to the north / e;  
to the south / Or the iij crosses ben made  
in the iij corners ben signefyed; that Ihu  
crist saued; by the crosse the iij parties  
of the world; / Or for this that they sig-  
nifye that we ought to kepe the crosse of  
Ihesu crist in iij maners / that is in the  
herte by thought in the mouth by confes-  
sion in the body by mortification / And; in

the bylage by contynuel impressioun /  
Secondly to haue cure and; olbe to wa-  
ke / and; this signefyeth by thenuyton;  
nyng; or gorging; about; the aulter /  
For they syng; thenne / the waytes  
of the crye haue founde me / For they  
ought haue cure and; watche vpon them  
that ben to them complaynd; /  
And; for this cause puteth gylbert the  
neglygence of prelates emonge the  
thynges desordynate / this foule thyn-  
ge and; moche peulous that is to wyte  
a blynde archyer / and; halting; mes-  
sager / a prelate neglygent / a doctor  
not connyng; and; a dombe cryer / thi-  
se ben a perperous felawship /  
Or by the seuen gorgings about; / of the  
aulter / ben signefyed; seuen considera-  
cions that we ought to haue vnto the  
seuen vertues of the humptye of Ihesu  
crist / And; to goo ofte about; them  
The first vertue is / that he that was  
riche be made poure / The seconde that  
he was put; in the rache or the in crybde  
The thirde that he was subgette to his  
parentes / **F**ourth that he enchy-  
ned; his body vnder the polver of his  
seruaunt / The fyfthe that he sustey-  
ned; the discipule theef and; traytre /  
The sixthe / that before a felonous iuge  
he held; his pes and; spack not /  
The seuen; that he prayd; pybushly for  
them that crucifyd; hym /  
Eydely they ought to haue mynde of  
the passion of Ihesu crist / and; that is  
signefyed; by the spryngeng and; as-  
tyng; of the water / whiche signefyed;  
seuen effusions of the blood of Ihesu crist  
The first was in the arconscion / The  
seconde was in the cryson / The thirde  
whan he was beten att; pylle / **F**ourth  
whan he was colbnd; with thoz-  
nes / The fyfth in wrcyng; his bondes  
The sixthe in napyng; his feet / And;  
the seuen; in openyng; of his syde /  
And; thise arconscions or spryngyng;  
of blood / were made with the sprynkle  
of humptye and; of charyte without es-  
macioun / And; the aulter is enuyroned;  
viij tymes for to signyfy; that the viij yf-  
tes of the holy ghospe ben gyue in the bap-  
tysme / Or by the viij gorgings about; ben  
signefyed; the viij compynys of Ihu crist  
The i was fro herte in to the hely of his  
moder / The ii was fro the hely vnto the crybde /  
e ij

The thirde fro the crybbe in to the world/  
The fourth fro the world into the gabus  
of the crosse/ The fyfte fro the crosse into  
the sepulchre / The sixth fro the sepulchre to  
helle/ The seventh fro helle/ whan he aroos  
and ascended/ into heuyn/ Fourthly they  
shold haue ardent prayer amorous and  
deuout / And this is signefied by the  
encre whiche is bent vpon the aulter/  
And thence it hath vertue / ascende by  
the lightnes of the fume/ and to comforte  
by his qualite / and to conioyne by the  
gumme / and to conferme by that it is  
aromatous or wel smelleng / And all in  
lyke wyse is the orison or prayer/ whiche  
ascendeth to the mynde of god/ It confor-  
teth the soule as to the synne passed in  
aynyng mercyne/ It sturyneth as to that  
whiche is to come for to be ware therof/ It  
confermeth/ as to that is presente in ges-  
tyng defence and keepyng / or it may be  
said that deuout orison is signefied by  
thence/ that it appertyneth that it as-  
cende to god/ And herof saith ecclesiastes  
Orison of humylyte gyueth to god swete  
sauiour whan it ysseth out of an herte  
enflamed/ And thapostle saith moche  
encre is gyuen to hym/ Itself they  
ought to haue respectour or bryghtnesse of  
conscience/ and the odour of goody remem-  
ber / And this is signefied by the crys-  
me or crame / they ought to haue a pure  
conscience / so that they myght saye wyth  
thapostle / Our glorye is the bytnesse of  
our conscience/ and also is goody remem-  
ber / wherof thapostle to timothee / it be-  
cometh that he haue good bytnesse / of  
them that ben out/ And crysolome saith  
that the clerkes ought not to haue no  
falshe / ne in worde / ne in dede / ne in  
thought / ne in oppnyon / For they ben  
the vertue and beaute of the chyrche /  
And yf they be euill / they make foule  
all the chyrche / Sythly / they ought to  
haue clenness of good werke/ whiche is  
signefied by the wythe clothes and clene  
of whiche the aulter is couerd/ Thusage  
of couerture e of vestements were foude  
for to couere / for to chauffe and kepe  
warne / and for to away ordynatly /  
And the good werke couereth the na-  
kydnes of the soule / wherof thapostle  
saith / clothe the with white vesteure/ that  
the confusio of thy nakednes appere not  
they arape the soule with honeste/ wherof

thapostle saith to the romayns /  
Clothe you with vestementes of lyght  
they enchauffe and enflamme vs in cha-  
ryte / wherof it is sayd / We not thy  
vestementes hote / for it auapleth lyght  
to hym that gooth to the aulter/ yf he haue  
fouera yf dygnite / and a lyf defamed/  
it shold be an horryble thyng to see hym  
in any hys sete/ and a lyte lyf / souerayn  
degre and lyte estate / A sad visage  
and lyght in werke ful of wordes/ and  
nothyng of dede / Noble of audoite and  
slepyng wraue / **¶** Secondly it ought  
to be seyn how the chyrche is sacred and be-  
holued / And to that appertyneth many  
things/ For the bishopp gooth all aboute  
to thre tymes / And at euery tyme that  
he cometh to the gate/ or dore / he knocketh  
wyth his croys sayeng / Oryners opene  
your gates / And the chyrche is wasshen  
withyn and withoute / with holy water  
And a crosse of asshe is made on the  
pauement / and of sonde a traue /  
the Angles fro thorient into that whiche  
is ayens thoccident / And the A . B .  
C . is wreten withyn of letters of gyfte  
and of latyn / **¶** Crosse ben made on  
the wallis of the chyrche/ and they be en-  
oynted with creme / And it is to be  
te / that the thre first goynges aboute  
signefie thre goynges aboute / that the  
su crys made for the halowynge of this  
chyrche / The first was whan he cam fro  
heuyn in to the world/ the seconde was  
whan he descended fro the world in to helle  
The thirde was whan he cam agayn fro  
helle and ascended in to heuyn /  
Or the thre goynges aboute / shewe  
that the chyrche / is haloued in thonou-  
re of the trynity / or for to signefie the  
thre estates of them that ben to be saued  
of the chyrche / That ben Virgynes conti-  
nentes / and marryed folke / whiche be  
signefied in the disposicio of the chyrche  
materpall/ lyke as hugo de sancto victore  
sheweth / For he saith that the sanctuary  
signifieth the ordre of Virgynes / the cho-  
re or quyer signifieth the continentes /  
And the body signifieth thordre of them  
that ben marryed / For the sanctuary is  
stranger than the chore or quyer/ and the  
quyer stranger than the body / For thordre  
of Virgynes is more worthy than the con-  
tinentes/ e thordre of the continentes is mo-  
re worthy than they that be marryed /



The seconde knockingz att doze signefieth  
the treble right that Iesu cryste hath in the  
churche / wherefore it ought to be opened  
to hym / **A** For it is his by creation  
and by wete by redemption / and by pro-  
messe of gloryfyng / And of this thre  
folow right faith Anselme / Certainly  
worde for somoch as thou hast made me  
I olbe my self al to the / by cause thou  
redeemst me / I olbe my self al to the / by  
cause thou hast promysed to me so grete  
thyngis I olbe my self by to thy loue / e  
by cause thou art greater than I / for whō  
thou gauest thy self / and to whom thou  
promysed thy self / I olbe to the more thā  
my self / And this that the bysshop sayeth  
thyng / opene your eyes et signefieth  
the treble polber that he hath in heuen / in  
the worlde / and in hel / And this  
that the churche is thyngs wasshen with  
and withoute / signefieth thre causes  
The fyrst is for to put out the deuyll /  
And therefore is said in the blessing of  
the water / that it be blessed to chace  
away all the polber of thensleme the fende  
with his angelis cursedy and shrewd  
And thou oughtest to knowe that this  
holy water is made of four thynges /  
that is of water / of salt / of wyne / and  
of asshe / whiche thynges put out the  
deuyll / and chacest hym away /  
By the water is signefied effusion of  
teares / by the wyne is signefied spyr-  
ituel gladnesse / and by the salt is sei-  
med melure discrecion / **A** And by thasshe is  
parfonde humylyte / Secondly it is dedi-  
cate for to make her self cleue from all erth  
by thynges / whiche were corrupt by syn-  
ne / And therefore by cause it shold be  
cleue from all ordure / it is wasshen with  
holy water / so that it be cleue and pure  
And this was signefied in tholde lalbe  
that all shold be clenfed by water /  
Thirdey it is habowd for to take away  
all maledicion / For therfore att begyn-  
nyng was cursedy with his fruyt / by  
cause may was deuyced by fruyt / and  
and the water was not cursedy /  
And therefore it is said that our lord  
et fflyte / but it is not fonder that euer  
be et ony fleyte by name / sauf the paske  
lambe / And that was in ensample for  
to accomplysshe the commandement of the  
lalbe / And by cause that all maledicion  
and cursynges shold be take awaye /

is the churche wasshen with holy water /  
Fourthly the A. B. C. is wretyn in the  
pauement in latyn and in grek / and  
thys signefieth the comunyon of that one  
and of that other / people / Or it signe-  
fieth that one and that other testaments /  
or thatynges of our faith / For thescryp-  
ture of the lettres grekes and latyn /  
that were made on the table of the crosse /  
representeth thassembly of the faith made  
by Ihu crist on the crosse / e therefore is  
this crosse leyde e made traues for thā  
gyle of thorpent into thangle of thocident  
for to signefie that it that was first on  
the right syde / was made the left syde / e  
that whiche was att heede was made att  
the ende / e thus to the contrarye / And it  
representeth the scripture of that one and  
that other testament / whiche was accom-  
plyssed by Ihu crist / on the crosse / For  
he said whā he deyde / all is accomplyssid  
And the crosse is made traues / by cause  
that þ one was chaūged in to that other  
For all the lalbe is in a rolle / Thirdey  
the crosse ben paynted in the churche / e  
that is for thre causes / The first is to fe-  
te the deuyll / For whā they see the sig-  
ne of the crosse there / by whiche they haue  
ben put out / they ben aferd / e dar not en-  
tre / For they doubt and drede moche the  
signe of the crosse **A** / And hrof saith  
Crysosome / In what place they shal see  
the signe of the crosse / they shal fleyte / For  
they drede the staf of whiche they haue be  
hurt / Thirdey it representeth the arty-  
cle of the faith / For the pauement of  
the churche is the fondement of our faith  
the lettres that ben within wretyn ben  
tharticles / of our faith / by the whiche  
the rude peple and nelbe ben introduced  
And they of the one and other peple  
whiche ought repute them for asshe and  
for poulde / after this that abraham saith  
in genesis / I shal speke to my lord / as  
that I were asshe / and poulde /  
Secodly for to seiue the signe of the Vic-  
torye of Ihu crist / For thise cresses ben sig-  
nes e baners of Ihu crist and of his victo-  
rye / e therefore ben there paynted the cros-  
ses for to seiue that the place is dyuine  
subgette to god / And also it is of confort  
me to emperours / e to other prynces that  
whā a toun or cyte is take or yolded / for  
to sette by within the baners and then  
signemens of the lordes / to signefie that  
e in

## 4 The dedication of the churche

it is subgette to them / Thyrdly for to  
represente thapostles it is ordey for to  
sette by viii lychtes tofore the crosse / for  
to represente the viii Apostles / Whiche by  
the faith of godd causefedy / they enlump /  
ned; all the world; / And enoynd; with  
creme / in baptisme / For oyle signefieth  
clennesse of consciens / and same signe-  
feth thodour of goodd lyf / ¶ And it  
is to knowle that the churche or the temple  
was as it is said; assailed by the perso-  
nes / By Jeroboas / by nabuzarde and  
by Antiochus / For as it is rede in the  
book of kynges / Jeroboas didde make  
sibocalues gyfte / And dyde to sette that  
one in iudee / and; that other in beleth /  
Whiche is said; the holbe of godd / And;  
this dyde he by couetyse / And; therefore  
it is signefedy that the couetyse of cler-  
kes maketh moche folbe the house of  
godd / the Whiche auarice regneth moche  
in them / Wherof saynt Iherome saith / that  
fro the lest; vnto the greetest they folowe  
all auarice / And; saynt bernard; saith  
the same / Whome wilt thou gyue me of  
this preuostes that encoure not more to  
empte the purse of his subgettis / than  
to take alway from them there synnes /  
The calues ben there neuellis and theyr  
sones / Whiche they sette in beleth the hous  
of godd / And; the churche is assailed;  
by Jeroboas after this that is said /  
The churche is assailed; when it is ede;  
fynd; and; bylded; of thauarice of thys;  
uers / and; of theys / Wherof is red; that  
an Buxier had; founded; a churche / And;  
thenne he prayed; the bysshop for to dede  
and; habite it / And; as the bysshop e  
his clerkes made thoffyce of the dediacio  
he salbe the deuyll Whiche was in a chay-  
er by the aulter in thappte of a bysshop /  
And; said; to the bysshop /  
Why habibest thou my churche / esse ye /  
For the ryght thew; apertyneth to me /  
by cause it is made of Buxie / and; of ra-  
kyne / And; thenne the bysshop and his  
clerkes were fore asered and; fledde And;  
anon the deuyll destroyed the churche with  
greet storme and greet noyse Nabuzardan  
as is red; in the viii chapite of the book  
of kynges / that he brente the hous of  
godd for he was pryue of the coles / and  
signefeth them that serue to glotounye  
and to luyrye / and; make of theyr hely  
theyr godd / And; after this that thapo

ste saith / that theyr hely is theyr godd /  
And; hughe of saynt byator stibeth; with  
theyr hely is theyr godd and; saith / Men  
wer wont to make temples to the god;  
des / and; dresse aultres / ordeyne my-  
nysters / for to serue them / to sacrefyse  
keestes / and; to brenne encens /  
But noli the hely and; the kechyne is  
the temple / the table is the aulter / the  
coles ben mynysters / the keestes sacrefyed  
ben the flessh soden and; costed; / thenne  
is thodour of the sauour /  
The kyng; Antiochus was the most  
proudy man and; the most couetous / and  
assailed; the churche of godd as it is red;  
in the makabeis / And; by hym  
ben signefedy pryde and; couetyse / Whiche  
couetyse not to prouffyle / but to serue /  
And; they desole moche the churche of  
godd / ¶ Of Whiche couetyse and;  
pryde / saynt bernard; saith / They goon  
worshipfully of the goodes of our lord; /  
And; yet they gyue hym no worship /  
they goon euery day as goliardes in ba-  
bye shynnyng; and; ryall apparayll / they  
wre gold; on theyr byrdles / on their  
saddles / and; on theyr spores / theyr  
harnoyes shyne more than the aultres /  
And; thus as the holbe of godd was  
dissounded; by thies thre / right so  
was it dedicate by other thre /  
And; moyses made the first dediacion /  
And; salomon the seconde / and; the thirde  
judas machabeus / By the Whiche is  
signefedy that we ought to haue in  
the dediacion of the churche / the humi-  
lite that was in moyses / the wysedom  
and; discrecion that was in salomon /  
e the very confession of faith that was  
in judas machabeus / And; after it  
apertyneth to see of the dediacion of  
the temple spirituel / Whiche temple we  
be / that is to wyte thassembly of goodd  
crysten men / And; this temple is ma-  
de of byuynge stones / as saynt peter saith  
late is eddiffe Whiles the stones ben  
quyck / it is said; of stones polys-  
shed; / Wherof is songen / the Joyntures  
ben made of polysshed; stones / it is ma-  
de of square stones four cornerd; / it is to  
saye of spūtuell stones that haue iiii squa-  
res / that is to wyte faith / hope charyte e  
good werke Whiche be all egall / as saynt  
gregory saith / as longe as thou byluest;  
thou hast hope / and; louest as moche



as thou bilouest/ and hopest/ and louest  
to werke in them / **I**n this  
temple the altar is the herte / And  
vpon this altar the thynges ought to  
be offered to god / the first thyng is the  
fyre of loue perdurable / lyke as thappo-  
sile saith/ the fyre of dilection shal be per-  
durable/ and shal neuer fayle at thaul-  
ter of the herte / The seconde thyng is  
thence/ of oryson and prayer wel smel-  
lyng/ as it is said in paratipomenon /  
Naron and phynces brente encense vpo  
thaulter of sacrefyses / that is to seyn whe-  
re were brente the thynges precious and  
wel smellyng/ **T**he thirde thyng is  
sacrefise of reghthynesse / and this is  
thoffryng of penance / in sacrefise of  
parfeyght loue / and in alues of mozte /  
fyng of the flessh/ and herof saith dauid  
Thou shalt accepte the sacrefise of right-  
ynesse thoblations and holocaustes /  
This temple spirituell that we ben / is  
of god/ in the manner as the temple mate-  
ryel / For first the souerayn bisschop/ whā  
he syndeth the dore of the herte sytē / he  
gooth aboute thre tymes / whā he kryns  
geth to our mynde/ the synne of the  
mouth / of the herte / and of the werke /  
And of this treble goyng aboute saith  
he / as to the first / I haue goon aboute  
the cyte / that is to wete of the herte /  
And to the second/ saith playe / take thy  
harpe / And as to the thyrde/ the comyn  
woman is forgotten / **S**econdly he  
synneth thre tymes the dore of the herte  
whiche is closed to thende that it shold  
be opened to hym / And he synneth by  
the stroke of benefyce / of counseyll / and  
of playeng / Of this treble stroke/ it is  
said in the prouerbis / I haue serratched  
out myne hande &c / as to the euill / e-  
as to the benefices gyuen / he saith / thou  
despysest all my counseyll / And as to  
counseyll espyred/ thou despysest my cou-  
seyllis / And to the blamyng / that is  
for the playes to the gyuen / or this tre-  
ble goyng aboute / is doon whā he me-  
ued / to resonable knowleche of synne/  
and to sorowe for them / and tauenge  
and blame our self for synne / **T**hirdly  
he arouseth or watereth the temple spyt-  
uel in tymes with water / and so ofte  
it ought to be watered or kespreynt /  
And this waterynge signyfeth thre ma-  
ners of stedyng of tress / For as saynt

gregore saith / the thought of any holy  
man shold be confused in sorowe / in co-  
sideryng / where he was / where he shal  
be And there he is / or he was said in  
synne / or he shal be in iugement / or he  
is in maleurte / And there as where is  
no ioye/ whā he stedyth thenne his tress  
of the herte consyderyng that he was in  
synne / and shal be in iugement for to  
gyue a rekenyng for synne / **T**henne is  
this temple watered ones of water  
And whā he is contrary to wepe for  
his unhappynes / and maleurte where  
he is / the temple is watered the second  
tyme / And whā he wepeth for the ioye  
where he is not / he arouseth or watereth  
the temple / the thyrde tyme / **A**nd  
thou oughtest to knowle / that wyne /  
salt / and asshe ben meyled with this  
water / For with the other sacramentis  
we ought to haue byn of spiritual glad-  
nes / Salt of ryght wysedom / or byn  
wyth water is vnderstonde the humylyte  
of Iesu xpi / that he had in takyng  
flessh humayne / the wyne wyth water  
is the word humayne And by the salt  
is vnderstonde the holynes of hys lyf/  
whiche is sauour to all of hys religioun  
Whā thasshis is vnderstoden his passyon/  
And of thys thre thynges we ought to  
water our herte / the whiche ben the bles-  
syngis of hys incarnation by whiche we  
ben called to humylyte / then sample of  
his conuersacion by the whiche we ben en-  
formed to holynes / and the mysterye of  
his passyon / by the whiche we ben mo-  
ued to charyte / **F**ourthly in this tem-  
ple of the herte spirituel is wretyn the  
A. B. C. Or the scripture spiritual and  
this scripture is treble / That is to wyte  
the euillis of thyngis / the wytnessis  
of dypyne benefices / and thaccusacion  
of his propre trespasses / And of thys  
thre thynges saith thapposle to the Ro-  
mayns / The peple that haue labbe doo  
naturally the thynges that ben of the la-  
be / They that haue no labbe / make la-  
be to them self They that selue the wer-  
ke of the labbe wretē in theyr herte/ that  
is the first / The wytnes of their confes-  
sion is the seconde/ and he that thynketh  
taccuse hym self is the thirde / **F**yrstly  
the crosse ought to be paynted in this chir-  
che / that is to vnderstonde that it ought  
to haue the sharpness of penance /

## ¶ The dedication of the chyrche /

And thise sharpenesses ought to be en-  
 ynard / and haue lyght of the fyre  
 For they be not only to be suffred in paci-  
 ence / but with good will and by charite  
 And herof saith saynt bernard / he that  
 is threwned and menaced with the dre-  
 de of ihu xpi / he leueth the crosse in  
 pacience / he that prouffyth in hope / leueth  
 it gladly and with good will / but he that  
 is payeght in charite / embraceth it ar-  
 dantly / and moche peple see our crosse /  
 that see not our enormentys / And he  
 that shal haue alle thise thyngis in hym  
 shal be the temple of god / to his honour &

shal be playnly worthy / that god enaba-  
 te and dwelle in hym by grace / so that he  
 may dwelle in god by glorie / the which  
 he gyeue vs that lyueth and regneth god  
 in heuen world without ende / Amen

### ¶ Thus endeth the feste of dedica- tion of the chyrche /

### ¶ Here folowen the storpes of the byble /

The sonday of Septuagesme be-  
 gynneth the storpe of the byble /  
 In whiche is redde the legende  
 and storpe of Adam whiche folo-  
 weth /

**I**n the begynnynge  
 god made and created  
 heuen and erthe / The  
 erthe was yole & voyde  
 and couered with darkness  
 And the spirit of god was born on the

watres / And god said / Be made  
 lyght / And anon lyght was made /  
 And god saide that lyght was good /  
 And dyuyded the lyght fro darkness / &  
 called the lyght day / and darkness nyght  
 And thus was made lyght with heuen  
 and erthe fyrst / and euen and mornynge  
 was made one day / The seconde day he  
 made the firmament / and dyuyded the  
 watres that were vnder the firmament  
 fro them that were aboue / And called  
 the firmament heuen / The thyrde day  
 were made on the erthe herbes and fow-  
 les in theyr kynde / The fourth day  
 god made the sonne and mone / and



serues et / The sixth day he made the  
fissures in the water/ and byrdes in thayer  
The seventh day god made the bestis on  
the erthe euerycre in his kynde and gen-  
dre / And god said that all thyse be-  
res were good/ and said / Faciamus  
hominem et / Make we man vnto our si-  
militude and ymage / here spakke the fa-  
der to the sone and holy ghooste / or ellis  
as it were the comune voyce of thre perso-  
nes / whan it was sayd make we / e  
to oure / in plurel nombre / Man was  
made to the ymage of god in his soule  
here is to be noted that he made not only  
the soule without the body / but he made  
both body and soule / as to the body/ he  
made Male and female / God gaf to  
man the lordship and polter vpon alle  
cruyng bestis/ whan god had made man  
it is not vntowen Et vidit quod esset bonu  
quia in proximo sciebat eum lapsum  
For yet he was not perswyght til the wo-  
man was made/ And therefore it is redy  
it is not good / the man to be allone /  
Thus in fyve dayes was heuen and erthe  
made and alle the ornatyon of them/ And  
thence he made the vij day in whiche he  
rested / not for that he was lery / but  
cessary of hys operacion/ and stilled the  
vij day whiche he blessed / Thus ben  
worthy stilled the generacions of heuen  
and erth / For here ben determynat the  
vertus of the vij dayes/ And the seventh  
day he sanctified/ and made holy / God  
had plantyd in the begynnyng paradys  
a place of desyre and delectacyon / And mā  
was made in þe felde of damaske/ he was  
made of the slyme of the erthe/ paradys  
was made the thyrde day of creation and  
was bysette with herbes planies / and  
trees / And is a place of most myrthe  
And ioye / In the myddes wherof ben  
sette two trees / that is the tree of lyf /  
And that other the tree of knowynge  
good/ and euyl / And ther is a wellle  
whiche casteth out water for to watre the  
treis and herbes of paradys / This  
wellle is the moder of alle watres/ whiche  
wellle is dryged in to iij parties / One  
parte is called phison/ This goeth aboute  
pnde / The second is called gyon/ other  
wyse called Nylus/ e that runneth aboute  
Ethiops / The other also ben called  
tigris and Eufrates / Tigris runneth  
ward/ affixens / And eufates is

called fuyful whiche runneth in Chaldee  
Thise iij flodes comen and springen out  
of the same wellle / and departe / and yet  
in somme place / somme of them meete  
agayn Thence god toke man from the  
place of his creatyon and brought hym  
to paradys for to werke there / not to  
laboure nedely / but in delectyng and re-  
creacyng hym / and that he shold kepe  
paradys / For lyke as paradys shold re-  
fresche hym / so shold he laboure to serue  
god / And ther god gaf hym a coman-  
dement / Euery comandement standeth in  
two thyngis in doyng or forbydyng /  
In doyng/ he commanded hym to ete of all  
the trees of paradys / In forbydyng/ he  
commanded that he shold not ete of the  
tree of the knowleche of good/ and euyl  
This comandement was gyuen to the mā  
And by the man it wente to the woman  
For whan the woman was made it was  
commanded to them both / And forto he  
sette a payne / Sayeng what souer  
daye thou etest therof / thou shalt dye by  
deith / God said / it is not good a man  
to be allone / Make we to hym an helper  
lyke to hym selfe for to byrge forth chil-  
dren / Adam supposyd that somme helper  
to hym had ben emog the bestis whiche  
had ben lyke to hym / Therefore god  
brought to Adam alle cruynge bestis of  
the erthe e ayer / In whiche ben vnder-  
stande the of the water also / whiche with  
one comandement alle am to fore hym /  
they were brought for two causes / One  
was by cause man shold gyue to etch of  
them a name/ by whiche they shold kno-  
we that he shold domyne ouer them /  
And the second cause was by cause adā  
shold knowe that there was none of thys  
lyke to hym / And he namede hem in he-  
breis tonge / whiche was only the laus  
gaye and none other attē begynnyng /  
And so none beynge founde lyke vnto  
hym / god sente in Adam a luste to slep-  
pe / whiche was no dreame / but as is  
supposed in a extasi or in a traunse in  
whiche was stilled to hym the celestial  
court / wherfore whan he awoke he pro-  
phesied of the coniunction of cast to his  
chirche / And of the flore that was to co-  
me / And of the dome and destruction  
of the world/ by fyre he knelde/ whiche  
afterward he told to his chyldezen  
Whiles that adam slepte god toke one

of his Ribbes/both fleſſhe and bone/ and  
made that a woman And ſette her to fo-  
re Adam / Whiche thenne ſaide / this is  
is now a bone of my bones and fleſſh of  
my fleſſh / And Adam gaf her a name  
lyke as her lord / and ſaid / ſhe ſhal be  
called Virago / Whiche is as moche to  
ſaye/as made of a man/ And is a name  
taken of aman / And anon the name  
guyng he prophaceſe ſayng by cauſe ſhe  
is taken of the ſyde of aman / therfor a  
man ſhall forſake and leue fader and  
moder and abyde and be adherent vnto  
his wiſf / and they ſhal be liuo in one  
fleſſhe / And though they be liuo perſo-  
ne yet in matrimony and wedlok they  
be but one fleſſhe / and in other thyngis  
weyne / for why nether of them hath  
polber of his owne fleſſhe / They were  
both naked and were not aſhamed /  
they felt nothyng of meuyng of theyr  
fleſſh / ne to refayne them as we now  
do / For they ſtoode both in the ſtate of  
innocence / Thenne the ſerpent whiche  
was hotter than any beſte of therthe / e  
naturelly deceyvable for he was ful of the  
deuyl / Quaker whiche was deede and  
caſte out of heuen / had grete enuye to  
man that was bodily in paradys / and  
kneibde wel yf he myght make hym to tre  
ſpace and breake gods commandment /  
that he ſhould be caſt out alſo / yet he was  
aſerdy to be taken or eſpied of the man /  
he wente to the woman not ſo prudent / e  
and more prone to lye and to lye / e  
in the forme of the ſerpent / for thenne  
the ſerpent was ewe as a man / Gede  
ſaith that he chaate a ſerpent hauyng a  
maydens chere / For lyke ofte aple to  
lyke / and ſpake by the tounge of the ſer-  
pente to Eve and ſaid / why comanded  
you god that ye ſhould not ete of alle the  
trees of paradys / this he ſaid to fynde  
ocafion to ſaye that he was come fore /  
Thenne the woman answered and ſaid /  
He forke moriamur / leſte happily we dye  
whiche ſhe ſaide doubtyng / For lightly  
ſhe was flexible to every parte / wher  
vnto anon he answered / Nay in no wyſe  
ye ſhal dye / but god wold not that ye  
ſhould be lyke hym in ſcience / and kno-  
wyng / that when ye ete of this tre/ye  
ſhal be as goddes / knolwyng good e  
euyl / he as enuyous forſake you /  
And anon the woman elate in pryde

willyng be lyke to god / accorded therby  
And beleuyd hym / The woman ſaide  
that the tree was ſayd to be on and  
elene and ſwete of ſauoir / to be and  
ete therof / And gaf vnto Adam of the  
ſame happily deſyryng hym by ſayd wor-  
des / but Adam anon agreed / for when  
he ſaide the woman not deedy / he ſuppoſed  
that god had ſaid that they ſhould dye  
to ſee him with / And thenne ete of the  
faynt forbidden / And anon theyr figge  
was openedy that they ſaide theyr naked-  
nes / And thenne anon they vnderſtoode  
that they had treſpased / For anon theyr  
fleſſhe began to meue and ſtue to con-  
ſcience / for to fore that they had ete of  
the forbidden fruyt / tho meuynges were  
repreſſed and cloſed as in yong children  
And thenne after they had ſpenned they  
were openedy lyke ſpryngys of water and  
began to meue / and then they were ey-  
perce and kneibde them / And lyke as  
they were moledoynt to theyr ſuperior  
ryght ſoo theyr membres began to meue  
agaynſt theyr ſuperior / whiche is reſon / e  
they felt theyr fiſt meuyng in theyr pre-  
uy membres / and therof they were aſha-  
med / And thus they kneibde then that  
they were naked / And they toke figge-  
leuis and ſelvedy them to gyder for to co-  
uer theyr membres in manner of breeches /  
And anon after they herde the voyce of  
our lord god / walking / and anon they  
heryd them / Our lord called the man and  
ſaid / Adam where art thou / calling hym  
in blamyng hym and not / as not kno-  
wyng where he was / but as who ſaid  
Adam ſee in what myſerye thou art /  
whiche answered / I haue hyde me forde  
for I am naked / our lord ſaid / who tolde  
the that thou wert naked / but that thou  
haſt ete of the tree forbidden / he thenne  
not mekelly confeſſyng his treſpas / but  
leyde the faulte in his wyf and in hym  
as gyuer of the woman to hym and  
ſaide / The woman whom thou  
gavſt to me as a ſelalbe gaf to me of  
the tree / and I ete therof / And thenne  
our lord ſoid to the woman / why dydyſt  
thou ſoo / Nether ſhe accuſed her ſelf /  
but leyde the ſynne on the ſerpent / and  
pryueſly ſhe leyde the faulte in the maker  
of hym / The ſerpent was not demander  
for he dyde it not of hym ſelf but the de-  
uyl by hym / And our lord curſyng the



began at the serpente keepyng an ordre & congaue nombre of curses. The serpente was the firste and synned most / for he synned in in thyngis / The woman nexte and synned lesse than he / but more than the man / for she synned in two thyngis. The man synned laste / and leest / for he synned but in one. **The serpente had enuye / he lved / and deceyved /** For the he had thre curses / by cause he had enuye at the excellence of man / it was sayd to hym / thou shalt goo and crepe on thy breste / by cause he lved / he is pynnysshid in his mouth / whan it was sayd thou shalt ete erthe alle the dayes of thy lyf / Also he toke away his boye and put kynem in hys mouth / And by cause he deceyved it was sayd / I shal put enemye bytwene the and woman / and thy seede and her seede / She shal breke thy heed e / In two thyngis the woman synned / In pryde / and etyng the fawte / by cause she synned in pryde / he meked her seyng / Thou shalt be vnder the polber of man / And I shal haue lordship ouer the and I shal put the to affliction / **Noth is she subiecte to a man by condicion and drede /** whiche to fore was but subiecte by loue / And by cause she synned in the fawte / she is punnysshid in her fawte whan it was sayd to her / thou shalt brynge forth chil dren in sorowle / In the payne of sorowle standeth the cure but in brynnyng forth of chyl dren is a blessednyng / And so in punnysshyn godd forgate not to haue mercy / whiche is to be noted e / And by cause adam synned but only in etyng of the fawte / therfore he was punnysshid in sechyn his mete / as it is sayd to hym / curse be the erthe in thy werke / that is to saye for thy werke of thy synne / for whiche is made / that the erthe that brought forth good and hol som fawtes plentyuously / fro hens forth shal brynge forth but selde / and also none without mannes labour / and also somtyme lvedes bieres and thornes shal growe / And he addedy thereto / thou shalt ete herbes of the erthe / as Iho saith thou shalt be lyke a keeste or Iument / he cursey the erthe / by cause the trespas was of the fawte of the erthe and not of the water / he addedy thereto to hym of labour / In the liberte of thy chere thou

shalt ete thy brede vnto the tyme thou reuorne agayn in to therthe that is to saye til thou dye / for thou art erthe / And in to erthe thou shal goo agayn / **Thenne Adam waylyng and sorowlyng the myserie that was come of his pynnysshyn / named his wyf Eue /** whiche is to saye moder of all bypynge folke / **Thenne godd made to adam and eue two leitheren coates /** of the skynnes of dede beestes / to thende that they were with then the signe of mortallite / **And sayde Iho Adam is made as one of vs knowyng good and euyl /** Noth lesse he put his hande and take of the tree of lyf and by ue euer / **As Iho saith kebaw and caste hym out lest he take and ete of the tre of lyf /** And so he was caste out of paradys and sette in the felde of damask where as he was made and taken fro / for to werke and labour there / And our lord sette Eberin to kepe paradys of delite with a brennyng siverde and plynant / to thende that none shold entre there ne come to the tre of lyf / **After thenne that Adam was caste out of paradys and sette in the world /** he knelwe his wyf & engenderyd Cayn / the yere after he was made and his suster Calmana / They cam out of paradys Virgynes / as Methodius saith / And whan adam was made / he was made a parygght man as a man of yere yere of age / whan he was but one day old / and he myght wel haue gotten many chyl dren to fore Cayn / but after other yere was abel born / And his sister delbora / whan adam was an euyre yere of age Cayn sleibe abel his brother / **Trouth is it is after many dayes Cayn and Abel offrid sacrifice and yestes /** vnto godd / it is to be blyeuyd that adam taught his sonnes to offe to godd theyre tythes and first fawtes / Cayn offrid fawtes / for he was a ploughman and telhar of erthe / And Abel offrid mylke and the first of the lankes / **Moyse saith of the fatate of the flocke /** And godd behelde the yestes / of Abel / For he and his sacrifices were accepta ble to our lord / And as to Cayn and his sacrifices godd behelde hem not / for they were not to hym acceptable / he of freyde werkes and thornes / And as some doctours saye fyre cam from heuen and byghad the sacrifice of Abel / and

the yestes of Cayn pleased not our lord  
 For the sacrefyse wold not beight ne  
 brenne clere in the light of god; / Wherof  
 Cayn had grete envye in to his brother  
 Abel / Wiche wofe apenst hym and slewe  
 hym / And our lord said to hym / Wher  
 is Abel thy brother / he answered and  
 said; / I wote neuer / Am I kepar of my  
 brother / Thenne our lord said; / What  
 hast thou doo the boys of the blood of thy  
 brother cryeth to me fro thertre / wherfore  
 thou art cursyd; / and cursyd be ther  
 the that receyved the blood of thy brother /  
 by his mouth / of thy honours / Whan  
 thou shalt werke and labour thertre  
 it shal brynge forth no fruyt / But thou  
 shal be suggyf Raabunde and boyde /  
 on thertre / This Cayn deseruyd wel to  
 be cursyd; / knollynge the payne of the  
 fyrst trespass of Adam / Yet he added  
 therto murdre and slaughter of his bro;  
 ther / Thenne Cayn dreyng that bestis  
 shold deuoure hym / or yf he wente forth  
 he shold be slayn of the men / or yf he  
 dwelled with hem / they wold sle hym  
 for his synne / dampned hym self and  
 in despayr sayd; / My wyckednesse is  
 more / than I can deserve to haue forgyf;  
 nes / Who so fynde me / shal sle me / this  
 he said of drede or ellis wessynge as  
 who said; / Wold god; he wold slee me /  
 Thenne our lord said; / Nay not so / thou  
 shalt dye but not sone / For who some  
 uer sleeth Cayn shal be punysshed vij sy;  
 thes more / For he shold deyuere hym fro  
 drede / fro labour / and myserie / and  
 added; that he shold be punysshed / perfo;  
 naly / vij fold more / This punicion shal  
 endure to hym in payne vnto the seuenth  
 lameth / Who someuer shal sle Cayn shal  
 loof vij vengeance / Some holde that his  
 payne endured vnto the vij generation /  
 For he comfedy vij synnes he departed;  
 not truly / he had envye to his brother /  
 he wrought gylefully / he slew his brother  
 falsly he denyed it / he despayred / And  
 dampned he dyd no penance / And  
 after he wente in to the east suggyf and  
 Raabunde / Cayn knelde his wyf which  
 hure Enoch / and he made a cyte / and  
 named it Enoch after the name of his  
 sone / Enoch / he it selueth wel that  
 this tyme were many men / though their  
 generation be not said / Whom Cayn  
 called to his cyte by whos helpe he made

it / whom he endured to thete / and  
 tokyte / he was the fyrst that walled  
 or made cytes / dreyng them that  
 hurted; for seurete / brought his peple in  
 to the wilnes / Thenne Enoch gate iust  
 And iust Manafel / and he gate Ma;  
 tufale / and Matufale / Lameth / which  
 was the seuenth fro Adam and; wese /  
 For he brought in fyrst byganyme / And  
 by hym was comyd first aduoultre  
 apenst the lathe of god; and of nature /  
 and agayn the decre of god; / This  
 lameth toke also byues ada and; setta /  
 of Ada he gate Jabel which fonde first  
 the craft to make foldes for sheperdes /  
 and to chaunge their pasture and; ordey;  
 ned flockes of sheep and; departed; the  
 sheep fro the ghet after the qualite the  
 lames by them self / and; the older by  
 them self / And; vnderstode the fedynge  
 of hem after the season of the yere /  
 the name of his brother was Jubal /  
 fader of syngers in the harpe and; orga;  
 nes / not of thyntamentis / for they  
 were founde longe after / but he was the  
 fyndar of musyke / that is to saye of co;  
 sonantes of acorde such as sheperdes vs;  
 in their deltyes and; spoites / And; for  
 as moche as he herde Adam prophete of  
 also Jugementis by the fyre and; water  
 that all thyng shold be destroyed thertre /  
 and; that his craft neibe founde shold;  
 not wasthe / he dyde doo wyte it in also  
 pilers or colompnes / one of Marble and;  
 another of claye / of thertre to thende that  
 one shold endure apenst the water / and;  
 that other apenst the fyre / **J**osephus  
 saith that the piler of marble is yet in  
 the lande of siriac / Of Sella he legate  
 Tubalcain / which fonde first the craft  
 of synpierre and; werkyng of yron and;  
 made thynges for warre and; sculptures  
 and; grauynge in metal to the playfir  
 of the eye / which he so werkyng / Ju;  
 bal to fore said; had; delgite in the solune  
 of his hamers / of which he made the  
 consonantes and; tunes of acorde in his  
 songe / Noema suster of tubalcain fonde  
 first the craft of dyuerse legture /  
 Lameth was a shoter / and; vied; to sho;  
 te at wild; bestis / For none vs; of the  
 mete of them but only for to haue the  
 skynnes for their clothynge / And; Euy;  
 so longe that he was blynde / and; had;  
 a chylde to lode hym and; on a tyme by



aventure / he flewe Cayn / For Cayn  
was alway asfere andr hnd hym emong  
bushes / andr breves / andr the childr  
that lady lameth had suposed it hadr ben  
som wild beeste & directed lameth to shote  
ther at / andr so wengng to shote at a be  
est / flewe Cayn / Andr whan he kneide  
that he hadr slayn Cayn he wist his do  
we flewe the chylde / andr thus he flewe  
them both / to his dampnacion / Therfor  
as the synne of Cayn was punysshyd  
vii sythes / so was the synne of lameth  
sauenty sythes andr vii / that is to saye  
lxxvii solbles that cam of lameth were  
perysshyd in the deluuiue andr noes shode  
also his wif dyde hym moche sorolue / &  
euyt entreted hym / Andr he beyng wroth  
saidr that he suffred that for his double  
sompnace andr manslaughter / yet neuer  
theles he ferde hym by payne sayng / Why  
wil ye sle me / he shal be more andr forer  
punysshyd that sleeth me / than he that  
flewe Cayn / After that abel was slayn  
scrabus saith that Adā auoluedr nomore  
to haue to doo with his wif / but by an  
angel he brake the volbe / by cause a so  
ne sholdr be born to god / yet neuertheles  
Josephus saidr that whā abel was slayn  
Andr Cayn fledr alway Adam thought  
of procreacion of chyldeyn / Andr so whā  
he was E xxxi yere olde he engendrid seth  
lyke to his similitude / & he to the ymage  
of god / This seth was a goodr man / &  
he gat Enoe and Enos Caynam / And  
Cynam begate Mael / andr Mael Ja  
reth / Andr Jareth Enoch / and Enoch  
Matussale / Andr matussale Lamech /  
Andr Lamech Noe / Andr lyke as in  
the generacion of Cayn the seuenth was  
the last / so in the generacion of seth  
the seuenth was the beste / & was Enoch  
whom godr take andr brought hym in to  
paradyse vnto the tyme that he shal come  
with hely for to conuerte the hertes of the  
faders in to the sones / Andr adam luyd  
after that he hadr begoten seth viii E  
yere and engendrid sones andr doughtres  
Somme holr opinyon xxx sones andr  
xxx doughtres andr some .l. of that one /  
and .l. of that other / the fynde no cer  
teynte of the in the bible / But alle th  
dayes of adā luyng here in erthe amoue  
te to the somme of ix E xxx yere / Andr in  
thende of his lyf whan he sholdr dye / it  
is saidr but of none auctorite / that he

sente seth his sone in to paradyse for to  
feteche the oyle of mercy / where he recey  
uyd certayn graynes of the fruyt of th  
tree of mercy by an angel / Andr whan  
he come agayn / he fonde his fader adam  
yet alpye andr toldr hym what he had don  
Andr thenne Adam labbedr first / andr  
thenne repedr / andr thenne he leydr the  
graynes or kernellis vnder his faders  
tonge andr buryd hym / in the vale of  
ebion / andr out of his mowth grew the  
trees of the thre graynes / of whiche the  
crosse that our lordr suffred his passion  
on / was made by vertue of whiche he ga  
te very mercy andr was brought out of  
derknes in to very lght of heuen / to  
the whiche he saynge is that lyueh and  
regneith godr worldr with oute ende /

Here endeth the lyf of Adam /

The begynnech the hystorie  
of Noe the first sonday in  
Seragelme /



After that Adam was  
deedr dyd Eue / andr was  
buryd by hym At the ix  
yungng in the first age the  
peple luyd longe / Adam  
luyd ix E xxx yere / Andr Matussale  
luyd ix E lxx yere / Seynt Iherom  
saidr that he deyde the same yere the flood  
was / Thenne Noe was the tenth

foo adam in the generacion of seth/ in whiche  
the first age was ended / The lxxiij<sup>th</sup> inter-  
preters saye that this first age duerd  
ij m ij c xliij yere / Seynt Hieron saith  
not fully ij m and Metiodius full ij  
m cc / **N**oe thenne was a man  
perfygth and rightwys and kept goddes  
comandement / And whan he was v c  
yere old he gat Sem Cham and Jafeth  
This tyme men began to multiplye on  
therthe / and the chyldren of god / that  
is to saye of Seth / as religious salve the  
doghthers of men that is to saye of Cayn/  
And were ouercome by concupiscence and  
toke them to theyr wyues / This tyme  
was somoch synne on therthe in the syn-  
ne of lecherie / whiche was mysused  
agayn nature wherfore god was disple-  
sed / and determyned in his prescience  
to destroye man that he had made & said  
I shal put mā alway that I haue made  
And my spyrte shal not abide in man  
for euer / For he is flesch / as whi saide  
I shal not punyssh man perpetuallly as I  
doe the oxple / For man is frayll / And  
yet er I shal destroye hym / I shal gyue  
hym space and tyme of repentance and  
famented hym yf he wyl / the tyme of re-  
pentance shal be cxx yere / **T**henne noe  
rightwys and perfygth walke with  
god / that is in his lawes / and the erthe  
was corrupt by synne and fylled / whan  
god salve therthe to be corrupte / and that  
euery man was corrupte by synne Upon  
therthe / he said to noe / the ende of all  
peple is come to fore me except them that  
shal be sauoyd / And the erthe is reple-  
nished with theyr wickednesse / I shal  
destroye them with therthe id e wyth the  
fertilite of therthe / Make to the an arke  
of tree helban / pollyssyd and squared /  
And make ther dyuerse places And by-  
me it with cleve and pitch within and  
with out / that is to wete with gleebe  
whiche is so feruēt that the tymbre may  
not be losyd / And thou shal make it  
ij c cubytes of lengthe / fyfty m brede/  
and cxx of height / And make therein  
dyuerse dysnyngs of places and  
chambres / and of wardrobes / And the  
Arcke hath a dore for to entre in & come  
out / And a wyndow was made thereon  
whiche y<sup>e</sup> the skrybes saye was of crys-  
tall / This Arcke was on makynge fwo  
the begynnyng that god commanded first

to make it cxx yere / In whiche tyme  
Noe ofte desired the peple to leue ther  
ne / And how he had spoken with god  
and that he was commanded to make the  
shippe / For god shold destroye hem for  
their synne but yf they left it /  
And they mocked hym and said that  
he rauced and was a fool and gaf no  
faith to his sayenge / and contynued in  
theyr synne and wickednes / **T**henne  
whan the Arcke was perfygthly made  
god had hym to take in to it of all the  
bestis of therthe / and also of the fowles  
of thayer of eche kibe male and female /  
that they may lyue and also of all the  
metes of therthe that ben comeful / that  
they may seue and fede the and them /  
And Noe dyde all that our lord com-  
mended hym / **T**henne said our lord to Noe  
entre thou and all thy household in to the  
Arcke / that is to saye thou and thy wyf  
and thy thre sones & theyr thre wyues  
I haue seen that thou art rightfule in this  
generacion / Of all bestis that ben cleme  
thou shalt take seven / and of unclene  
bestis but only tibo And of the byrdes  
seven and seven male and female / that  
they may be saued on the face of therthe  
Yet after vij dayes I shal rayne Upon  
therthe / xl dayes and xl nyghtis and  
shal destroye all the substance that I made  
on the erthe / And Noe dyde all thynge  
that our lord comended hym / he was vij c  
yere old whan the flood began on the  
erthe / And thenne Noe entred in and  
his sones / his wyf and the wyues of  
his sones / all in to the arke to schelue the  
watres of the flood / Of all the bestis  
and the fowles and of all that meuryd  
and had lyf on erthe male and female  
Noe toke in to hym as our lord had bo-  
den / And seven dayes after they were  
entred the water began to reue / The wel-  
les of the abysses were broken / And  
the cataynes of heuen were opened / that  
is to saye the clowdes / and it rayned on  
therthe xl dayes and xl nyghtes /  
And the arke was eleuate and born  
Upon the watres on right aboute the mo-  
tynes and hylles / For the water was  
growen hyer yd cubites aboue all the mo-  
tynes / that it shold purge and washte  
the fylthe of thayer / **T**henne was consu-  
med all that was on therthe byuynge fwo  
woman and best / and byrdes / And



alle that euer here by / so that nothyng  
abode vpon therthe for the water was yd  
cubys oboue the hysht montayne of ther  
the / And vban Nos was entred / he  
hitte the dore fast without forth and by  
med it with glawe / And so the watres  
abode eleuate in hight an 8 l dayes fro  
the daye that Noe entred in / And our  
lord thenne remembred Noe and all the  
that were in the arke with hym and also  
on the keefis and folbles / and cessed  
the watres / And the welles and arthas  
races were closid / And the raynes we  
re prophesied and forboden to rayne no  
more The vii moneth the xviij day of the  
moneth the arke rested on the hylls of  
Armenye

**A** The x moneth the first  
day of the moneth the typpes of the hyl  
les appiered first / After this xl dayes  
after the lassyng of the watres / Noe  
opened the wyndolbe / And desired sore  
to haue tydynges of assyng of the flood  
And sent out a Raven / for to haue ty  
dynges / And vban she was goon / re  
turned nomore agayn / For patauentus  
she fonde somme dede carayne of a keefe  
fluymyng on the water / and sighted  
theron to fede her and was left there /  
After this he sent out a douue whiche  
flewle out / And vban she coude fynde  
no place to wete ne sette her foot on / she  
returned vnto Noe And he toke her in /  
yet thenne were not the typpes of the hil  
les hure / And vii dayes after he sende her  
out agayn / whiche at euē returned beryng  
a braunche of an olyue tree bургonge in  
her mouth / And after other vii dayes  
he sente her agayn / whiche cam nomore  
agayne Thanne in the yere of Noe vii c i  
the first day of the moneth Noe opened  
the coueryng of the arke and saide that  
the erthe was drye / but he durst not goo  
out but abode the commandement of our  
lord / The second moneth the xviij day  
of the moneth / our lord said to Noe /  
Goo out of the arke thou and thy wyf  
thy sones and the wyues of thy sones / he  
comanded them to goo comunally out /  
whiche dysunally entred / And late goo  
out with the alle the keefis and folbles  
fluyng and all the reptyle euerich after  
his kynde and gendre / to whom our  
lord saide growe ye and multiplye vpon  
therthe / Thanne Noe yssued out and  
his wyf e his sones with their wyues

and all the keefis the same day a yere af  
ter they entred in / euerich after his gen  
dre / Noe thenne cessed an ailter to  
our lord and toke of all the keefis that  
were cleue and offrid sacrifice vnto our  
lord / And our lord smellid the sivele  
nes of the sacrifice / and said to Noe /  
from hens forth I shal not curse the erthe  
for man / for he is prone and redy to fall  
fro the begynnyng of his pougthe / I shal  
nomore destroye man by such vengeance  
And thenne our lord blessed hem and  
said growe ye and multiplye the erthe  
And he ye lordes of all the keefis of ther  
the of the folbles of thayer and of the  
fissles / I haue goun alle thynges to you  
but ete not flesch with the blood / I com  
mande you to flee nomay ne to shede no  
mans blood / I haue made man after  
my ymage / who som euer shedde his  
broders blood / his blood shal be shedde /  
Go ye forth and growe and multiplye  
and fylle the erthe / this said our lord to  
Noe and his sones / So I haue made a  
couenant with yow and with then that  
shal come after yow / that I shal nomore  
drynge such a flood to flee alle peple /  
And in token therof I haue sette my ray  
ne solbe in the cloudes of heuen / For  
who that trespasseth I shal doo iustice  
otherlyse on hym / Noe luyd after the  
flood in 8 l yere / **A** Fro the tyme of  
Adam vnto after Noes flood the tyme  
And season was alle way grene and  
temprid / And alle that tyme men ete no  
fleshe / For herbes and fruytes were  
thenne of grete strengthe and effeate they  
were pure and noriffyng / But after  
the flood the erthe was weyker e broght  
not forth so good fruite wherfore fleshe  
was ordyned to be eten / And thenne  
noe began to labour for his lyfshode with  
his sones and began to tpyle therthe de  
stroye breis and thoznyng / And to plan  
te vynes / And so on a tyme noe had  
dronke so moche of the wyne that he was  
dronke and laye and slepte / And his  
preby mebre laye bare and open / Cham  
his myddelst sone espyd it / and solbe  
and thoznyd his face and called his  
brethern to see / whiche cam backward  
for to coure her fader and wold not be  
he on his and rebuked cham of his folye  
and senne / e vban Noe was wound  
with the mausel / anon he alwoke e vban

he vnderstode how cham his sone had scor-  
ned hym / he cursyd hym / And also his  
sone Canaan / And blessed Sem and  
Japhet by cause they couerdyd hym / Alle  
the dayes of Noe were ix C. lxxv. And  
thenne deyed / And after his deith his  
sones dede alle the world bytvene hem  
Sem had all asye / Cham affryke / And  
Japhet all Europe / Thus was it depar-  
ted / Asye is the best part / and is as  
moche as the other tivo and that is in the  
east / Affryke is the south part and ther  
in is cartage and many ryche contrer / ther  
in beyn bleib and black men / Cham had  
that to his parte Africa / The thyrde  
parte is Europe which is in the north e-  
weste / therein is grece / Rome and Ger-  
manye / In Europe regneth nobl moeste  
the crysten laibe and faith wher in is ma-  
ny ryche Foyame And so was the world  
departed to the iii sones of Noe /

Thus endeth the lyf of Noe

Here foloweth the lyf of abra-  
ham /



**T**he sonday called qui-  
quagesme is wode in the  
chirch the storye of the holy  
patriarke Abraham which  
was sone of Thare / This  
Thare was the tenth sone of Noe in the ge-

neracion of sem / Japhet had thre son-  
e cham four sones / Out of the gener-  
of cham Nembroth cam which was  
wicked man and cursyd in his werke  
And began to make the tour of babilon  
which was grece and hys / And at  
makynge of this tour god changede  
langages / in such wyse that none  
vnderstode other / For tofore the byldynge  
of that tour was but one maner speche  
in all the world / And ther were man-  
ny speches / The tour was grece  
was y myle aboute and v m. xxv. foor  
steppes of height / This Nembroth was  
the first man that founde malvynesse  
poylatrye / which endured long and  
doth / Thanne I towe agayne to Thare  
which had thre sones / which was  
abram / Nacor and Aram / Of nacor cam  
be / Lus / and latuel / Of be cam  
of hus cam salam / And of latuel was  
ca and lalan / Of aram cam both and  
doughters melch and sara / Now I shal  
speke of abram of whom our blessed sa-  
vyr come / he weddyd Sara doughter  
of his broder aram / Abram was ever faith-  
ful and true / he was lxxv. yere olde  
whan his fader deyed / For whom he mo-  
ned tyl our lord comforted hym / which  
said to abram / Abram make the wyde  
go out of thy lande and kynrede and  
also fro the holys of thy fader / and go  
me in to the lande that I shal saye to  
the / I shal make the growbe in to moche  
peple / I shal blesse the and thou shalt blesse  
for thy name and thou shalt be blessed  
and I shal blesse them that blesse the  
curse them that curse the / And in the  
shal be blessed / Alle the kynredes of the  
erthe / Abram was lxxv. yere olde whan  
he departed from the lande of Aram /  
And he toke with hym Sara his wyf  
and both the sone of his broder and their  
meyne and his catell and substaunce and  
cam in to the lande of Canaan and cam  
in to the vale of Sichem / in which were  
vylle peple which were the peple of Ca-  
naan / And our lord saide to Abram  
I shal geve to the this lande and to thy  
epres / Thanne Abram did reyse an aul-  
ter on which he dide sacrifice / And  
blessyd and thankyd our lord / Abram  
kelede all the honde towarde the south /  
And saibe the healtre therof and fonde  
hit lyke as our lord told hym / But he



had not be longe in the lande but that ther  
 shal grete hunger therein / wherfore he left  
 that contree & wente in to egypte / And  
 toke with hym Sara his wyf / And as  
 they wente by the way / Abram said to  
 his wyf / I feere & drede fore that whan I be  
 come to this peple which ben lalikes / that  
 they shal take the for thy beaute / and sle  
 me / by cause they wolde use the wherfore  
 saye that thou art my suster and / I thy  
 brother / And she agreede thereto /  
 And whan they were comen in to that co  
 ntre / the peple saide that he was so fayr  
 anon they told the kynge / which anon  
 comanded that she shold be brought in  
 to his presence / And whan she was co  
 me / godd of his good grace so poure  
 ed for her that noman hady polver to use  
 ony lecherie with her ne to doo her displea  
 ure / Wherfore the kynge was ferd that  
 godd wolde haue taken vengeance on  
 hym for her / And sende for abram /  
 And said to hym that he shold take his  
 wyf / and that he had euyll don to saye  
 that she was his suster / And so deliuered  
 her agayn and gaf hym gold & siluer  
 and had that man shold worshyp hym in  
 al his lande / And he shold frely at his  
 playse departe with all his goodes /  
 Therne after this Abram toke his wyf  
 Sara and wente home agayn / And  
 cam in to Bethel and sette there an aul  
 ter of stone / And there he adoured and  
 worshipped the name of godd / his store  
 and bestis began to multiplye / And  
 toke with his meyne was also there /  
 And theyr bestis began so fore to encrea  
 ce and multiplye that binnethe the con  
 tre myght suffise to theyr pasture / in so  
 moche that Rumour and ryse bytvene the herd  
 men of Abram / And the herdmen of  
 both / Therne Abram said to both /  
 Lo this contree is grete and wyde / I  
 praye the to chuse on which hande thou  
 wilt goo and take it for thy meyne &  
 thy bestis / And take no strif be hy  
 tvene me and the / ne bytvene my  
 herdmen ne thy herdmen / Lo beholde all  
 the contrey is to fore the take which  
 thou wilt yf thou goo on the right side  
 I shal goo on the left side / And yf  
 thou take the left / I will goo on the  
 right side / Therne both byhelde the  
 contrey and saide a fair playn toward

from Jordan / which was playfult & the  
 floore ran toward Sodom and Gomor /  
 which was lyke a paradys / and toke  
 that parte for hym / And Abram toke  
 toward the weste / which was beside the  
 peple of Canaan at the foot of Mount  
 mambre / And both dwelled in Sodom &  
 mys / the peple of Sodom were woode  
 of all peple / Our lord said to Abram by the  
 by thyen eyen and see directly fro the pla  
 ce that thou art now in / fro the north  
 to the south and fro the east to the weste  
 Alle this lande that thou seest I shal ge  
 ue the and to thy seed for evermore /  
 I shal make thy seed as pouldre or dust  
 of the erthe / who that may nombre the dust  
 of the erthe / shal nombre thy seed /  
 Arise therefore and walke the lande in  
 lengthe and in brede for I shal geue  
 it to the / **A**bram meyned thynne his  
 tabernacle and dwelled in the vale  
 of mambre which is in Ekron / and  
 sette there his tabernacle / It hapened  
 sone after that ther was a warr in that  
 lande that four kynges warred agayn  
 other fyue kynges which were of Sodom  
 Gomor and other / And the iiii kynges  
 ouerthelpe the fyue and sleib them and  
 spoyled and toke alle the sustenance of  
 the contree / And toke also with hem both  
 and alle his good / and a man gate a  
 way fro them and cam to Abram  
 and told hym how that both was taken  
 and ladd away / And therne anon abra  
 dyde to gadre his peple to gydre the nom  
 bre of in C xiiii / **A**nd he folowd af  
 ter / and departed his peple in to two  
 parties / by cause they shold not esca  
 pe / And Abram smote in emonge them  
 and sleib the kynges and rescowled  
 both and all his goodis and deliuered  
 the men of Sodom that were taken and  
 the women / And they of Sodom cam  
 agayn hym / and Melchisedech cam and  
 mette with hym and offrid to hym brede  
 & wyne / this melchisedech was kynge and  
 preest of Iherlm & all the contree / And  
 blessed abram / & there abram gaf to hym  
 the tythes of all that he had / & the kynge  
 of sodo wolde y abra shold haue had such  
 pray as he toke / but he wolde not haue as  
 moche as y lacket of a shoo / & thus gate  
 abra moche loue of all h peple / After this  
 our lord append to abra in a visio & saide  
 abra drede the nothyng I am thy pater

And thy welbary and mede shal be giv-  
te / Abraham answered / lord god what  
wylt thou geue me / thou wotest welke /  
I haue no children / and sith I haue non I  
wil wel that eleazar the sone of my kaily  
be myn heyr / Nay said our lord he shal  
not be thyn heir / but he that shal yssue &  
come of thy seed / shal be thyn heyr / our  
lord ledde hym out & had hym beholde the  
heuen & nombre the steres yf thou mayst  
& said to hym / so shal thy offsprynge &  
seed be / And abram hylouyd it & gaf  
faith to our lordes wordes & it was repu-  
ted to hym to iustice / And our lord said  
to hym I am the lord that ladde þe out of  
the lande of hur of the chaldeis for to ge-  
ue to the this lande in to thy possession /  
and abram said lord hold shal I knowe  
that I shal possede it / A Soys said to abra  
thy seed after the shal be exiled in to egip-  
te by the space of iiii c yere / and shal be  
there in seruitude / & after I shal bringe  
the heere agayn in the fourthe generaciō  
thou shalt abyde here by to thy good age  
& shal be buryed here & goo with thy fa-  
ders in pees / sara was yet with out childre  
she had an handmayde namede / Agar an  
egyptian & she on a day sayde to abram  
her housbond / thou seyst I may here no  
chylde / wherfore I wolde thou take Agar  
my maide & by her that thou myght ge-  
te a chylde whiche I myght kepe & holde  
as for myn / & y yere after that Abraham  
had dwelled in that lande he toke agar &  
gaf her with chylde / & anon as she felde  
her self with chylde / she despyde her mai-  
stresse / thenne sara said to abra thou dost  
euyl I gaf the lience to bye with my ser-  
uant & now sith she is conceyued by the  
she hath me in despyte / god iuge this by-  
tydene the & me / to whom abra answered  
thy handmaid is in thy handes chastise  
her as it pleseth þe / after this sara chastised  
agar & put her to so grete affliction that  
she wente alway / and as she wente an au-  
gel mette with her in the wildernes by a  
wel / and said / agar whens comest & why  
ther goost þe / She answered I flee alway  
fro the face of my lady sara / to whom the  
angele sayde / Returne agayn & submyt  
the by humblenes into thy lady / and I  
shal multiplye thy seed / & so moche peple  
shal come of it that it can not be nombred  
for multiplyde / & he said furthermore / thou  
hast conceyued & shal bere a child & shalt

take hym ysmael / he shal be a fierse man /  
he shal be agayn alle men / and alle men  
agayn hym / Thene agar returned home  
and scruped her lady / and sone after she  
was conceyued of ysmael / Abraham was  
lxxxviij yere old / whan ysmael was  
born / whan abram was lxxxviij yere  
our lord apperid to hym & saide / Abraham  
ho I am the lord almyghty walke thou  
before me & be perfect / and I shal kepe  
couenaunt with bene me & the / And shal  
multiplye thy seed greatly / And abram  
fyll downe loubing soke to therthe & the  
lod hym / Thene our lord said I am & my  
couenaunt I shal kepe to the / thou shalt be  
fader of moche peple / Thou shalt nomore  
be called abram / but abraham / For I ha-  
ue ordeyned the / fader of moche peple / I  
shal make the tennet most habundantly  
kynge & prynces shal come of the / and  
shal stablissh my couenaunt with bene me  
& the / & thy seed in thy generaciō / I shal  
geue to the & to thy seed after the / the lan-  
de of thy pylgrimage / all the lande of ca-  
naan in to their possession / & I shal be  
theyr god / yet said god to abraham And  
thou shalt kepe thy couenaunt to me & thy  
heires after the in theyr generaciōs / and  
this shal be the couenaunt that ye shal ke-  
pe / and thy heires after the / Every man  
chylde and male shal be circumsized in his  
preu membre that it be a toke with bene  
me & you / Every chylde masculyn that  
shal be born / shal be circumsized whan he  
is viij dayes old / And I wyl that this  
signe shal be in your flesshe / And see that  
the men in your generaciō be circumsized  
begynne at thy self & thy chylde / & alle  
that dwelle in thy kynred / who of yow  
that shal not be circumsized in his flesshe  
shal be caste & put out for euer fro my  
peple by cause he obeyeth not my statute &  
ordenance / And thy wyf Saray shal be  
called nomore Saray / but she shal be cal-  
led Sara / and I shal blesse her / and shal  
geue to þe a sone of her / whom I shal bles-  
se also / I shal hym entee in to nations  
And kynge of peples shal come of  
hym / Abraham fyll downe his face towarde  
therthe and laubed in his herte sayeng /  
may it be that a woman of lxxxviij yere  
may conceyue & bere a chylde / I kepe the  
lord that ysmael may lyue to fore the /  
Our lord said to abraham sara hath born  
ge forth a sone whō þe shalt name ysaac



and I shal kepe my couenaunt to hym for  
euermore and to his heyres after hym /  
And I haue herd thy request for ysmael  
el also I shal blesse hym & encrease & shal  
multiplye his seed in to moche peple / yij  
dukes shal come of hym / I shal kepe my  
couenaunt to ysaaac / Whom Sara shal  
brynge forth the next yere / Whan thi se  
wordes were spenysshed abrahā toke ysmael  
his sone / & all the men make and grete  
straungers & other that were in his holbe  
e circūased / them / ysmael was yij yere  
old / Whan he was circūased / e abrahā  
was .99. yere / Whā he hym self was circū  
ased / And thus that same day he & his  
sone ysmael & all the men in his holbe  
as wel straungers of Ibat degre they lbe  
we reuoyd this nelbe salbe of circūafion  
Wherby they were knolben from other pe  
ple / After this on a tyme as abrahā sat  
in dēside his hous in p̄talle of mambrē in  
the hēte of the day / & as he lste by his ey  
en / he salbe in yongmen comyng to hym  
e anon as he salbe thise in standyng by  
hym / he say to them e worshippinge one  
allone / he salbe thre / and worshippinge but  
one / That bytōkeneth the tpyete / e pra  
ye the to be herkerolbed with hym / e toke  
Iwater & wesse theire feet / e prayd hem to  
sarge vnder the tree / and he wolde brynge  
brede to them for to cōforte hem / And they  
had hym doo as he had sayd / he wente &  
had sara to make in affshy cakes and sente  
his child for a tēdore fat calf / which was  
foden & boyled / and he seruid hem with  
butter & mylk / e the calf e sette it before  
them / he stode by the / Whan they had eten /  
they demāded hym / where is sara thy wyf  
e he said / ponder in p̄tāternacle And he  
said / I shal goo e come agayn and sara  
thy wyf shal haue a child / and she stode  
byhynde the dore & herd it / e lough / And  
seyde softly to her self hold may it be that  
my lord is so olde e I also that I shold  
haue a child / She thought it impossible /  
Thēne said our lord to abrahā why cald  
kest sara thy wyf / Sayeng in soone shal  
I keue a child / but as I said to the to fo  
re / I shal wōrne e come agayn e she shal  
haue a child in that tyme / And he ayid  
sara why she smyled in soone / e she sayd  
she myghd ne lalshed not / And our lord  
said / it is not so / for thou lalshedst / Whā  
they had restid abrahā coueyed him on  
the way / And our lord said to abrahā / I

shal not hyde fro the that I purpose to doo  
The crye of Sodom & gomor is multrepli  
ed e theire synne is moche greuous / I  
shal dēside e see yf the synne be so grete  
the sancite therof cometh to here / I shal ta  
ke vengeance & destrope them / Thēne abra  
ham said / I he pe lord thou wilt not des  
trope the iuste e rightilbis man with the  
wicked synnar / I beseeche the lord to spare  
the / Our lord said / yf ther be fiftye good  
e rightilbis men emonge them / I shal spare  
them / And abrahā saide good lord yf  
ther be found yel I praye the to spare the  
our lord said / yf ther be yel / I shal spare  
them / e so fro yel to xxy / e fro xxy to xx  
e fro xx to x e our lord said / yf ther be  
found x good men emong the I shal not  
destrope them / And thēne our lord wēt  
fro abrahā / e he returned home agayn /  
That same euentide cam ij Angels in to  
sodom / e both sat at his gate / and whā he  
salbe hem he wente e worshippinge them e  
prayd the to come e reste in his hous e as  
hyde there e wesse your feet / And they  
said may lbe shal abide here in the strete / e  
both cōstrayned them e brougt hem in to  
his hous e made a feest to them / But er  
they shold goo to bedde p̄ synful e cursid  
peple of the wun yong e old bissete e en  
uyrned lōths hous / e called both e saide  
wher lēn the mē that thou wkest in to thi  
hous this nyght / brynge them forth that  
lbe may knolbe e the the / and both anon  
stette the dore and stode byhynde e saide to  
them / O ye my bēthēren / I beseeche you p̄  
ye wyll not doo ne cōmple thise wicked  
synne on them / I haue ij daughters vir  
gyns which yet neuer knelbe mā / I shal  
brynge them out to you / e the ye the / but  
thise men I pray you to spare / they lēn en  
trid vnder the shadolbe of my p̄tation /  
They said agayn to hym goo forth e fet  
che them / Thou art entred emonge vs as  
a straunger / shalt thou relbe e iuge vs /  
lbe shal put the to more affliction than  
them / Both withstode them myghtily they  
had all most broken by the dōres but the  
men sette hand to e dide helpe both and  
brought hym in e dyd stette fast the dore  
And smote the that were with out with  
slyndenes p̄ they myght not see / ne fynde  
the dore / Thēne said the angels to both / yf  
p̄ haue here of thy lymed sones or douch  
tres all the that lunge to p̄ lere out of this  
cyte / lbe shal destrope this place / For the  
f ij

erpe therof is comen to our lord/ Whiche  
hath sente vs for to destroye them/ both w<sup>e</sup>  
te into his kynnesyn & saide arse &  
take your chyldren and goo out of this  
cyte/ For our lord/ that destroye it/ And  
they supposyd that they had taued or Ja  
ped/ And as sone as it was day the an  
gels saide to both arse & take thy wif &  
thy ii daughters & goo out of this  
lense that ye perisse With the/ yet he dyssis  
mplyng they toke hym by the hand/ and  
his wif & ii daughters by cause that god  
shold spare hem/ & ladde the out of the cy  
te/ And there they said to hym/ Save thy  
solle/ and loke not behynde the/ lest thou  
perysse also/ But saue the in þ montayn/  
both said to hym/ I beseeche the my lord/ for  
as moche as thy seruaut hath soude gra  
ce before the/ & that thou hast shewde thy  
mercy to me / & that peraventure I myght  
take harm on the hille that I may goo in  
to the cytyl cyte her by & may be sauyd  
there/ he said to both/ I haue herd thy pray  
ers/ & for thy sake I sal not subuerbe this  
toun for whiche thou hast prayd/ hys the  
& saue thy self there/ For I may do no  
thyng/ tyl thou be theren/ Therefore that  
toun is called/ Segor soo both went in to  
Segor/ And the sonne aroos/ And  
our lord rayned/ fro hene vpon Sodom &  
Gomor sulphur & fyre / & subuerbed the  
cytres & all the dwellers of the towne  
about that regio/ And all that was the  
re growyng & burchenyng/ bothis wif toz  
ned her & looked toward the cytes & and  
she was turned in to a statue or ymage  
of salt/ Whiche abideth so in to this day/  
Abraham arose in the mornynge early/ & lo  
ked toward the cytes & saide the smo  
ke ascendyng fro the places/ lyke as if  
had be the layre of a fornaie/ what tyme  
our lord subuerbed this cytes he remem  
bered abraham/ & deluyerd both fro the be  
geaunce of the cytes in whiche dwellid  
Thene both ascendyd from segor & dwel  
lid in the montayne/ and his ii daughters  
with hym/ he dredde to abyde any longer  
in the toun/ but dwelld in a caue he and  
his ii daughters with hym/ Thene the el  
der daughter saide to þ yonger/ Our fader  
is old/ And ther is nomā lesse on the  
erthe lyuynge that may doo haue a doo  
with vs after the manner of the world/ I  
come & late vs make hym dronke & late  
vs slepe with hym that we may haue son

seed of hym/ They gaf their fader wyne  
to drynke that nyght & made hym drōke  
And the elder daughter went to hym &  
conceyued of hym he not knowyng of it  
And the second nyght in lyke wyse con  
ceyued the yonger daughter/ & both was  
not knowyng therof/ they conceyued both  
of theire fader/ The more had a sone & cal  
lyd hym Moab/ he is fader of the moabi  
tes into this day/ The yonger brought  
forth a nother sone & callid hym amon/  
he is fader of the amonytes into this day  
Abraham departed fro thens & wēt south  
ward/ & dwelld by elbene ades & Sur  
& went a pilgrymage to getaris/ he said  
that his wif was his suster/ Abymelech  
the kyng of getaris sente for her & toke  
her/ God cam to abymelech in his slepe &  
said Thou shal be deed for the womā that  
thou hast taken/ she hath an husbōde/  
Abymelech tolked her not/ & saide lord  
wilt thou sle a mā yknowtū & rightful  
She saide that she was his suster/ In the  
symplenes of my herte & clenness of my  
hande I dyde this/ And god said to hym  
I knowe wel that with a symple herte  
thou dydest it/ And therefore I haue kep  
te the fro hauyng to doo with her/ Noibe  
yelde the woman to her husbōde/ And he  
shal pray for the/ he is a prophete/ & thou  
shal tyme/ and yf thou deluyere her not/  
thou shalt dye & all they that ben in thy  
houes/ Abymelech aroos vpon the same  
nyght & called all his seruantes & told  
them all this wordes/ all they dredde so  
w/ also abymelech called abraham & saide  
to hym/ what hast thou don to vs / that  
we haue trespassed to the/ Thou hast cau  
sed me & my Foyam to synne greylly/ thou  
hast don that thou sholdest not haue don/  
what salvest thou for to do so/ Abraham  
saide/ I thought that þ dredde of god was  
not in this place/ & that ye woldd sle me  
for my wyf/ & certaynly o her wyf she is  
also my suster/ the daughter of my fader/  
but not of my moder and I haue wedded  
her/ & after that I went fro the holds of  
my fader I saide to her/ where somener we  
goo/ Saye thou art my suster/ Thene aby  
melech toke slepe & oyn/ & seruantes &  
maydens & gaf to abraham and deluyerd  
to syn sara his wif & saide/ lo the knde is  
here to fore the wher somener þ wilt dwell  
& abyde/ & he saide to sara/ lo I haue gyue  
to thy brother a .M. pēces of syluer /



this ſhal be to the a beylle of thyng eyn /  
 e lberſomeuer thou goo remembre that  
 thou wert taken/ Abrahā prayde for aby  
 melech e his meyne/and godd ſeled hym  
 his wyf e all his ſeruauntes e coney /  
 upd/ Our lord hadd choſed the place of en  
 gendeng of alle the holbe of abymelech  
 for Sara the wyf of abraham / Our lord  
 theſe byſpyed Sara e ſhe cōcygud and  
 brought forth a ſone in her old age/ that  
 ſame tyme that godd hadd promyſed /  
 Abraham called his ſone that ſhe hadd  
 born yſaac/ andd whan he was viij dayes  
 oldd he circūſed hym as godd hadd comma  
 ded e abraham was theſe an honderd  
 yere oldd / Theſe ſaid Sara/ who woldd  
 haue ſuppoſed that I ſholdd gyue ſouke  
 to my chyld beynge ſo oldd I labbedd whā  
 I herd our lord ſaye ſoo / Andd all they  
 that ſhal here of it may wel labbe / The  
 chyldd growe e was wenedd ſwo the pap  
 pe / Andd abraham made a grete feſte at  
 the day of hys wenyng/ After thes on a  
 day whan Sara ſalbe the ſone of agar  
 her handmayde playe wirth her ſone yſaac  
 ſhe ſaid to abraham/ Caſte out this hand  
 mayde and her ſone/ The ſone of the hand  
 mayde ſhal not be her wirth my ſone yſaac  
 Abrahā toke this word hardd e greuouſ  
 ly for his ſone / theſe godd ſaid to hym  
 late it not be harde to the for thy ſone e  
 handmayde/ What ſomeuer Sara ſaye to  
 the here her doys / ¶ For in yſaac  
 ſhal thy ſeedd be calledd / yet ſhal I make  
 the ſone of the handmayde growe in to  
 grete puple for he is of thy ſeedd/ Abrahā  
 awoke early in the mornynge e toke brede  
 e a botell of water andd leydd hyt on her  
 ſholdre e gaf to her the chyldd e lette her  
 goo/ whiche whan ſhe was departedd er  
 ryd in the wyldrenes of kerſaber / Andd  
 whan the water was cōſumedd that was  
 in the botell/ ſhe leſte the chyldd vnder a  
 tre that was there e wente theſe as fer  
 re as a bolbe ſhot andd ſette her down /  
 andd ſaid I ſhal not ſee my ſone dye andd  
 there ſhe wepte / Our lordd herd the voyce  
 of the chyldd / Andd an angele callid  
 Agar ſayeng/ What doſt thou Agar/ he  
 not aſerdd / our lordd hath herd the voyce  
 of the chyldd ſwo the place whiche he is  
 now inne/ Aryſe e take the chyldd e hol  
 de hym by the honde/ for I ſhal make hym  
 tencee in to moche puple / Godd opened  
 her eyn/ Andd ſhe ſalbe a pyte of water

andd anon ſhe wente e fylledd the botell  
 andd gaf the chyldd to drynke/ andd abode  
 wirth hym whiche growe e dwelled in the  
 wildernes/ andd becam there a yong man  
 e an archer/ e dwelled alſo in the deſerte  
 of pharaun/ Andd his moder toke to hym  
 a wyf of the bond of egypte / That ſame  
 tyme ſaid Abymelech e phicol the pryn  
 ce of his ooſt vnto abraham/ Our lordd is  
 wirth the in all thynges that thou doſte /  
 Sibere thou by the lordd that thou greue  
 not me ne them that ſhal come after  
 me ne my kynrede / but after the mercy  
 that I haue ſheldd to the / ſo doo to me e  
 my kinde in whiche thou haſt dwelled as  
 a ſtraunger / Andd Abrahā ſaid I ſhal  
 ſibere / Andd he blamedd abymelech for the  
 pyte of water whiche his ſeruauntes hadd  
 taken away by ſtrength / Abymelech  
 anſwerd/ I know not who hath donn this  
 thyng / ¶ Andd thou woldeſt me not the  
 rof/ andd I neuer herd theſe tyl this day  
 Andd then after this they made coue  
 nant to gydre/ e promyſedd eche to other  
 to be frendes to gydre/ After alle theſe  
 thynges godd temptid Abrahā andd  
 ſaid to hym/ Abrahā/ abrahā / be  
 anſwerd e ſaid I am here / e he ſaid to  
 hym Take thou thyng only ſone that thou  
 loueſt yſaac e goo in to the bonde of byſſe  
 on andd offre hym in ſacrifice to me vpon  
 one of the hilles that I ſhal ſkille to the  
 Theſe Abrahā awoke in the nyght andd  
 made redy his aſſe e toke wirth hym ſwo  
 yong men e yſaac his ſone/ Andd whan  
 they hadd riden andd gadred the woodd  
 to gydre to make ſacrifice/ they wente to  
 the place that godd cōmādedd hym / The  
 thyrde day after he lyft vp his eyn andd  
 ſalbe ſwo ferte the place / andd he ſaid to  
 his children/ A hyde ye here wirth the aſſe  
 I andd my ſone ſhal goo to yonder place  
 andd whan we haue worſhipped there /  
 we ſhal retorne to you/ theſe he toke the  
 wode of the ſacrifice e leydd it on his ſo  
 ne yſaac/ e he lye in his hondeſ fyre andd  
 the ſwerd/ Andd as they wente tothe to  
 gydre/ yſaac ſaid to his fader/ fader myn  
 what wilt thou my ſone ſaid abrahā/ e  
 he ſaid lo here is fyre e wode wirth ie the  
 ſacrifice I ſhal be offred/ abrahā anſwerd  
 my ſone godd ſhal prouide for hym a ſacrifi  
 ce wel ynough/ They wēt forth e cam to  
 the place I godd hadd ordeyned/ e there ma  
 de an altare/ e leydd the wode there/ Andd

toke ysaac & sette hym on the wodde on the  
alder/ and toke his swerde and? wold  
haue offred? hym vp to god? / And? to the  
angele of god? cryed to hym fro heuen say  
eng/ Abraham/ Abrahā/ whiche answered  
I am here/ & he saide to hym/ Extend not  
thy hande vpon thy chyld? / & do nothinge  
to hym/ Noli? I knowe that thou dredest  
god? And? hast not spared thyn only so?  
ne for me / Abraham liked behynde hym  
& salbe emonge the bieres a fāme faste  
by the hornes / whiche he toke & offrid?  
hym in sacrifice for his sone/ He called?  
that place/ the lord? feth? / The agele called?  
Abraham the second? tyme sayenge/ I ha  
ue sworn by my self? saith the lord? / Wh  
cause thou hast don? this thing?/ and? hast  
not spared thyn only sone for me/ I shal  
bless? the and shal multiplye thy seed as  
the sterres of heuen & lyke the gruel? p  
is on the see syde/ Thy seed? shal possede  
the yates of theyr enemyes/ And? in thy  
seed? shal be blessed? all the peple of the?  
the for thou obeydest to me/ Abraham the  
ne returned to his seruantes & wente in  
to berabee and? dwelld there / Sawa by?  
upd an? C? xviij? yere & deyed in the cyte  
of Urbee whiche is hebron in the londe of  
Canaan/ For whom abrahā made sorow  
and? wepte / And? bought of the chyldren  
of keth a felde and? buryed? her worship?  
fully in a dobble speulke/ Abraham  
was an old? may and god? blessed hym  
in all his thingis/ he saide to the eldest? &  
dyperist? seruauant of all his holbs/ I char  
ge and? coniuere the by the name? of god?  
of heuen & of erthe / that thou suffer not  
my sone ysaac to take no wyf of p? dough  
tres of Canaan emonge whom I dwelle  
but goo in to the contre wher my kynnes  
de is / and? take of them a wyf to my so?  
ne / And? the seruauant answered/ yf no  
woma there wil come with me in to this  
contre/ shal I brynge thy sone in to that  
contre fro whens thou camest / Abraham  
saide/ beware that thou lede not my sone  
thider/ The lord? of heuen & of erthe that  
toke me fro the holbs of my fader and?  
fro the place of my natyvyte hath? saide  
and? sworn to me sayeng / to thy seed? I  
shal gyue this londe / he shal sende his  
angele to fore the / and? thou shalt take  
there a wyf for my sone / yf no woman  
wil come with the/ thou shalt not be cou?  
ten by thyn oth / But in no wyse lede my

sone thider/ his seruau? the?e / Sawa and  
promysyd to hym that he wold soo doo/ he  
toke y camels of the flock of his lord? /  
and of alle his goodes bare with hym  
& wente in to mesopotamy vnto the towne  
of Nachor / And he made the camels to  
targe without the towne by a pytte syde  
at such? tyme as the women ben vnto  
to come out for to dralbe water / And?  
ther he prayd our lord sayenge/ lord? god  
of my lord abraham/ I beseeche the to helpe  
me this day/ and do mercy vnto my lord?  
Abraham/ So I stonde here nyght by the  
wells of water & the doughters of the  
dwellers of this towne come hether for to  
dralbe water/ Therefore the mayde to whō  
I saie sette down thy pottle that I may  
drynke/ and the?e she sette down her pottle  
and saie I will gyue to the drynke and?  
to the camels that I may vnderstande  
therby that she be the mayde that thou  
hast ordyned to thy seruau? ysaac / and  
thou shewest thy mercy to my lord? abrahā  
he had not fully? fynysshid these wordes  
with in hym self / but that Rebecca  
doughter of Isauel sone of melch? wyf  
of Nachor brother of Abraham cam out of  
the towne haupng? a pottle on her sholder  
whiche was a right faire mayde and? mo  
che leauteous and? unknowe to the man  
she wente down to the wells and? fylled  
her pot with water and? returned / The  
seruau? of abraham ranne to her and?  
saide/ I praye the to gyue me a lytal of the  
water in thy pottle for to drynke/ whiche  
saide drynke my lord / and? lyghtly toke  
the pottle fro her sholder and? helde it and?  
gaf hym drynke/ and? when he had dron?  
he she said yet/ I shal gyue to thy camels  
drynke and? dralbe water for them tyl  
alle haue dronken / And she poured out  
the water in to a vessel that was there  
for bestis to drynke and? ran to the pytte  
and? drelbe water that eueryche dranke  
his draughte/ he thenne thought in hym  
self secretly that god? had made hym to  
haue a prosperous journey / After they  
had dronke he gaf her ij? rynges & as many  
armylis wepeng ij? scyles & asked her  
whos doughter she was / & yf ther were  
ony? Rome in her faders hous? to be lodged  
& she answered I am doughter to Isauel  
nachors sone/ and in my faders holbs is  
place ynough to lodge the & thy camels &



plente of chaf & hepe for them/ And the  
 man enclynedy down to the groude/ And  
 worshipped god sayeng/ Blessyd be  
 the lord god of my lord abraham which  
 hath not take alway his mercy ne hys  
 trouthe fro my lord/ and hath brought  
 me in my journey right in to the hous  
 of my lordes brother/ The mayde Rebecca  
 ran and tolde at home alle that she had  
 herd/ Rebecca had a brother named labā  
 which hastily wente out to the man wher  
 as he was/ whan he had seen the kyn  
 & gis in his sisters eeris & her poyntis  
 or armylles on her handes and had herd  
 her saye alle that the man saide/ he cam  
 to the man that stode by the wellle yet and  
 said to hym/ Come in thou blessed of  
 god/ why standest thou withoute/ I haue  
 made redy the holles for the and haue or  
 deyned place for thy camels/ And  
 brought hym in & scowled his camels  
 & gaf them chaf and hepe/ and water to  
 wasse the camels feet/ & the mens feet  
 that cam with hym/ And they sette forth  
 brede to fore hym/ which saide/ I shal not  
 ete tyl I haue don myn erande and said  
 wherfor I am comen/ & it was answered  
 to hym/ saye on/ & he saide/ I am seruau  
 nt of Abraham/ And god hath blessed &  
 magnified hym greylly/ and hath giuen  
 to hym Oxen & sheep/ syluer and golde  
 seruantes men & wyemen/ Camels and  
 asses/ And Sara his wyf hath brought  
 hym forth a sone in her olde age/ and he  
 hath giuen to hym alle that he had/ And  
 my lord hath charged and adiuured me  
 sayeng/ In no wyse late my sone ysaac ha  
 ue no wyf of the daughters of canaan in  
 whos londe he dwelleth but goo into the  
 holles of my fader and of my kynrede &  
 of them thou shalt take a wyf to my so  
 ne/ wherfore I am comen hether and told  
 alle how he prayd god of som token and  
 how rebecca dyd to hym/ And in conclu  
 sion desired to haue Rebecca for his lord  
 ysaac/ & if he wold not that he myght  
 departe and goo in to some other place on  
 the right side or the lyft to seke a wyf  
 for his lordes sone/ Thanne hathuel and  
 labā said to hym/ This worde is comen  
 of god/ agayn his wille we may no  
 thing do/ So Rebecca standeth to fore  
 the take her and goo forth that she may  
 be wyf into the sone of thy lord/ as our  
 lord hath said/ which wordes whā Abra

ham seruau had herd fylle down to the  
 groude/ & thanked our lord/ And anon  
 toke forth syluer vessel & of gold and  
 good clothis and gaf them to Rebecca for  
 a yfte/ And to her brethren & moder he  
 gaf also yftes/ And anon made a feste  
 & ete and were joyeful to gyder On the  
 morn letymes the seruau of abraham  
 aroose/ And despyd to departe and take  
 Rebecca with hym and goo to his lord/  
 Thene the moder & her brethren said late  
 the mayde abyde with vs but only y  
 dayes & thenne take her & goo thy waye  
 I pray you said he Letyme ne lette me  
 not/ our lord hath adressed my way/ and  
 acheyued my erand wherfor late me goo  
 to my lord/ and they saide/ we shal alle  
 the mayde & knowe her wille/ and whan  
 she was demanded yf she wold goo with  
 that man/ She saide/ y I shal goo with  
 hym/ Thenne they lete her goo and her  
 noryce with her/ And so she departed/ &  
 they sayd to her thou art our suster we  
 pray god that thou may encreas in to a  
 thousand thousand/ And that thy seed  
 may possede the pates of theyr enemyes/  
 Thenne Rebecca and her maydens ascen  
 ded vpon the camels & folowed the ser  
 uau of Abraham which hastily retor  
 ned into his lord/ That same tyme whā  
 they come/ ysaac walked by the way  
 without forth and looked vp & saide the  
 camels comyng fro fere/ Rebecca espyed  
 hym & demanded of the seruau who that  
 he was that cam in the felde agens them/  
 he answered & saide/ that is my lord ysa  
 ac/ And anon she toke her palke or matel  
 & couered her/ The seruau anon tolde in  
 to his lord ysaac alle that he had don/  
 which resouryd her & lād her in to the  
 tabernacle of sara his moder and wedded  
 her & toke her in to his wyf/ and somoch  
 buyd her that the lue attyred the so  
 nethat he had for his moder/ Abraham  
 afar this wedded another wyf/ by whos  
 he had diuerse childre/ Abraham gaf to  
 ysaac alle his possessions/ And to his  
 other childre he gaf meuable goodes/ &  
 departed the sones of his concubynes fro  
 his sone ysaac whyles he yet lyued/ And  
 alle the dayes of the lyf of abraham we  
 re & lyved yere/ And thene deyed in good  
 mynde and age/ And ysaac & ysaac  
 buried hym by his wyf Sara in a dou  
 ble spelunke



Here begynneth the lyf of ysaac  
with thistorye of Esau and of  
Jacob whiche is redde in the chir-  
che the second sonday of lence

thise children were born / And after this  
whan they were growen to resonable age  
Esau becam a pholishman and a tel-  
lar of thertse / And an hunter / **4** And  
Jacob was symple and dwellyng at ho-  
me with his moder / Ysaac the fader to-  
ued wel Esau / by cause he ete ofte of  
the venyson that Esau toke / And relee-  
ce on the moder lored Jacob / Jacob on a  
tyme had made good potage / And  
Esau his broder had ben an huntynge al  
day and cam home fore an hungard / e  
fonde Jacob haupng good potage / and  
prayd hym to gyue hym some / For he  
was lery and moche hungry / to whom  
Jacob said yf thou wyllt selle to me thy  
patrymony and heritage I shal gyue the  
somme potage / And Esau ansywerd /  
Lo I dye for hungre / what shal auayle  
me myn entertainece yf I dye / and what  
shal prouyde me my patrymony / I am  
confeste that thou take it for this potage  
Jacob thene said / Swere that to me that  
thou shalt neuer clayme hit / e that thou  
art content that I shal enioye it / And  
Esau swore it / and so sold alway his  
patrymony / And toke the potage and  
ete it and wente his way / settinge no-  
thyng therby that he had sold his patre-  
mony / This aforesaid is for to bynge  
in my mater of thystorye that is redde /  
For now foloweth the legende as it is  
redde in the chirche /

**4** Ysaac began to beye olde e his eyen  
fayled and dymmed that he myght not  
clerly see / and on a tyme he called Esau  
his oldest sone and said to hym / Some  
myne / which ansywerde / Fader I am  
here redy / to whom the fader saide / behol-  
de that I beye olde / and knowe not  
the day that I shal dye and departe out  
of this world / wherefore take thy nar-  
neys / thy bowe and quyer with talleis  
and goo forth an huntynge / And wha  
thou hast taken ony venyson / make to  
me therof suche maner mete as thou kno-  
west that I am woned to ete / And  
bynge it to me that I may ete it / and  
that my soule may blesse the on I dye /  
whiche all this wordis Rebecca herde / e  
Esau wente forth for accomplyssh the  
comandement of his fader / e she saide thene  
to Jacob / I haue herde thy fader saye to  
Esau thy brother / bynge to me of thy  
venyson and make therof mete that I

**Y**saac was xl yere

olde whan he wedded rebecca  
ca / and she bare hym no chil-  
dren / wherefore he besought  
our lord that she myght co-  
ceyue e bynge forth fruit

Our lord herd his praye that she con-  
ceyued of hym And had tweyne sones  
attones / whiche elbo er they were born  
fought ofte in their moders hely / For  
whiche cause she prayd god to coufesse  
her and to gyue her comfort / whiche ap-  
peryd and said to her / elbo maner peple  
ben in thy hely / and I do maner folke  
shal be deuyded / two thy wombe / peple shal  
ouercome peple / And the more shal ser-  
ue the lasse / Thus said our lord to her /  
After this wha tyme cam that she shold  
be deliuerd / ther were tweyne to be born  
The first that yssued was wough two the  
freed to the foot e he was named Esau  
And forthwith folowed that other hol-  
dunge the plante of his broders foot in  
his hond / And he was named Jacob  
Ysaac the fader was ly per olde whan



may etc and that I may blesse the to fore  
our lord er I dye / Now my sone take  
hede to my conceypte / and goo forth to the  
flock & bynge to me wth the beste kynd  
des that thou canst fynde / And I shal  
make of them mete suche as thy fader  
shal gladly etc / whiche wban thou hast  
brought to hym & hath eten he may blesse  
the er he dye / to whom Jacob answered  
knowest thou not that my brother is  
robbe and kery / and I smothe / yf my  
fader take me to hym and taste me and  
fele / I drede me that he shal thynke that  
I mocke hym / and shal gyue me his cur  
se for the blessing / The moder thenne seid  
to hym / In me saidst he this curse my  
sone / Neuertheles here me go to the flock  
he and doo that I haue said to the he w  
te / and sette the kyddes and depuerd  
them to his moder / And she wente and  
ordyned them in to suche mete as she  
knewe wel that his fader buyd / And  
take the beste clothes that Esau had and  
dye hem on Jacob / And the skynnes  
of the kyddes she dyde aboute his necke  
and handes there as he was bare / And  
depuerd to hym brede and the pulmen  
te that she had buyed / And he wente  
to his fader and saide / fader myn / And  
he answered I here / who art thou my so  
ne / Jacob saide / I am Esau thy first be  
gotten sone / I haue don as thou commaun  
dest me / Arise / sitte and etc of the bes  
tyson of myn huntynge / that thy soule  
may blesse me / Thenne said ysaac agayn  
to his sone holb myghtest thou saidst he  
so soone fynde and take it my sone / To  
whom he answered / it was the wyll of  
god / that suche thyng as I desired cam  
sone to my hande / ysaac saide to hym /  
Come hether to me my sone that I may  
touch and handle the / that I may pre  
ue whether thou be my sone Esau or not  
he cam to his fader / And wban he had  
felte hym / ysaac saide / the boys truly  
is the boye of Jacob / but the handes  
ben the handes of Esau / And he knewe  
hym not / For his handes expressed the  
lynnes and sympleture of the more bro  
ther / Therefore blessing hym he saide to  
hym / thou art thenne my sone Esau he  
answered & saide / I am he / Thenne said  
ysaac bynge to me the mete of thyn hū  
tyngz my sone / that my soule may blesse  
the / whiche he offrid and gaf to his

fader / and also wy / And wban he  
had eten & dronken a good draught of  
the wy he saide to Jacob / Come hether  
to me my sone and kysse me / & he wente  
to hym and kysed hym / Anone as he  
felte the swete sauour and smelle of his  
clothes / blessing hym he saide / So the  
swete odour of my sone / is as the odour  
of a felde ful of shobres / whom our lord  
blesse / God gyue to the of the delbe of  
heren and of the fattenes of therthe habū  
daunce of wete / wyne / and oyle /  
And the peple serue the and the tybus  
worship the / Be thou lord of thy bre  
theren / And the sones of thy moder shal  
bolbe and knele to the / who somer  
curse the he be accursed / and who that  
blessyth the with blessinges be he fulfyll  
ed / Inmeth ysaac had fulfelled thyle  
wordes / and Jacob gon out / wban that  
Esau cam with his mete that he had gos  
ten with huntynge entred in and offered  
to his fader sayng / Arise fader myn  
and etc of the benyson that thy sone hath  
ordyned for the / that thy soule may bles  
se me / ysaac saide to hym / who art thou  
to whom he answered / I am thy first be  
gotten sone Esau / ysaac thenne was gret  
ly aghastid and astoned / And meruayl  
led more than can be thought credyble /  
And thenne he was in a troune as the  
mayster of histories saith in whiche he  
had knowleche / that god wold that Ja  
cob shold haue the blessing / And said  
to Esau / who thenne was he that right  
now a kyng to fore thy comynge brought  
to my benyson / and I haue eten of alle  
that he brought to me er thou camest / I  
haue blessed hym / and he shal be blessed  
wban Esau herde thise wordes of his  
fader / he cryed wyth a grete cry and  
was fore astoned and saide / fader I  
pray the blesse me also / to whom he saide  
Thy brother germany is comen fraunce  
lently / and hath receyved thy blessing  
Thenne said Esau certaynly and iustly  
may his name be called wel Jacob / For  
on another tyme to fore this / he supplan  
ted me of my patrymonye / and now  
secondly he hath vndercome fro me my  
blessynge / And yet thenne he saide to  
his fader / hast thou not reserued to me  
one blessing / ysaac answered / I haue  
ordyned hym to be thy lord / I haue sub  
dued alle his brethren to his seruitude /

I haue stablysshed hym in whete / wyne  
e oyle / And after this / what shal I doo  
to the my sone / To whom Esau said  
hast thou not fader yet one blessing / I  
desche the to blesse me / Thenne with a  
grete soggynge e wepyng ysaac moued  
said to hym / In the fattenes of thetthe  
and in the delbe of heuen shal be thy bles  
singe / thou shalt lyue in thy lwerd /  
and shalt serue thy brother / Thenne was  
Esau wo o begoon / And hated Jacob  
for suplantynge of his blessing / that his  
fader had blesstyd hym with / And seide  
in his herte / the dayes of sorowle shal co  
me to my fader / For I shal slee my bro  
ther Jacob / This was tolde to Rebecca  
whiche anon sente for Jacob her sone and  
sayde to hym / so Esau thy brother thre  
neth to slec the / Therfore noll my sone  
here my boys and doo as I shal counseyl  
Make the wedy and goo to my brother in  
Uran / And dwelle ther with hym vn  
to the tyme that his angre and fury ben  
ouer passed and his indignacion cessedy  
and that he forgete suche thynges that  
thou hast don to hym / and thenne after  
that I shal sende for the and brynge the  
sether agayn / and Rebecca wente to ysaac  
her husboud and saide / I am wepy of  
my lye by cause of the doughters of seth /  
yf Jacob take to hym a wyf of that kyn  
rede I wyll no longer lyue / **¶** Ysaac  
thenne callid Jacob and blesstyd hym e  
comanded to hym sayenge / I charge the  
in no wyse to take a wyf of the kynred  
of Canaan / but goo and walke in to  
mesopotamye of Syrre vnto the holbe of  
Bethuel fader of thy moder / And take  
to the there a wyf of the doughtres of la  
han thyyn vncke / God almyghty blesse the  
and make the growbe and multiplye  
that thou may be encreed in to toubes  
of peple / And gyue to the / the blessing  
ges of abraham and to thy seed after the  
that thou may possesse and olue the londe  
of thy pylgremage / whiche he graunted  
to thy grauntyre / whan ysaac had thus  
said and gyue hym leue to goo / he depar  
ed / anon and wente in to mesopotampe  
of Syrre to lathan sone of kathuel brother  
of Rebecca his moder / Esau seying that  
his fader had blesstyd Jacob / And sente  
hym in mesopotamye of Syrre for to wedde  
a wyf there / And that after his blessing  
comanded to hym sayeng / Take thou no

wyf of the doughtres of Canaan / And  
he obeyng his fader wente in to Syrre /  
prouyng therby that his fader saide not  
gladly the doughtres of canaan / he wente  
to Ismael and toke hym a wyf besyde  
them that he had taken to fore / that was  
melech doughter of Ismael sone of abra  
ham / Thenne Jacob departed / two berse  
lee / wente forth on his journey towarde  
Uran / whan he cam to a certayn place  
after goyng down of the sonne / and wol  
de reise there alle nyght / toke of the ste  
nes that were there and leped vnder  
his hed and slepte in the same place /  
And there he saide in his sleep a ladder  
standyng on thetthe / **¶** And the vpper  
ende thereof touched heuen / And anges  
of god ascendyng and descendyng vpon  
it / and our lord in the myddys of the  
ladder sayeng to hym I am the lord god  
of abraham thy fader and of ysaac / The  
londe on whiche thou slepest I shal gyue  
to the and to thy seed / And thy seed  
shal be as duske of thetthe / thou shalt  
spede a brood vnto the east and to the  
weste / and north and south / And alle  
the tribus of thetthe shalle be blesstyd in  
the and in thy seed / And I shal be thy  
keeper whersomeuer thou shalt goo / And  
shal brynge the agayn in to this londe /  
And I shal not leue tyl I haue accom  
plishyd alle that I haue said / whan  
Jacob was albakid for his sleep and  
dremyng he said / Verely god is in this  
place / and I wist not of it / And he  
said dremyngly / how terribile is this  
place / None other thyng is here but the  
holbe of god and the gate of heuen /  
thenne Jacob arose early / and toke the  
stone that laye vnder his hed / and reys  
ed it for wytnes / pouryng oyle thereon  
And callid the name of the place betel /  
whiche afore was callid luza / And  
there he made a Dolbe to our lord sayeng  
yf god be with me and kepe me in the  
waye that I walke and gyue me brede  
to ete / and clothes to couer me / and may  
retorne prosperously in to the holbe of  
my fader / the lord shal be my god / and  
this stone that I haue reysed in wytnes  
this shal be called the holbe of god /  
And good of all thynges that thou gy  
uest to me / I shal offre to the the tythes  
and tenth part / Thenne Jacob wente  
forth in to the east / and saide a pyte



in a felde and the flockes of sheep lying  
by it / For of that pytte were the kees  
tis watred / And the mouth thereof was  
shete and closed with a grete stone / For  
the custom was whan alle the sheep were  
re gadred they rollede alway the stone /  
and whan they hady dronken they leyde  
the stone agayn at the pitte mouth / and  
thene he saide to the shepherdes / Brethern  
whens ar ye / Whiche answered of Aun  
thene he askyng them saide / knowe ye  
not Laban sone of Nachor / they saide / We  
knowe hym well how farth he said he is  
he al hool / he farth wel saide they / And  
so Rachel his doughter cometh there with  
her flocke / Thene saide Jacob it is yet  
far to eue / it is yet tyme that the flockes  
be ledde to drynke / and after he dyscuss  
to pasture / whiche answered / We may not  
so doo til alle the keesis be gadred / and  
thene he remene the stone fro the mouth  
of the pitte and watere our keesis / And  
as they talked Rachel cam with the flock  
of her fader / For she kepte that tyme the  
keesis / And whan Jacob salve her and  
knelbe that she was his emes doughter  
and that they were his emes sheep / he re  
meuyd the stone fro the pitte mouth /  
and whan her sheep hady dronke he kis  
sed her and wepyng he tolde her that he  
was brother to her fader and sone of Res  
becca / Thene she hpyd her and tolde it  
to her fader / Whiche whan he understode  
that Jacob his suster sone was come / he  
ran agens hym and embracyng kysed  
hym / and ladyd hym in to his holbe /  
And whan he hady herde the cause of his  
journey he saide / thou art my mouth and  
my flesch And whan he had ben there the  
space of a moneth / he demaunded Jacob  
yf he wolde gladly serue hym by cause  
he was his cosyn / and what tyme and  
felbarde he wolde haue / he had fyve dought  
ers / the more was namede lya / and  
the lasse was called Rachel / but lya was  
blemyed / and Rachel was fair of byas  
ge and wel fauouryd / whom Jacob lo  
ued / and saide / I shal serue the for Rachel  
thy yonger doughter thyn yere Laban ans  
werd / it is better that I gyue her to the  
than to a straunge man / dwelle and aby  
de with me / and thou shalt haue her /  
And so Jacob seruyd hym for Rachel  
thyn yere / and hym thought it but a lytle  
while / by cause of the grete loue that he

had to her / And at thende of thyn yere  
Jacob saide to Laban gyue to me my wyf  
for the tyme is come that I shold haue  
her / Thene Laban callid all his frendes  
and made a feste for the weddyng / and  
at nyght he brought in lya the more  
doughter / and deliuered to her an hand  
mayde named zelpha / Thene wenyng  
Jacob that it hady ben Rachel wente to  
her as the maner is / and whan the mornyng  
cam he salve that it was lya / he sayd to  
Laban her fader what haste thou don haue  
I not seruyd the for Rachel thy daughter  
brought lya to me / Laban answered / hit  
is not the usage ne custome of our cote  
to gyue the yonger first to be wedded /  
but fulfille and make an ende of this  
coplement and marpage this weke / and  
thene shal I gyue to the Rachel my dought  
er / for other thyn yere that thou shalt yet  
serue to me / Jacob agreed gladly / and  
whan that weke was passed / he wed  
ded Rachel to his wyf / To whom Laban  
her fader gaf an handmayde namede Ba  
la / Neuertheles whan the weddyng  
of the yonger was synnysshed by cause of  
the grete loue that he had to her / hym  
thought that the other thyn yere were but  
shorte / Our lord salve that he despyced  
lya / he let lya concyue / and Rachel  
her suster abode lareyne whiche thene lya  
hure a sone and namede hym Ruben sayenge  
Our lord god hath beholden myn humyly  
tie and mekenes / Noth shal myn hus  
bonde loue me / She concyued yet and  
hure a nother sone and saide / by cause  
our lord salve me despyced he hath gyue  
to me this sone / And she callede hym  
Symeon / She concyued the thyrde and  
brought forth another sone and saide /  
Noth shal my husbonde be compleyd to me  
by cause I haue born to hym thre sonnes /  
And she callede his name leuy / She con  
cyued the fourth sone and was deliue  
ryd of hym and saide / Noth I shal knowe  
leche me to our lord / And therfor she na  
mede hym Judas / And thene she cessed  
of beeryng of chyldren / Rachel seeyng  
her self lareyne hady enuy to her suster /  
and saide to Jacob her husbonde / Make  
me with child or ellys I shal dye / To  
whom Jacob was wroth and answered  
what wenest thou that I were god / and  
hath pruyed fro the the fruyt of thy belly /  
Thene she saide I haue my seruante bala

God Into her and late her conceyte of  
the on my knees that I may haue of her  
somme soncs/ She gaf kala Into her hus-  
bond to knolwe her / Whiche whan Jacob  
had knolwey she conceived and bare a so-  
ne / Thenne sayde Rachel / Our lord hath  
herde my pccacion gyfying to me a sonne  
e she nan.ed hym dan / After that kala  
concepued agayn and bare another sone  
for whom Rachel saide / Our lord hath  
comparaed me to my suster / e haue a day  
e / and she named hym Neptalim / Then  
de lya felung that she conceived nomore  
she gaf zelpa her handmaide to her hus-  
bonde whiche conceived and bare a sone  
whom lya named Gad / After Zelpa  
conceped another sone / For whom lya  
sayde / This is for my blessings / and  
certaynly alle generations shal saye that  
I am blessed / Therfor she called hym aser  
hit happed that when wente out in bar-  
dest tyme in to the felde / And toke  
there a mandrake whiche he brought and  
gaf to his moder / Thenne Rachel said to  
her suster lya / Gyue me somme parte of  
the mandrake of thy sone / lya answered  
is it not ynough to take fwo me my hus-  
bonde / but that also thou wilt haue par-  
te of the mandrake of my sone / Thenne  
said Rachel he shal slepe with the this  
nyght for the mandrake of thy sone / At  
even whan Jacob cam home fro the felde  
lya wente ayenst hym e said to hym /  
Thou shalt this nyght slepe with me / for  
I haue bought the for the mede of the  
mandrake of my sone / he slepte with her  
that nyght / **A** And our lord herde her  
prayers / She conceived and brought  
forth the fyfthe sone / and she said / God  
hath rebarded me / by cause I gaf my  
handmayde to my husbond / she called  
his name ysachar / yet lya conceived e  
bare the sixthe sone and said / God hath  
endowed my with a gooder doler / yet  
shal my husbond abyde with me by cau-  
se I haue born to hym vj soncs / And  
she called his name zabulon / After this  
she conceived and bare a daughter named  
dyna / Thenne our lord remembryd Pa-  
rechel and herde her / and opende the place  
of conception whiche conceived and bare  
a sone sayenge / Our lord hath taken  
alway myn obprobrye and shame  
And named his name Joseph sayenge  
I praye god to sende me another / Whan

Joseph was born Jacob saide to lakin  
his wyrys fader / Gyue me leue to do  
parte that I may goo in to my contre and  
my bonde / gyue to me my wyrys and  
chyldeyn for whom I haue seruyd the  
that I may goo hene / **A** Thou knolwest  
what seruyse I haue seruyd the / Lakin  
saide to hym I haue fowden graue in thy  
sight / I knolwe it by experyence that god  
hath blessed me for the I haue ordeyned  
the rebard that I shal gyue to the / thenne  
Jacob answered / Thou knolwest how I  
haue serued the / and how much thy pos-  
session was in my handes / Thou haddest  
but lxxij whan I cam to the / And now  
thou art ryche god hath blessed the at  
myn entee / hit it now right that I pro-  
uode somwhat towarde myn holwe / Lakin  
saide what shal I gyue to the / Jacob  
answered / I wyll nothyng but that thou  
do that I demaunde I shal yet fede and  
keepe thy keefes / and departe a sonde  
all the sheep of dyuerse colour / And alle  
that euer that shal be of dyuerse colours  
and spotty as wel in sheep as in gheet /  
late me haue them for my rebard and  
mede / And Lakin grantede thereto /  
Thenne Jacob toke foddres grene / and  
toke part of the rynde alway and made  
tho foddres to be of ij colours and sette  
them to fore the sheep and keefis whan  
they shold engende and the keefes con-  
ceyued seeping the foddres of varyable co-  
lour in lyke wyse all the lankes that ca-  
four that yere were whete and blacke  
e of dyuerse colour / Thenne Lakin saide  
that Jacob hath the most parte / and  
chaunged the couenaunt the next yere  
e wold haue all them of variable colour /  
and Jacob shold haue all them that  
were of one colour / And Jacob thenne  
sette foddres of one colour afore them  
whan the sheep and keefis conceyued /  
Thenne atte tyme of departyng Lakin to-  
ke them of albo colours / and Jacob the  
that were of one colour / Thus was Ja-  
cob made moche ryche out of mesure / and  
had many flockes / seruaunts bothe men  
and wyemen Camels and asses /  
After that Jacob had herde lakin soncs  
saye / Jacob hath taken all that was our  
faders from hym and of his faulte is  
made ryche / he was affaysted / And En-  
derfode wel by Lakin's sayenge / that he  
was not so frendly to hym ward as he



had ben to fore / and also our lord said  
to hym that he shold retorne in to the hous  
e of his faders and to his generacio n  
and that he wold be with hym / he theñe  
called Rachel and lya in to the felde whe  
re as he fedde his flockes & saide to them  
I see wel by your faders visage y he  
is not to ward me as he was yester day  
or y other day / For sothe the god of my fa  
der was with me / & ye knolde wel how  
I haue scruped your fader with alle my  
myght and strenght / But he hath decey  
ued me and hath chaunged myn hye &  
mede .x. tymes / **A**nd yet our lord  
hath not suffred hym to greue me / whā  
he said the keetis of party colour shold  
be myn / thenne alle the elues brought  
forth lamkes of variable colours / And  
whā he said the contrayre / they brought  
forth all whyte / God hath taken the  
substaunce of your fader and hath gyue  
it to me / And noli godd hath comauns  
ed me to departe / wherefore make you  
redy and late ys departe hens / Thenne  
answeryd Rachel and lya / Shal we ha  
ue nothyng ellis of our faders faulte &  
of the heritage of his holwes / Shal he repute  
ys as straungers / and he hath eten and  
sodry our goody / Sith godd hath taken  
the goodes of our fader and hath gyuen  
it to ys and to our chyldren / wherefor all  
that god comandeth to the doo it / Jacob  
awoke and sette his chyldren and his wy  
ues vpon his camels & wente his wyue  
and toke all his substaunce and flockes  
and alle that he had gotten in mesopotas  
mye / and wente to ward his fader ysa  
ac in to the londe of Canaan / That tyme  
was lakin goon to stee his shep / And  
Rachel scale alway the ydolls of her fa  
der / Jacob wold not let lakin knolde  
of his departyng / whā he was depar  
ted with all that longed to hym of right  
he cam to the mount of galaad / it was  
told to lakin the thirde day after that Ja  
cob was fled and goon / who anon to  
ke his brethern and purrselbed hym by  
the space of viij dayes / and ouertoke  
hym in the mount of galaad / he saide  
our lord in his sleep sayeng to hym / We  
ware that thou speke not agerly ne hard  
wordes to Jacob / that tyme Jacob had  
sete his tabernacle in the hylle / and  
whā he cam thider with his brethern he  
said to Jacob why haste thou don thus

to me to take alway my doughsters as  
pysoners taken by slybery / why fleddest  
fro me and woudest not lette me haue  
knolblyche therof / thou hast not suffred  
me to kysse my sones and doughsters  
thou hast don folpely / Noli may I doo the  
harm and euyl / but the god of thy fa  
der said to me yester day / Wellware that  
thou speke no hardy wordes ayens Ja  
cob / Thou desirest to goo to the holwes of  
thy fader / why haste thou stolen my god  
des / Jacob answered that I departed the  
not knolynge / I drede that vpolently  
thou woudest haue take fro me thy dough  
sters / and where thou repreiest me of  
theser / who someuer haue stolen thy god  
des late hym be slayn before our brethern  
Seche & what thou fyndest that is thyñ /  
take with the / he sayeng this kneib not  
that Rachel had stolen her faders goodes  
Thenne lakin entred the tabernacle of  
Jacob and lya and foughe and fonde  
nothyng / **A**nd whā he cam in to the  
tabernacle of Rachel / she hyed her and  
hyde the ydolls vnder the lyttr of the  
the camel and sette vpon it / And he  
foughe and fonde nought / then said  
Rachel late not my lord be broth / for  
I may not aryse to the / For noli such  
sekenes as wyman ben wonte to haue is  
fallen to me / & so she deceyued her fader /  
Thenne Jacob byng angry & grutehyng  
said to lakin / what is my trespass and  
what haue I spynded to the that thou  
thus hast purselbed me / and hast ser  
ched euery thyng / what hast thou noli  
fouder of all the substaunce of thy hous  
lepe it forth to for my brethern and thy  
brethern that they iuge bit bene me and  
the / I haue scruped the xx yere and haue  
ben with the / thy sūep and thy ghet wes  
re neuer barren / I haue eten no ibethers  
of thy flock / ner best hath destroyed no  
ne / I shal make alle good / what was  
stolen / I prayd therefore day and nyght  
I laboured bothe in hete and in Colde /  
Sleep fled from myn eyen / Thus I ser  
ued the in thy holwes xx yere viij for thy  
doughsters / and sixe for thy flockes /  
Thou hast chaunged myn hye & rebard  
x tymes / but yf god of my fader Abra  
ham and the drede of ysaac had ben with  
me / happely thou woudest noli haue  
lete me naked / Our lord god hath be  
holden myn affliction and the labour of

my handes / and reueryd the yester  
day / Laban answered to hym my dought-  
ers & sones / and thy flockes & all that  
thou beholdest ar thy / What may I doo  
to my sones and newrybes / late ys nold  
be frendes & make the a false leghe and  
conferre to gydre / Thence Jacob re-  
sed a sone & reposed it in token of frend-  
ship and pees and so they ete to gydre  
in frendship / and sware ete to othe to  
abide in love euer after / And after this  
laban rose in the nyght and kysed his  
doughters and sones and blessed them  
and returned in to his contrie / Jacob  
went forth in his journey that he had  
taken / Angels of god mette hym / which  
laban he salve / he saide these ben the cal-  
tellis of god / and called that place ma-  
napim / he sente messagers tofore hym to  
Esau his brother in the londe of Seir in  
the londe of Edom / and had them saye  
thus to Esau / This saide thy broder Ja-  
cob / I haue dwelled with laban vnto  
this day / I haue oxen and asses seruau-  
tes bothe men and wyemen / I sende nold a  
legacion vnto my lord that I may fynde  
grace in his sight / These messagers re-  
turned to Jacob / and saide / We cam to  
Esau thy brother / And he cometh  
for to mete with the with iiii C men / Ja-  
cob was fore asfere thence / and deuyded  
his compaigne in to theyre turnes say-  
enge / yf Esau come to that one & destroye  
that / that othe shal yet be saued / These  
saide Jacob O god of my fader abraham  
and god of my fader ysaac / O lord that  
saydest to me retorne in to thy londe and  
place of thy natyvyte and saide I shal  
do wel to the / I am the leste in all thy  
mercyes & in thy trouthe that hast graun-  
ted to thy seruauit / With my staf I ha-  
ue goon this ryuer of Jordan / And nold  
I retorne with ii turnes / I beseeche the  
lord kepe me fro the handes of my bro-  
ther Esau / For I feare hym greatly lest he  
come and synke down the moder with the  
sones / Thou hast sayde that thou shol-  
dest do wel to me / And sholdest spede  
my seede lyke vnto the grauel of the see  
and that it may not be nombred for mul-  
tytude / These laban he had slept that  
nyght he ordeyned yestes for to sende to  
his brother / goates ii C kyddes xii / sheep  
ii C and kames xx / xl oxen / and xx  
bulles / xx asses and x foolles of them

And he sente by his seruantes all this  
bestis / And had them saye that Jacob  
his seruauit sente to hym this presente  
and that he sholdeth after / And Ja-  
cob thought to please hym with yestes /  
The nyght folowynge hym thought a ma-  
wastelyd with hym all that nyght til  
the mornynge / And laban he salve he  
myght not ouercome hym / he hurted the  
synelbe of his thye / that he halced the  
rof / and saide to hym / late me goo and  
leue me for it is in the mornynge / Thence  
jacob answered I shal not leue the but  
yf thou blesse me / he saide to hym / what  
is thy name / he answered Jacob / These  
he saide / May saide he / thy name shal no-  
more be called Jacob / but Israel / For  
yf thou hast ben stronge agens god hold  
moche more shalt thou preuayle agens  
men / These Jacob saide to hym what  
is thy name telle me / he answered / why  
demandest thou my name which is mer-  
uayllous / And he blessed hym in the  
same place / Jacob called the name of  
that same place phanuel sayenge / I haue  
seen our lord face to face / and my soule  
is made sauf / And anon as he was  
passed phanuel the sonne aroos / he hal-  
ted on his foot / therfore the chyldren of  
Israel ete noo synelbes by cause it dyed  
in the thye of Jacob / These Jacob lyf-  
tyng by his eyen / saib Esau comynge  
and iiii C men with hym / and deuyded  
the sones of lya and of Rachel and  
bothe her handmaydens / & sette ete hand  
maid / & their chyldren to fore in the first  
place / lya and her sones in the seconde  
and Rachel and Joseph al behynde / And  
he gooyng to fore kneled down to grounde  
and worshippyng his brother approched  
hym / Esau ran for to mete with his  
brother / and embraced hym kysynge  
his necke and theyppyn kysed hym / &  
he looked forth and salve the wyemen and  
their chyldren and saide / what ben thy-  
se and to whom longen they / Jacob an-  
swered / They ben chyldren which god  
hath gyuen to me thy seruauit / and his  
handmaydens and their chyldren appro-  
ched and kneled down / and lya with her  
chyldren also worshipid hym / And  
laste of alle Joseph and Rachel worship-  
id hym / These saide Esau / whos ben  
this turnes that I haue mette / Jacob  
answered / I haue sente them to the my



lord into thence that I may stande in thy  
grace / Esau said: I haue many my self /  
kepe thyse and lete them be thy / Nay  
said: Jacob I praye the to take this yf  
whiche god hath sent me / that I may fynd  
grace in thy sight / For me someth I see  
thy bysage lyke the bysage of god / and  
therfore be thou to me mercifull and take  
ke this blessing of me / Syneth by cōpelz  
lyng he takynge it saide / late be goon to  
gyder I shal accompane the and be felar  
lye of thy journey / Thenne said: Jacob /  
thou knowest wel my lord that I haue  
yong children and tendre and sheep and  
oye whiche yf I ouer laboured shold deye  
alle in a daye / wherfore plesse it yow my  
lord to goo to fore and I shal folowe as  
I may with my chylde and keffis /  
Esau answered: I pray the thene late my  
felar be abyde and accompane the what  
somener nede thou haue / Jacob said: it  
is no nede / I nede nomoo but one that I  
may stonde in thy fauour my lord / And  
Esau returned: thenne the same way and  
journey that he ca in to seir And Jacob  
cam in to Socho and bylde there an hous  
And fro thens he went in to Salem the  
town of Sychyngs whiche is in the londe  
of Canaan / and thought there a parte of  
a felde in whiche he fixed his tabernacles  
of the sones of Emor fader of Sychem for  
an hondred lantes / And there he re-  
sed an alder / and worshippinge byon it  
the strengest god of Israel / **A** lye  
happedy that dyna doughter of lya wente  
out for to see the wyemen of that regyon /  
whiche lyaan Syche sone of Emor prync  
of that londe / saue / anon luyd and ra-  
upshedy and slepte with her / oppressing  
her / by strengthe / And was affotedy on  
her in such wyse as he wente to his fader  
Emor and said: gyue me this damoysele  
in maryage that she may be my wyf /  
whiche lyaan Jacob knele e herde how  
his doughter was rauysed / his sones  
thenne keyng absente in occupation of se-  
dynge of theyr keffis in the felde / he helde  
it secrete til they returned / thenne Emor  
wente for to speke of this mater to Jacob  
and that tyme his sones cam fro the felde  
and herde what was happedy and don e  
were passyng wroth and angry by cause  
he had so defouled theyr suster / Thenne  
said: Emor to them / Sychem my sone lo-  
ueth your doughter / gyue her to hym in

maryage / and late be alpe eche wyth  
other / late our doughters be gyuen to you  
and youris to be and dwelle ye with be  
Alle the contre is in your polber / eger-  
cise and occupye it / be and selle and  
take ye it / **A** Thenne said: Sychem  
to his fader and brethern / what somener  
ye ordeyne I wyl doo / and what ye de-  
mande / yestes or dolber I shal glad-  
ly gyue it so I may haue this damoysele  
into my wyf / Thenne answered the sones  
of Jacob to sychem and his fader in gyle /  
dismylyng as they had not knowen the  
rauysment of theyr suster / we may  
not doo that ye desyre / ne gyue our suster  
to a man marcumfied / it is a thyng in  
laufull and greet synne to be / yf ye wyl  
be circumfied in euery man emong you  
and man chylde and be lyke as we be /  
we shal take your doughters e ye ouris  
and shal dwelle to gyder and ben one pe-  
ple / yf ye wyl not be circumfied we shal  
take our suster and goo hens / This offer  
plefed e Emor and Sychem his sone / and  
ther was no yong man but anon was as  
greedy to that they asked / he knewd somos  
eke the damoysele / that anon he wente in  
to the cyte and tolde al this to the peple /  
e that these men were perfide peple e wille  
dwelle emong be / and that ther was no  
lette but that we be not circumfied as they  
be / to whiche they assented and forth  
with were circumfied / And the thirde  
day after whā the most payne of the wou-  
des greued them / Thenne theyre of Ja-  
cobs sones Symeon and Leui brethern of  
Dyna dwelle out their swerdie e entred  
in to the cyte hardely and slewe alle the  
men / both Emor and Sychem / and to-  
ke Dyna theyr suster with them fro Sy-  
chems holbe / and this don the other so-  
nes of Jacob felle on the remenaut and  
slewe all that they fond in auengyng the  
shame and rauysment of theyr suster /  
wafeyng oye and sheep / asses e other  
keffis / And toke theyr wyues e chyl-  
dren in to captiuyte / whiche thyng is thus  
don Jacob saide to Symeon and Leui /  
ye haue troubled me / and haue made me  
hateful to the cananees e phereis dwel-  
lars in this contre / we ben but a felde /  
they shal gadre them to gyder e destroye  
me and my holbe / They answered / shold  
we suffer our suster to be solden as a co-  
nyng womā / After this our lord apperdy

to Jacob andz saidz / Arise andz goo to  
to Bethel & dwelle there / andz make the-  
re an altar to the lord that apperid to the  
in the way / whan þe fleddest fro thy broder  
Esau / Jacob thenne called alle them of his  
holles andz sayde / Caste away fro you al-  
le your straunge goddes that ben emon-  
ge you / andz make you clene andz chang-  
ge your clothes / Arise andz late þe go in  
to Bethel / andz make the there an altar to  
our lord / that herde me in the day of my tri-  
bulacion / andz was felaw of my jour-  
ney / Therne they gaf to hym alle their  
straunge goddes andz the golde that þen-  
ge on their eies / Andz he caste a pit þe  
hynde the cyt of Sichem andz threwe hem  
therin / Andz whan they departed / alle the  
countrees thre aboute were aferd / & durste  
not pursue them / Thenne Jacob cam to a  
place called Luz which is in the londe of  
Canaan & all the peple with hym which  
otherwise is called Bethel / he espyed the-  
re an altar to our lord / andz named that  
place the holles of god / Our lord appe-  
red to hym in that place whan he fledde  
fro his broder Esau / that same tyme dey-  
de Deborah the wyf of Rebecca andz was  
buried at the fote of Bethel vnder an  
Oke / Our lord apperid agayn to Jacob  
after that he was returned fro mesopotam-  
ye of Syrye / andz was come in to Be-  
thel / andz blessed hym sayeng / Thou  
shalt nomore be called Jacob / but Isra-  
hel shal be thy name / andz called hym Is-  
rael and said to hym / I am god almygh-  
ty / grolbe andz mulcþ þy / Folkes and  
peples of nacion shal come of the / Reyn-  
ges shal come of thy lendes / the lorde that  
I gaf to abraham andz Isaac / I shal gy-  
ue to the andz thy seed / Andz kanyssed  
away fro hym / he thenne reysed a stone  
for a remembraunce in the place where god  
spak to hym and enoynted it with oyle /  
Callinge the name of the place Bethel /  
He wente thence & cam in xer tyme vnto  
the londe that goth to effraim / in which  
place Rachel traunspylled andz began for  
cause of chyldeynge to dey / the mydwyf  
said to her be not aferd for thou shalt ha-  
ue a sonne / Andz the deth drawyng new  
ste named hym benonim which is as mo-  
che to saye / as the sone of my sorow /  
The fader called hym Benamin / that  
is saye / the sone of the right hand / Ther  
Rachel deyde andz was buried in the way

towardz Effraim / that is Bethleem /  
Jacob reysed a tytle ston to her tombe /  
this is the tytle of the monumēt of Ra-  
chel vnto this present day / Jacob wente  
thence Andz cam to ysaac his fader in to  
Mambre cyt of arke / that is ebron in  
which dwelld Abraham & ysaac / & all  
the dayes of ysaac were complete which  
were an hondred / & foure score yere / Andz  
he consumed / deyde in good mynde / and  
Esau andz Jacob his sones keryed hym

Thus endeth the storie of ysaac  
and his two sones Esau and  
Jacob

Hyper begynneth the storie of  
Joseph and his brethern which  
is red the thirde sonday in Lente /



**I**n Joseph whan he was  
xviij yere old began to kepe  
and fede the flock with his  
brethern / he keynge yet a  
childe / Andz was accom-  
panyed with the sones of kala andz zel &  
pha bynes of his fader / Joseph copay-  
ned on his brethern andz accused them  
to their fader of the most euyle synne /



Israhel buyde Joseph about all his for-  
nes for as moche as he had gotten hym  
in his olde age / And made for hym  
a motley coate / his brethern thene see-  
ynge that he was hyked of his fader  
more than they were / hated hym & myght  
not speke to hym a pseyble worde / It  
happedy on a tyme that Joseph dremed  
& salde a sbeuene & tolde it to his bre-  
thern / whiche caused hym to hate hym þ  
more / Joseph saide to his brethern / here  
ye my dreame that I had / Me thought  
that Ibe sonde sturys in the felde / And  
my sheef stood vp / & poures stodyng  
rounde aboute & worshipe my sheef / his  
brethern answered / Shalt thou be our  
kyng / And shal we be subgette & okey  
thy comandement / Therfor this cause of  
dremes & of thys wordes mynystred  
the more fume of hate and enuye / Jo-  
seph salde another sbeuene and tolde  
to his fader and brethern / Me thought  
I salde in my sleep the sonne the mone  
and vii sterres worshipe me / whiche  
whan his fader and his brethern had  
herd / the fader blamed hym and saide  
what may bewkene this dreame that  
thou saldest / Twildest thou that I. thy  
mothe. and thy brethern shal worshipe  
the vpon therthe / his brethern had  
grete enuye here at / The fader thought  
and considered a thyng secretly in  
hym self / ¶ On a tyme whan hys  
brethern kepte their flockes of sheep in  
Sichem / Israhel saide to Joseph /  
Thy brethern fede their sheep in Sichem  
Come and I shal sende the to them /  
Whiche answered I am redy / and he  
saide / goo and see yf all thyng be wel  
and prosperous at thy brethern and  
keestis and come agayn and telle me  
what they doo / He wente fro the sale  
of Ebron and cam into Sichem there  
was a man sonde hym cryng in the  
felde / and aged hym what he sought  
And he answered / I seeke my brethern  
telle me were they fede their flockes /  
The man saide to hym / They ben depart-  
ed fro this place I herde them saye /  
hate ye goo in to Dothaim / whiche  
thenne whan his brethern salde hym co-  
me fro fere to fore he approached to them  
they thoughte to slewe hym / and spack  
to gydre sayeng / Doo see the dremer  
someth / Come and let vs slewe hym

and put hym in to this olde cysterne /  
And the shal saye that som wilde  
euyl keest hath deuoured hym / And  
thenn shal appere what his dremes  
shalle prouffe hym / Ethen heerynge  
this thought for to deliuer hym fro  
their handes and saide / Eatte ye not  
fle hym ne sike his blood / but kepe  
your handes vnde folded / This he  
saide willing to kepe hym fro their  
handes / and render hym agayn to  
his fader / Anon thenne as he cam  
they toke of his motley coate / and set-  
te hym in to an olde cysterne that had  
no water / As they saide for to ete  
brede / they salde ysmachites come fro  
Galad and their camels bringynge  
spices and keyspyns in to egypte /  
Ethenne saide Judas to his brethern /  
What shold it prouffe vs / yf we  
slewe our brother and stode his blood  
it is better that he be sold to Israhel  
lytes / and our handes be not defol-  
led / he is our brother and our flessh  
his brethern agreed to his wordes /  
And drewe hym out of the cysterne  
solde hym to the Madryantes marchan-  
tes passeng forth by to Ismahelytes for  
xxx peas of syluer / whiche laide hym  
in to egypte / ¶ At this tyme whan  
he was sold Ethen was not there  
but was in another felde with his  
keestis / And whan he returned &  
cam into the cysterne and fonde not  
Joseph / he tare his clothes for sorow  
and cam to his brethern and saide  
the chylde is not ponde whither shal  
I goo to seche hym / he had supposed  
his brethern had slayn hym in his ab-  
sence / they tolde hym what they had  
don / and toke his coate and besprent  
it with the blood of a kyd which  
they slawe / and sente it to their fa-  
der sayeng / See whether this  
be the coate of thy sone or not / this he  
haue founden / whiche anon as the fader  
salde it saide / This is my sones coate / an  
euyl lyfde keeste haue deuoured hym  
Some keeste hath eten hym / & ete his  
clothis & dyde on hym a sacke cloth he  
wayllyng & sorowlyng his sone a long  
tyme / Alle his sones gadred them  
to gydre for to comforte their fader  
and aswage his sorow / but he wolde  
take no comforte but saide /

I shal descende to my sone in to helte for  
to selbaylle hym there / And  
thus he abydyng in sorow the madiany  
tes carped; Joseph in to egypte / e folde  
hym to putiphar eunuch of pharaos mai  
ster of his kynyghthes / thus was Joseph  
ledde in to egypte / e putiphar pryncer of  
the coost of pharaos an egyptian bought  
hym of the bandes of ismaelites / Our  
lord god was allway with Joseph / and  
he was wyse reddy e prosperous in alle  
maner thynges / he dwelld in hys lord  
des hous / e plesed so wel his lord that  
he stode in his grace p he made hym Ep  
urist e aboute all other / e bestowe hym p  
rule e gouernaunce of alle his holles /  
whiche wel e wysely gouerned; p hous  
hold e alle that he had; charge of / Our  
lord blessed the holles of egypte for Jo  
sephs sake e multiplied; as wel in fe  
stis as in felde; all his substance / Jo  
seph was fair of bysage e wel fauou  
red; after many dayes p lady his maist  
ers wyf Ischele e caste her eyen on Jo  
seph e said to Joseph / come e slepe with  
me / which anon refused; that / e wolde  
not attende ne lise; In to her wordes / ne  
bold not consente to so synful alwerke /  
e said to her / Do hath not my lord deli  
ueryd to me all that he hath in his hous  
e he knoweth not what he hath / e ther  
is nothyng therein but that it is in my  
powre e at my comandment / excepte the  
whiche art his wyf / holb may I doo this  
euyl e synne to my lord / such maner  
or febleable wordes he saide dayly to her /  
and the womā was the more desirous  
e greuous to the yong mā / e he allway  
forsoke e refused the synne / hit hapedy  
on a day that Joseph cerryd in to the cha  
bre aboute certayn nedes that he had to  
doo / e she caught hym by hys mantel / e  
felde it faste e saide to hym / come e lye  
with me / who anon wolde not agree to  
her but fledde forth out of the doores / e  
lest hys mantel besynde hym in her ha  
de / and when the lady salde p she was  
refused; e his mantel in her bande / She  
cryed e called the mā of the hors e saide  
to he / Doo this ebreile is comen to my  
chambre e wolde haue enforced; e haue  
leyn by me / e when J cryed; he fledde  
out of the chambre and; lest for haste his  
mantel that J helde besynde hym / e in to  
witnes of trouthe she stode to her hus

band the mantel when he cam home e  
saide / Thy seruaut Ischele whom thou  
hast brought in to this hous is entred;  
in to my chambre for to haue leyn by me  
And when J cryed he lest his mantel  
that J held; e fledde alway / when the  
lord herde this anon he gaf faith e hyle  
wyd; hys wyf / And keyng sore broth  
sette Joseph in pryson / where as the pry  
soners of p kyng were kept; e he was  
ther faste sette in / Our lord god was  
with Joseph e had; mercy on hym and;  
made hym in the fauour e grace of the  
chief kepar of the pryson in so moche p  
he deliueyrd to Joseph the keypyng of  
all the prysoners / e what he dyde was  
doon e p chif gayler was plesid with  
all / Our lord was with hym e directed  
all his werkis / After this it fylle so  
that y offycers of the kynges trespassed  
In to their lord / wherfor he was loked  
with hym e comanded; the to the pryson  
where as Joseph was / That one of the  
was the boteler / e that other the baker /  
and the kepar bestowe them to Joseph to  
kepe / e he scrupyd; them / After a whyle  
that they had; ten in pryson they bothe  
salbe on one myght a dreme / of which  
they were astonyed e alassed; / e when  
Joseph was comen in to serue them and  
salbe the knyght demaied; the / why they  
were knyght than they were woned; to  
be / which answered; we haue dreamed;  
e ther is none to interpret it to vs / Jo  
seph saide to them / suppose ye p god; may  
not geue me grace to interpret it / Tell  
to me what ye salbe in your slepe / The  
ne the boteler tolde first / e saide / me  
thought I salbe a vyne had in braches  
e after they had; folowd; p grapes we  
re rypp; e the; I toke the cuppe of pha  
rao in my bande e toke the grapes and;  
brange out of the vyne in to the cuppe  
that I helde e present; it to pharaos to  
drynke / Joseph answered; The in braun  
ches ben yet in dayes after which pha  
rao shal remembre thy scruple / e shal res  
te the in to thy forme; offyce e grece for  
to serue hym as thou were woned; to  
doo / Tenne I pray the to remembre me  
when thou art at thyne aboute and; ke to  
me so merciful to sue In to pharaos that  
he take me out of this pryson / For I  
was stoley out of p coost of Ischele / e  
am innocently sette here in pryson / the; ne



the maister baker salbe that he had wyse  
ly interpreted the botelers dreame / he  
saide / Me thought that I had in baskettes  
tes of mele wyon my feede and; in that  
one baskette that was hieft me thought  
I haue all the mete of the kyche lyes / & bir  
des came & ate of hit / Joseph answered /  
This is thynterpretaciō of the dreame /  
in baskettes ben in dayes yet to come af  
ter which pharaō shal smyte of thy feed  
& shal hāge the on the crosse / & the byr  
des shal tere thy flessh / & the thyrday day  
after this / pharaō made a grete feste  
vnto his children / & remembryd hym  
hym emdg the meles on the maister bo  
teler & the maister baker / he restored his  
boteler vnto his office / & to serue hym  
of the cuppe / And that other was hān  
ged that the trowth of the interpretour  
was hyslenyde & proude / Notwithstā  
dng the maister boteler in his welth  
forgot Joseph his interpretour / Elbo  
yere after pharaō salbe in his slepe a  
dreame / hym thought he stode vpo the ry  
uer fro which he salbe vij ogen aser to  
the lande which were fair & ryght fatte  
& were fode in a fatte pasture / he salbe  
other vij come out of the ryuer pour &  
lene & were fode in places plentious  
& bourgenyng / These deuoured the other  
that were so fatte & fayr / here with he  
sterie out of his slepe / & after slepte  
agayn & salbe another dreame / he salbe  
seuen eeries of corn standyng on one  
stalkke ful & fayr of corne / & as ma  
ny other eeries voyde and; smeton with  
drought which deuoured the beaute of  
the first vij / in þ moornyng pharaō awoke  
& was gretly aserde of thys dreame / &  
sent for all coniectours & dyuynours  
of Egypt & wyse men & whan they be  
re gadred he told to the his dreame / and  
ther was none that coude interprete  
it / Thē at laste the maister boteler re  
membryng Joseph said / I knowlethe my  
synne / on a tyme the kyng byng wroth  
with his seruātes sente me & the ma  
ster of the bakerys in to prysyn / where be  
in one nyght dreamed; bothe prodgyes  
of thynges comyng / And; ther was a  
chylde of thre bebes seruānt to the gay  
ler to whom be told our dremes / & he  
expolned; the to vs & said what shold  
hapene / I am restored to myn offyce &  
that other was hanged on the crosse /

Anone by the kynges comādemēt Jo  
seph was taken out of prysyn & shauē  
haryed / and; chaūged his clothes and;  
brought to fore pharaō / to whom he saide  
I salbe a dreame which I haue sheld v  
to wyse men / & ther is none þ can telle  
me thinterpretaciō therof / to whom Jo  
seph answered god; shal answer þ me  
thynges prosperous to pharaō / Thē  
pharaō told to hym his dremes like as  
is to fore wret of the vij fatte ogen &  
vij lene & holt the lene deuoured þ fatte  
& in lyke wyse of the eeries / Joseph ans  
werde / the kyngis dreame one thyng  
with god; hath sheld to pharaō / The  
vij fatte ogen & þ vij eris fulle; betwike  
ne vij yere to come of grete plente & co  
modious / & the vij lene ogen & the vij  
voyde eeries smeton with drought / kete  
kene vij yere after the of grete hungre  
& scarcete / Too ther shal come first vij  
yere of grete ferilitie & plēa; in all the  
londe of egypt / after whom shal folow  
other vij yere of so grete sterilitie / here y  
ne & scarcete / that thabundācie of the  
first shal be al forgotē the gret hūgre of  
thysse latter yeres shal consume alle the  
plēa; of the first yeres / the latter dreame  
petyneith to the same by cause god wold  
that yt shold be fullfylld; / Now; therfor  
late þ kyng prouyde for a mā that is  
wyse & wytty / that may comāde & orde  
ne prouisiōs & officers in all places of  
the Royame that they gadre in to gar  
ners & barnes the fyfthe part of all the  
corne & sayntes þ shal growbe thysse first  
vij plentious yeres that ben to come /  
& that all this wyke may be kepte in  
barnes & garners in towynes & distages  
that it may be made redy aghens the co  
myng of the vij scarce yeres that shal  
opresse by hūgre all egypt / to thes; þ  
the peple be not schampned / This counseil  
pleysid moche to pharaō & to all his my  
nysteris / Thē pharaō said to his scrūa  
tes / where shold be fynde such a man  
as this is which is fullfylld; with the  
spyrte of god; / & thē he said to Joseph  
For as moche as god hath sheld to the  
all that thou hast spoken / trulwest thou  
that be nyght fynde ony wyser than  
thou or lyke to the / Thou shalt be wyse  
rife of my howse / & to the comādemēt of  
thy mouth all peple shal obeye / I only  
shal goo to fore the / and; syte but one

ſet aboute theſe / ſaid pharao to Joſeph  
 So I haue ordeyned the aboute & maiſter  
 vpon all the lande of egypte / he toke a  
 rynge fro hys hande & gaf it in to his  
 hande / & cladde hym with a double ſtole  
 hurryd with hyſe / & a golden coler he  
 put aboute his necke / and made hym to  
 aſcende vpon his chaire / the ſecond tyme  
 yet cryng that all me ſhould knele to fo  
 re hym / & that they ſhould knowle hym  
 vpperſt prouoſte of alle the lande of  
 egypte / Thene ſaid / þ kyng of egypte  
 to Joſeph / I am pharao without thy co  
 mandement ſhal nomā meue hande ne fo  
 te in all the lāde of egypte / he chaūged  
 his name / & called hym in the toſgue of  
 egypte the ſaupour of the world / he  
 gaf to hym a wyf namede Aſſenech  
 daughter of putiphar preſt of Eltopo  
 & leoe / Joſeph wete forth thene in to the  
 lōde of egypte / Joſeph was .xxx. yere  
 olde whan he ſtoode in the ſauour & grace  
 of pharao / And he wete round aboute  
 all þ regyone of egypte / The pleētūof  
 nes & fertilityte of the vii yere cā / And  
 ſheues & ſtockes of corn were brought  
 in to the barnes / Alle the habūdāunde of  
 fuytes was leyde in euery toun /  
 Ther was ſo grette pleēt of wete that it  
 myght be compared to the grauel of the  
 ſee / & the pleēt therof eyerdeli meſure /  
 Joſeph had ii ſones by hys wyf er þ fa  
 myne & hūgre cam whiche aſſenech the  
 preſtes daughter brought forth / of  
 whom he callid the name of þ fiſt Ma  
 naſſes ſayeng / god hath made me to for  
 gette alle my labours / & the hous of my  
 fader hath forgotte me / he callid the name  
 of the ſecōd ſone Effraim ſayeng / god  
 hath made me to growbe in the lōde of  
 my pouerte / Thene paſſed the vii yere  
 of pleēt & fertilityte that were in egypte  
 And the vii yere of ſcarcete & hūgre  
 began to come whiche Joſeph had ſpoken  
 of tofore / and hūgre began to weye &  
 growbe in the vniuerſal world / alſo in  
 alle the lōde of Egypte was hūgre &  
 ſcarcete & when the pple hūgred they  
 cryed to pharao ayyng mete to whom he  
 anſwerd / goo ye to Joſeph / & what ſo  
 euer he ſaye to you / doo ye / duple growbe  
 & entrecyd the hūgre in all the lōde / the  
 ne Joſeph openyd the barnes & garners  
 & ſold corn to the egiptians / For the hūgre  
 oppreſſid the ſore / all prouynces cā in to

egypte for to hve mete / to theſe & reſcribe  
 the hūgre / Jacob fader. Into Joſeph  
 herde telle that corn and bytayllis were  
 ſold in egypte / & ſaide to his ſones / why  
 be ye neeglyget / I haue herd ſaye that  
 corn is ſold in egypte / Goo ye thider  
 & hve for vs that is neceſſary & beſet  
 ful / þ we may hve & conſume not for  
 nede / Thene the x brethern of Joſeph  
 deſcended in to egypte for to hve wete / &  
 leniamyn was left at home with the  
 fader / by cauſe what ſomeuer happt to  
 the brethern in ſix journey / thene they  
 entrid in to the lōde of egypte with o  
 ther for to hve corn / Ther was grette ſa  
 myne in the lōde of Canaan / & Joſeph  
 was prync in þ lōde of egypte / alſo by  
 his comandment wete was ſold into þ  
 pple / Thene whan his brethern were  
 comē & had adoured / & worſhiped hym  
 he anon knele theſe / & ſpake to them as  
 to ſtrangers harde wordes / demāyng  
 them ſayeng / whens be ye whiche anſ  
 werd / of the lōde of Canaan & come he  
 ther to hve that is neceſſary for vs / &  
 though he knele his brethern / yet  
 was he unknowen of theſe / he remēberd  
 the dremes that he ſomtyme had ſeen &  
 told them / & ſaide ye be ſpyes & be comē  
 hether for to ſpye the weykeſt places of  
 this lōde / whiche ſaid to hym / it is not  
 ſoo worde / but we thy ſeruātes ben co  
 men for to hve bytayllis / we ben alle ſo  
 nes to one mā / we come yeſtybly ne we  
 thy ſeruātes thyſenke ne ymagyne no  
 ne euyl / to whō he anſwerd / it is alle  
 other wyſe / ye be comē for to eſpye & con  
 ſidere the ſtrekeſt places of this lōde  
 me / Thene they ſaide / we were xii bre  
 thern thy ſeruātes ſones of one mā in  
 the lōde of Canaan the yongest is at  
 home with our fader / & that other is  
 deed / That is ſaid he that I ſaide / ye be  
 ſpyes / Now I haue of you the xxviii  
 I ſwere to you by theſelſe of pharao ye  
 ſhal not departe tyl that your yongest  
 brother come / Send ye one of you for  
 hym for to bringe hym hether / ye ſhal  
 abyde in ſethers in pryſon tyl the trou  
 the be prouyd whether tho thyngis that  
 ye haue ſaid be trewe or falſe / Els by  
 theſelſe of pharao ye be ſpyes / And  
 deliuered them to be kepte thre dayes /  
 The third day they were brought out  
 of pryſon to whom he ſayde /



I drede godd yf ye be pſſible as ye ſaye/  
doe as ye haue ſaid; / and ye ſhal lyeue  
late one brother be bounden in pryſon / e  
goo ye your waye & lede home the whete  
to that ye haue bought in to your houſe  
ſes / e brynge to me with you your yong-  
geſt brother / than I may proue your wor-  
des yf ye deye not / They dyde as he ſaide  
& ſpaken to gyde / the ben worthy and  
haue wel deſcryu; to ſuffre this / For  
the haue ſynned in our brother / Seepng  
his angurſſh when he prayd; vs & the  
herd hym not / Therfor this tribulation  
is fallen on vs / Of whom Ruſen ſaide /  
ſayde not I to you / In no wyſe ſynne  
not ye in the child; & ye wolde not here  
me / Now his blood is broken / They  
knele not that Joſeph Underſtoode them  
for as moche as he ſpake allway to the  
by an interpretation / Therne Joſeph tor-  
ned hym a lypel & wepte / After he re-  
turned to he; & toke ſyned in their pre-  
ſence & bounde hym & ſente hym to pryſon  
And comanded to his mynſters to ſit  
their ſackis with whete / and to put eche  
mans money in their ſackis / and aboute  
that to gyue the mete to ſpende in their  
whiche dyde ſoo / And they toke theyr  
whete & leyde it on theyr aſſes & depar-  
ted on theyr way / After one of them  
on the way opened his ſack for to gyue  
his beſte mete & fonde his money in the  
mouth of his ſack and ſaide to his bre-  
thers / me money is gyue to my agayn  
to I haue founde it in my ſack; / e all they  
were aſtonyde; / What is this that godd  
haith don to vs / Thene they cam hom to  
their fader in to the londe of Canaan &  
told to hym all thynges that was falle  
to the ſayeng / The lord of the countre hath  
ſpoken harde to vs; & had ſuppoſed that  
we had ben ſpyes of that prouynce / To  
whom we anſwerd that we were pſſible  
ppl; ne were no ſuche eſpyes / and that  
we were vii ſones goſt of one fader /  
One is ded; / e the yongest is with our  
fader in y londe of canaan / which thene  
ſaide to vs / Now ſhal I proue whether  
ye be pſſible or no / ye ſhal leue here one  
broder with me / e lede home that is ne-  
ceſſarye for you / e goo your waye / and  
ſee that ye brynge with you / your yon-  
geſt brother that I may knowe that ye be  
none eſpyes / and that ye maye Iſſeyue  
this brother that I hold in pryſon / and

thene forthon what that ye wil bye ye  
ſhal haue lycence / And this ſaid / eche  
of them poured oute the whete / e euery  
man fonde his money bounden in the  
mouth of euery ſack / Thene ſaide Jacob  
their fader / ye haue made me without  
chylde; / Joſeph is goon & loſt / Symeo  
is bounden in pryſon / and Beniamyn ye  
wil take allway fro me / In me comen all  
thyſe euillies / To whom Ruſen anſwerd  
See my two ſones yf I brynge hym  
not agayn to the / deliuer hym to me in  
my hande & I ſhal reſtore hym agayn to  
the / the fader ſaide / my ſone ſhal not goo  
with you / his brother is ded; / e he is  
leſte now allone / yf ony aduerſyte  
ſhold; happe to hym in the way that ye  
goo into / ye ſhal lede my olde wifes  
with ſorowe to beke / In the mene while  
famyne & hungre oppreſſid; alle the londe  
d gretly / And when the com that they  
brought two egypte was coſumed; Ja-  
cob ſaid to his ſones / Returne ye in to  
egypte & bye for vs ſom mete that we  
may lyeue / Judas anſwerd; / That man  
ſaid; to vs Under ſberpyng of grete  
otheſ / That ye ſhal not ſee my face ne  
come to my preſence but yf ye brynge  
your yongest brother with you / Therfor  
yf thou wilt ſende hym with vs / we  
ſhal goo to gyde and; ſhal bye for vs  
that ſhal be neceſſarye / e yf thou wilt  
not we ſhal not goo / The man ſaide as  
we ofte haue ſaid; to the / that yf we  
brynge hym not we ſhal not ſee his vi-  
ſage / Iſrael ſaid; to them / This haue  
ye don in to my myſerpe / that ye wile to  
hym that ye had; another brother / And;  
they anſwerd; / The man demanded; of  
vs by ordre our progenye yf our fader  
lyued and; yf we had; ony brother /  
And; we anſwerd; hym conſequently  
after that he demanded; / we wiſte not  
what he wolde; ſaye ne yf he ſaide brynge  
your brother with you / Sende the child  
with vs that we may goo forth / and;  
lyue / and that we ne our chylde; deye  
not for hungre / I ſhal reſſeyue thy ſone  
And; requyre hym of my hande / yf I le-  
de hym not theore & brynge hym agayn  
I ſhal be gilty to the of the ſynne cuer  
after / yf ther had; ben no delaye of this  
we had ben there and; comen agayn by  
this tyme / Thene Iſrael their fader  
ſayde to the / yf it be ſo neceſſarye as ye  
g in

ſaye/doo ye as ye wyll/take wyth you  
of the beſt ſayntes of this kinde in your  
Deſſellies/and gyue ye e preſente to that  
man yeſtes a lypel keyſyne e hony/  
ſoway ſcatten/therwynth e dattes e be-  
re wyth you double money/e alſo the ſa-  
me money that ye fonde in your ſackes  
leſt ther by ony erroure therfore / and  
take wyth you beniam in your brotther  
My god that is almyghty make hym  
p laiſant unto you / And that ye may  
retorne in ſaſſe wyth this your brotther  
and hym alſo that he holdeth in pryſon  
I ſhal be as a man awayen ther wyles  
wythout chyldren / Thene the brethern  
toke the yeſtes e double money e benia-  
my / And wente forth in to egypte e  
cam e ſtoode to fore Joſeph / whom wban  
he had ſem e beniamyn / he comanded  
to ſ ſelward of his holbes/that he ſhold  
do ſlee ſheep e calues e make a feſte /  
For theſe brethern ſhal dyne wyth me  
this day/he dyde as he was comanded  
e brought the me in to his lordes hous  
Thene were they all aſer e ſaid ſoft-  
ly to gydie/by cauſe of the money that  
we had in our ſackis we be brought in  
that he take vs wyth the defaulte/and  
ſhal by violence bynge vs e our aſſes  
in to ſeruytude/wherfor they ſaid to the  
ſelward of the hous in the pte of the  
holbe er they entrid ſayeng /we praye  
the to here vs/the laſte tyme that we ca-  
to hve viſaile / whiche wban we had  
fought e departe e were on our way  
for to gyue our keſſies mete we opeuyd  
our ſackes e we fonde in the mouth of  
our ſackis our money that we had pa-  
yd / whiche we nold bynge agayn of  
the ſame weight/ e we haue more other  
for to hve to vs that ſhal be neceſſarye  
it is not in oure conſcience to haue it /  
we be the neuer wbo put it in our ſackis  
be aſliberd to hym/ wex he emoge you  
ſere ye nothyng/the god of your fader  
hath gyue to you ſ treſour ſ ye fode in  
your ſackes/for the money ſ ye paid to  
me I haue it redy/e thene he brought in  
ſymeon to them/e brought them in to  
the hous e beſſe their feet/e gaf me-  
te to their aſſes/they made redy e ordey-  
ned theſe yeſtes e preſentes agayn the  
comynge of Joſeph/Dey herd ſaye that  
they ſhold dyne e ete ther / Thene Jo-  
ſeph etrid in to the holbe/e they offred

to hym the yeſtes holdynge the in their  
handes e woſhipped hym ſalkynge down  
to the ground/ And he deſonarely ſale  
wed them/e demanded the ſayeng/Is  
your fader in good helth of whom ye  
told me/lyueth he yet/ They anſwerd/  
thy ſeruaut our fader is in good helth  
e lyueth yet/e kneled dou e woſhipid  
hym / Thene he aſkynge his eyen on his  
brotther beniamyn that was of one mo-  
der e ſaid/Is this your ponge brotther  
of whom ye told me/e alſo ſaid god be  
merciful to the my ſone/he ſpede hym  
fro them ward/for he was meuyd in all  
his ſpirites e wept on his broder e we-  
te in to his fedde chabre / Aſer this he  
beſſe his bylage e ca out makynge  
good contynauce e comaded to ſet brede  
on ſ horde/e aſer ſ he ſet his brotther  
in orde ete aſer their age e ete to gy-  
die/e Joſeph ſat e ete wyth the egyptiens  
For it was not lauful to the egyptiens  
to ete wyth theſrelevis/e ete of the we-  
re wel ſeruyd/But beniamyn had the  
beſte part/e they ete e drank ſo moche  
that they were dronken/Thene Joſeph  
comaded the ſelward of his hous to ſil-  
le their ſackes wyth wheat as moche as  
they myght receyue/e the money of the  
wheat put it in to euery mannes ſack /  
e take my cuppe of ſiluer e the money  
of the pongeſt e put that in his ſack/e  
all this was doon / e on the morn by  
tymes they were ſuffred to departe wyth  
their aſſes/And wban they were goon  
out of the town e a lypel on their way  
thene Joſeph ſaid to his ſelward/make  
the redy e ride aſer e ſaye to the wby  
haue ye don euyl for good / the cuppe  
that my lord is acufmed to drypke in  
ye haue ſtole/ye myght not doo a wer-  
ſe thyng/he dide as Joſeph had comaded  
e ouerwhe the e ſaid to them all by a-  
dre like as he had charge/whiche anſ-  
werde/wby ſaith your lord ſo/e doth to  
vs his ſeruants ſuche lettynge/the mo-  
ney that we fonde in our ſackes we  
brought agayn to ſ ſeo the kinde of Ca-  
naan And hold may it folowe ſ we  
ſhold ſeele ony gold or ſiluer fro ſ hous  
of thy lord/loke at whom it be ſoude of  
vs alle thy ſeruants / laſe hym deye /  
whiche ſaide to them / be it aſer your  
ſentence/At whom that it euer be foun-  
den he ſhal be my ſeruaut/e the other



shal goo free ande be not gylty/Thenne  
 he hyed ande sette down all their sackes  
 begynnynge at tholdest End the pon  
 & gese/ ande at last fonde the cuppe in the  
 mouth of the sack of Beniamin/Thene  
 they alle for soorde aise ande wende  
 their clothes ande laded their asses a  
 gayn ande retorne alle in to the towne  
 agayn/Thenne Judas entrid first with  
 his brethern into Joseph / Ande alle  
 they to gyde fille down platte to the  
 grounde / To whom Joseph saide/wher  
 haue ye doo thus / knowe not ye that  
 there is noman lyke to me in the science  
 of knowleche / To whom Judas ans  
 werde/ what shal we answer to the my  
 lord / or what shal we speke or right  
 fully desyre / God hath founde ande re  
 membrid thyniquite of vs thy seruau  
 tes For we all be thy seruantes / ye we  
 ande he at whom the cuppe was foun  
 d / Joseph answerde godd forbode that  
 I shold so doo / who somer skale the  
 cuppe shal be my seruaut / Ande go ye  
 your waye for ye shal be free ande goo  
 to your fader / Thenne Judas appro  
 chyd nex hym ande spak with a har  
 dy chere to hym ande saide / I beseeche the  
 my lord to here me thy seruaut that I  
 may saye to thyng audyence a worde / &  
 ande that thou wilt not be wyth to thy  
 seruaut / Thou art nyete to pharao  
 my lord / Thou demauest first of vs  
 thy seruantes / haue ye a fader or  
 brother / Ande we answerde to the my  
 lord / Our fader is an olde man / ande  
 we haue a brother a yonge childe  
 whiche was born to hym in his olde a  
 ge / whos brother of the same moder  
 is dedd / ande he is an only sone/whom  
 the fader loueth tenderly / Thou saide  
 to vs thy seruantes / brynge hem to  
 ther to me / that I may see / we tolde  
 to the my lord for trouthe / Our fader  
 may not forgoo the childe/ yf he forgoo  
 hym certaynly he shal deye/ Ande thou  
 saidest to vs thy seruantes / but yf ye  
 brynge hym with you ye shal nomore  
 see my dysage Thene when we cam to  
 our fader & tolde hym all thys thynges  
 ande our fader had vs to retorne & bye  
 more corn/To whom we saide/ we may  
 not go theder but yf our yongest bro  
 ther goo with vs / For yf he be absente  
 we dar not approch ne come to the pres

sence of þ man/ And he answered to vs  
 ye knowe well that my wyf brough  
 to me forth but ii sones/That one were  
 out & ye said that wild leesus had de  
 noured hym/ & yet I herd neuer of hym  
 ne he apperid not/ yf noli ye shold sa  
 ke this my sone/ & ony thyng happen  
 to hym in the waye ye shold brynge  
 myn horse hre with sorowe to helle/ther  
 for yf I shold come home to my fader/  
 & brynge not the childe with me sith the  
 sorowe & helth of my fader depende of  
 this childe/ & see þ he is not come with  
 vs/he shal deye/ ande we thy seruantes  
 shold lere his olde age with waytynge  
 & sorowe to helle / I my self shal be thy  
 propre seruaut/ whiche haue receyved  
 hym vpon my faith & haue promysed  
 for hym sayeng to my fader/ yf I brynge  
 hym not agayn / I shal be gylty of the  
 synne to my fader euer after/ I shal as  
 lyde & continue thy seruaut for þ childe  
 in the mynistry & scruple of the my  
 lord/ I may not departe the childe beynge  
 absente / lesse I be wytnes of the sorow  
 that my fader shal take/ wherfore I bes  
 seeche the to suffre this childe to goo to  
 his fader/ & receyue me in to thy scruple  
 Thus said Judas with moche more as  
 Josephus antiquitatū rehereth more pp  
 & touchyng / & saith more ouer that the cause  
 why he dide so hyde the cuppe in benia  
 mins sacke was to knowe whether they  
 luyd beniamin or hated hym as they di  
 de hym what tyme they sold hym to this  
 maektes/Thene this requeste made Jo  
 seph myght no lenger forbere/ but coma  
 ded the that stode by to withdraue them  
 & when all men were goon out/ sauf he  
 & his brethern/ he began to saye to them  
 weppynge/ I am Joseph your brother/ &  
 ueth yet my fader/ The brethern were so  
 aferd þ they coude not speke ne answer  
 re to hym / Thene he desonairly saide  
 to them come hether to me/ Ande when  
 they cam nex hym he saide / I  
 am Joseph your brother that ye sold in  
 to egypte/ Be ye not aferde/ ne thynke  
 not harde into you that ye sold me in  
 to this regions / Godd hath sente me to  
 fore you in to egypte for your helth/ It  
 is ii yere sith the famyne began & yet  
 ben I yere to come in whiche may  
 not ere folwe ne wepe /  
 Godd hath sente me to fore you /

you/that ye ſhould be reſeruyd on ther:  
the / and; that ye may haue mete to ly  
ue by / It is not by your counſeyle that  
I was ſente better / but by the wyll of  
god / Whiche hath ordeyned me fader  
of pharao / And lord of alle his  
holbes / and; pryncer in all the londe of  
egypte / Hye you and; goo to my fader  
and; ſaye ye to hym / This worde ſen  
deth to the thy ſone Joſeph / God hath  
made me lord of the Inyuerſal londe of  
egypte / Come to me leſt thou dye / &  
thou ſhalt dwelle in the londe of Jeſſen  
Thou ſhalt be next me / & the ſones &  
the ſones of thy ſones / & I ſhal ſee thy  
ſhep thy beſtes & all that thou haſt in  
poſſeſſion Yet reſten ſyue yere to come of  
famine / therefore come leſt thou perſſhe  
thy helbes & all that ſ. olveſt Do your  
eyen and; the eyen of my brother Beni  
iamyn ſee / that my mouth ſpeleth thy  
ſe wordes to you / ſhelbe ye to my fa  
der alle my glorie and; alle that ye ha  
ue ſeen in egypte / Hye ye and; brynge  
hym to me / This ſaid; he enbraced; his  
brother Beniamyn aboute his necke &  
wepte / And; he alſo wepte on hym /  
Joſeph thenne kyſſed; all his bretheren  
and; wepte vpon eche of them / After  
this they durſte better ſpeke to hym /  
Anon it was tolde and; knowen alle a  
houte in the kynges halle / that Joſephs  
bretheren were comen / And; pharao was  
joyeful and; glad therof and; alle his  
houſholde / and; pharao ſaid to Joſeph  
th; at he ſhould ſaye to his bretheren / lade  
ye our beſtes and; goo in to the londe  
of Canaan / and; brynge fro thens your  
fader and; kynred / and; come to me /  
And; I ſhal gyue you alle the goodes  
of egypte that ye may ete the mary of  
theriſhe / Comande alſo that they take  
cariage of this londe of egypte for the  
cariage of their chyldren and; wyues /  
and; ſaye to them / Take your fader &  
come aſſone as ye may & leue nothyng  
behyn; you / For alle the beſte thyn  
ges ſhal be yours / The ſones of Iſra  
el dyde as they were comanded / To  
whom Joſeph gaf carpage after the co  
mandement of pharao and; mete to ete  
by the way / he comanded to gyue to  
euerich ſlbo garmentis / To Benia  
myh he gaf in 6 pieces of ſiluer with  
ſyue garmentis of the beſte / and; alſo

he ſente clothyng to his fader / addyn;g  
to them ten aſſes whiche were laden all  
with Richeſſes of egypte / And; as  
many aſſes laden and; beryng brede &  
byſayle to ſpende by the way / And;  
thus he let his bretheren departe fro  
hym ſayeng / Be ye not broth in the  
waye / Tenne they thus departyng ca  
m to the londe of Canaan to there fa  
der / and; ſhelbe al this to their fader  
and; ſaid; Joſeph thy ſone lyueth & he  
lordeth in alle the londe of Egypte / Wha  
Jacob herde this / he alwoke as a man  
had ben awakend; ſodenly out of his ſle  
pe / yet neuertheles he byleuyd; them  
not / And; they tolde to hym al the or  
dre of the matir / Whan he ſalbe the ca  
rpage and; alle that he had; ſente / his  
ſpyrite reuyred; and; ſaid; / It ſuffy  
ſeth to me yf Joſeph my ſone yet lyue /  
I ſhal goo and; ſee hym er I dye /  
Tenne Iſrahel wente forth with alle  
that he had; and; cam to the pyte where  
to fore he had; ſborn to god / and; ſle  
we there beſtes to make ſacrifices / to ſ  
god of yſaac his fader / he herde god  
by a byſion that ſame nyght ſayeng to  
hym / Jacob Jacob To whom he auſ  
werd; / I am here al redy / God ſaid to  
hym / I am ſtrengtheſt god of thy fader  
yſaac / drede the not / but deſcende down  
in to egypte / I ſhal make the to growe  
there in to grete peple / I ſhal deſcende  
with the therder / and; I ſhal brynge the  
agayn whan thou retorneſt / Joſeph  
ſothly ſhal putte his handes vpon thy  
eyen / Jacob thenne aroos on the morn  
erly And; his ſones toke hym with  
their children and; wyues & ſette them  
on the carpages that pharao had; ſente  
to brynge hym and; alle that he had; in  
in the londe of Canaan / And; ſo cam  
in to egypte with all his progenye ſo  
nes and; children & Thye ben the na  
mes of the ſones of Iſrahel that entred;  
with hym in to egypt / The fiſt bego  
ten Ruben with his children foure / Sym  
eon with his vii ſones / Leuy with  
his iij ſones / Judas and; his ſones iij /  
Yſachar and; his iij ſones / Zabulon &  
his ſones iij / Thye were ſones of Iſra  
that Jacob gaf in meſopotampe and;  
dyna his doughter / Alle thye ſones  
and; doughtres were xxviij / Gad alſo  
ſo entred; with his chyldren viij / After



with his children v / and of his chil-  
dren ii / These were sonnes of  
Joseph / in nombre viij / The sonnes of  
Rachel were Joseph and beniamyn /  
Joseph hadt also sonnes in the lande of  
egypte by his wyf aseneth / manasses  
& Effraim / the sonnes of Beniamyn  
were v. / All these chyldren that cam  
of Rachel were in nombre viij / Dan  
entrid with one sone / and Nephtalim  
with iij sonnes / These were the chyldre  
of Wala / they were in nombre viij /  
All the folbles that were yssued of  
his seed that entrid in to Egypte with  
hym withoute the wyues of his sonnes  
were lxxij. / The sonnes of Joseph that  
were born in egypte theyne / **S**uma  
of all the folbles of the holdes of Jacob  
that entrid in to egypte were in all lxx  
Jacob sente thene to fore hym Judas  
unto Joseph to shewe to hym his co-  
myng / And he cam to Joseph in jef-  
sen / And anon Joseph ascended his  
chare wente for to mete his fader and  
whan he sawe hym he embracod hym me-  
kely and wepte / And his fader re-  
compyd hym joyously and embracod  
also hym / Thenne said the fader to Jo-  
seph / Holw shal I dye joyously by cau-  
se I haue seen thy dysage / Thenne said  
Joseph to his brethern and to alle the  
holdes of his fader / I shal goo and af-  
ter to pharao and shal saye to hym /  
that my brethern and the holdes of my  
fader that were in the lande of Canaan  
be come to me and ben men keepyng  
sheep and can the maner wel for to ke-  
pe the flockes of sheep / and that they  
haue brought with them their bestis &  
alle that euer they had / whan he shal  
calke you / and age you of what occu-  
pacion ye be / ye shal saye we ben shep-  
herdes thy seruantes from our chyldho-  
de unto now / & our faders also / This  
shal ye saye that ye may dwelle in  
the lande of jessen / For the egypciens ha-  
ue spye unto herdomen of sheep / Thenne  
Joseph entred to fore pharao and said  
to hym / my fader / my brethern their  
sheep and bestis ben comen fro the lande  
of Canaan / and be in the lande of jef-  
sen / And he brought pye of his bre-  
thren to fore the kynge / whom he dema-  
nded / of what occupacion they were  
of / they answered / we ben keepers of

sheep thy seruantes / we and our fa-  
ders be come to dwelle in thy lande /  
For ther is no graspe for the flockes of  
sheep of vs thy seruantes / the famyne  
is so grete in the lande of Canaan / we  
beseeche the that thou commande vs thy ser-  
uantes to dwelle in the lande of jessen  
Thenne said the kynge to Joseph / Thy  
fader and thy brethern ben comen to  
the lande of egypt is at thy commande-  
ment / make thou them to dwelle in the  
beste place and deliuer to them the land  
de of jessen / And yf thou knowe them  
for comyng / ordeyne them to be mai-  
ties of my bestis / After this Joseph  
brought his fader in / And made hym  
stande to fore the kynge / whiche bleffid  
hym / and was demanded of the kyn-  
ge how old he was / he answered / The  
dayes of the pylgremage of my lif ben  
an C. xxx yere smale and eygh / And  
yet I am not comen unto the dayes of  
my faders that they haue luyd / and  
be bleffid the kynge and wente out /  
Thenne Joseph gaf to his fader and  
brethern possession in egypte in the best  
soyle of Eamesse lyke as pharao had  
commanded / and there fedde them gy-  
uyng to each of them bytelle / In all  
the world was scarcete of brede / And  
hunger and famyne oppressed specially  
and most the lande of egypte and the  
lande of Canaan / Of whiche landes Jo-  
seph gate all the money for sellyng of  
whate and brought it in to the kynges  
tresore / whan alle peple lacked mo-  
ney all egypte cam to Joseph sayenge  
gyue vs brede / whyrde we be to the la-  
kyng money / To whom he answered /  
Brynge to me your bestis and I shal  
gyue you for them vitailles yf ye haue  
no money / whiche whan they brought  
he gaf to them vitailles and food for  
horses / sheep / oyes and asses / and  
susteyned them one yere for chaungyng  
of theyr bestis / Thenne cam they  
agayn the second yere and sayd / we  
hyde not for the our lande / that our mo-  
ney is faylled / and also our bestis  
ben goon / And ther is nothyng left  
but our bodies and our lande / whyr-  
the thenne shal we deye in thy syght /  
And we our self and also our lande  
shal be thyne / Gye vs in to bondshipp  
and scrpitude of the kynge / & gyue

Be seed to solbe lest the erthe torne in  
to wilderness / Thenne Joseph bought  
all the land of egypt / every man sel-  
lynge his possessions for the Redement  
hungre that they hadde / he subdued all  
into pharaos / and all his peple fro the  
laste termes of egypte into the vicarise  
endes of the same / excepte the land la-  
gynge to the prestes which was gyven  
to them by the kynge / to whom were  
gyuen vicarillis openly out of alle the  
barnes and garners / And therefore  
they were not compellid to selle their  
possessions / **¶** Thenne said Joseph to  
all the peples / Do now ye se and know  
that pharaos oweth and is in possessio  
of you and of your lande / take to  
you seed and solbe ye the feldees that  
ye may have fruyte / the fyfte part the  
of ye shal gyue to the kynge / and  
four partes I promyse to you to solbe  
and for mete to your seruantes / and  
to your chyldren / which answered /  
Our helth is in thy hand / late our lord  
only beholde us and we shal gladly  
serue þe kynge / fro that tyme into this  
present day / In alle the lande of egypte  
the fyfte part is paid to the kynge / and  
it is holden for a lalwe / except the lande  
longynge to the prestes which is free fro  
this condiaon / Thenne / Israhel dwelld  
in egypte / in the lande of jessen / and  
was in possession therof / he encreased &  
multiplied gretly and luyvd therein  
vpon yere / and alle the yeres of his lyf  
were an hundred and seven and forty  
yere / whan he understode that the day  
of his deeth approached he callid to hym  
his sone Joseph and said to hym / Vt  
I may fynde so moche grace in thy sight  
do to me so moche mercy as thou promy-  
se and sware that thou berpe me not in  
egypte / but that I may resee with my  
faders / and take and carye me fro this  
lande / And leye me in the sepulchre  
of my forn faders / To whom Joseph  
answered / I shal doo that thou hast co-  
manded / Thenne said he / Swere that  
to me / And so he swore / And thenne  
Israhel adoured and worshiped our  
lord and turned hym towarde his bed-  
des head / Thenne this day anon after  
it was told to Joseph that his fader  
was seke and felle / who anon toke  
his sones Manasses and effraim and

cam to his fader / anon it was told to  
the fader / So thy sone Joseph cometh  
to the / which thenne was confor-  
ted by in his bedde / **¶** And Joseph  
entrid in and Jacob saide / A myghty  
god appeer to me in lura which is in  
the lande of canaan / and he blessed me  
and saide I shal encrea the and multi-  
plye in to hundes of peples / I shal  
gyue to the this lande and to thy seed  
after the in sempytternal possession /  
therefore thy two sones that ben born to  
the in this lande of egypte to fore I am  
hether to the / shal ben my sones Effraim  
in and manasses / they shal be repu-  
ted to me as symeon and Ruben / The  
other that thou shalt gete after them  
shal be thy / and that he called in the  
name of theyr brethern in theyr posses-  
sions / Thenne he seynge Josephs so-  
nes said to hym who ben thyse chyldren  
Joseph answered / they be my sones  
which god haue gyven to me in this  
place / brynge them hether saide he to  
me that I may blesse them / Israhels  
eyen were dynmed / and myght not see  
clerly for grete age he toke them to hym  
and kyssed them / and said to Joseph  
I am not defrauded fro the sight of  
the / and furthermore god hath shewd  
to me thy seed / Thenne whan Joseph  
toke them fro his faders lappe / he wor-  
shipid hym knelynge solbe to therthe /  
And sette Effraim on his right side &  
on the lyft side of Israhel / and ma-  
nasses on the right side of his fader Is-  
rahel / which toke his right hande and  
leyde it on the head of effraim the you-  
ger brother / and his lyft hande on the  
head of manasses which was first born  
Thenne Jacob blessed the sones of Jo-  
seph and said / God in whos sight  
walked my faders Abraham and isaac /  
God that had fede me fro my  
yongthe into this present day / The an-  
gele that hath kepte me from alle euyl-  
lis blesse thyse chyldren / and my name  
be called on them and the names  
of my faders Abraham and isaac / &  
growbe they in to multitude vpon ther-  
the / Thenne Joseph seynge that his  
fader sette his right hand vpon the head  
of effraim the yonger brother toke it re-  
uylly / and toke his faders hande and  
wo:re haue leyde it on the head of



Manasses/ andr saide to his fader/ May  
fader it is not conuenient that ye doo  
this is the first begoten sone / sette thy  
right honde on his heed/ Whiche wynged  
that/ andr woldr not doo so/ but saide/ I  
wote my sone/ I wote what I doo/ andr  
this sone shal encrese in to pexles andr  
multatples/ but his yonger brother shal  
be greater than he / andr his seedr shal  
growbe in to gentyles/ **4** Andr blessed  
them sayng that same tyme in the shal  
be blessed/ Israhel e shal be saide/ Ma  
ke god the like to Effraim e manasses  
Andr saide to Joseph his sone / be not  
I dye / e godr shal be with you / andr  
shal redue andr bringe you agayn in  
to the londe of your faders/ Andr I gy  
ue to the one parte aboue thy brethern  
whiche I gaue andr wouen fro the hande  
of Amorey with my siberd andr my  
holbe / Thenne Jacob called his sones  
to fore hym andr saide to hem/ gadre ye  
all to gydre to for me that I may se  
be to you/ thynges that ben to come /  
Andr here you fader Israhel / **4** Andr  
there he tolde to eche of them his condi  
on singularly/ Andr whan he hadr ble  
sied his vii sones he comandedr them to  
kerpe hym with his faders in a double  
shetlike whiche is in the felde of ephron  
ethen/ averse mambre in the londe of ca  
naan whiche Abraham bought / Andr  
this saide he gadred to hym his feet  
andr dede/ Whiche anon as Joseph sa  
we / felle on his visage andr kysed  
hym/ he comandedr / to his maistres of  
physik e medicines whiche were his ser  
uantes / that they sholdr enshame the  
body of his fader with swete spices  
aromatyzes/ whiche was alle don/ and  
thenne wente they sorowlyngz hym .xl.  
dayes / the egyptyens waylledr hym  
lge. dayes andr whan the wayllyngz  
was passyd/ Joseph dyde saie to pha  
rao how he had sborne andr promysed  
to kerpe hym in the londe of Canaan /  
To whom pharaos saide Goo andr kerpe  
thy fader lyke as thou hast sborne /  
whiche thenne was his faders body e  
wente / andr with hym were accompa  
nyed all the aged men of pharaos hous  
Andr the noblest men of burthe of all  
the londe of egypte/ the holbes of Joseph  
with his brethern / without the yonge  
chyldey . flockes andr kreffis / whiche

they leste in the londe of jessen/ he hadr  
in his felloschip charres cartes e hors  
men / Andr was a great furke e com  
paigne / andr cam ouer jordan where as  
they habited the requizes by grette wayl  
lyng vii days long / Andr whan they  
of the contre salde this plande andr so  
rulyngz / they saide / This is a grette so  
rult to the egyptyens / Andr that same  
place is namedr yet / the helwayll of  
of egypte / The chyldey of Israhel dy  
de as they were comandedr andr bare  
hym in to the londe of Caanan/ andr bu  
ryedr hym in the double shetlike whiche  
abraham hadr bought / Thenne whan  
Jacob their fader was buryed/ Joseph  
with alle his felloschip returnedr in to  
egypte / Thenne his brethern after the  
deth of their fader spoken to gydre pry  
uely andr dreyng that Joseph woldr  
aunge the wronge and euyl that they  
had don to hym/ ayme to hym and saide  
Thy fader comandedr vs er he dede/ that  
we sholdr saie thus to the / we praye  
the that thou wilt forget andr not re  
membre the synne andr trespas of thy  
brethern / ne the malys that they eue  
cutted in the / we leseche the that thou  
wilt forgue to thy fader seruaut of  
of godr this wickednes/ whiche whan  
Joseph herde wepte bitterly / andr his  
brethern ca to hym knelyng salbe to the  
grounde e worshipid hym andr sayd/  
we ben thy seruantes / To whom he  
answerd/ be ye nothing aferd ne dre  
de you not / Wene ye that we may resis  
te goddes wyll / ye thought to haue  
don to me euyl/ but godr hath turnedr  
it in to goodr / andr hath exaltid me  
as ye see andr knowbe / that he sholdr  
saue moche peple/ Be ye nothing afer  
de / I shal see you andr your chyldey  
Andr confortid them with fair wordes  
andr spak frondely andr joyously to  
them / Andr he abode andr dwellid  
sykle in egypte with alle the hous of  
his fader / Andr luyd an hondred e  
ten yere / Andr salbe the sones of Ef  
fraym in to the thirde generation /  
After these thynges he saide to his bre  
thern/ After my deth godr shal vysyte  
you/ andr shal doo you departe fro this  
londe / Into the londe that he promysed  
to Abraham. Isaac. andr Jacob. whan  
that tyme shal come take my bones e

ledde them with you fro this place/ and  
thenne deyde/ whos body was entuned  
with swete spices and aromatiskes /  
And leyde in a chest in egypte /

**Thus endeth the storie of Jo  
seph and his brethern**

**Hyper next foloweth the storie  
of moyses which is redde in  
the chirche on myddelste sonday :**



**O**hye ben the names  
of the children of Israel  
that entreyd in to egypt  
with Jacob / And eke  
entreyd with their hous  
holdr and meyne / Ruben / Symeon /  
Leuy / Judas / Issachar / Zabulon / Ben  
iamyn / Dan / Neptaleyn / Gad / e / Aser /  
they were alle in nombre that entred  
eygpte. Joseph was to fore in egypte /  
And whan he was dede and all his  
brethern / and kynred the chyldren of  
Israel grewe and multiplied / grow  
ly and fylled the erthe / Thenne  
was ther a newe kynge upon egypte /  
whiche knewe nothyng of Joseph / and

said to his peple / Doo e see / the peple  
of the children of Israel is grete and  
stronger than we be / Come and late  
we wysely oppresse them lest they mul  
tiplye e gyue us trouble and fyght  
with us / and dryue us out of our con  
tre / Thenne he ordeyned prouostes and  
maystres ouer them to sette them alther  
ke and put them to affliction of bur  
dens / They bylded to pharaos tow  
nes / phiton and Ramesse / how much  
more they oppressed them so much mo  
re they encreased and multiplied / The  
egyptiens hated the chyldren of is  
rael / and put them to affliction scornyn  
and haungynge enuy at them / e oppres  
sed hytlerly theyr lyf with hard and  
sore labours of tyle and claye / and  
grewed alle them in such wretchednes / The  
kynge of egypte said to the myddelwyues  
of the hebrewes of whom that one was  
callyd Sephora / and that other phua  
and comanded / Whan so is that the  
tyme of burth is and that ye shal doo  
your offyce in helpyng in the burthe of  
chyldren / yf it be a man chylde slee hym  
yf it be a maide childe kepe it and late  
it lyue / The myddelwyues drede god /  
and dyde not as the kynge comanded  
them / but reserued and kepte the men  
chyldren / For whom the kynge sente e  
said / what is the cause that ye reserue  
and kepte the men chylde / they ans  
wered / Ther ben of the hebreys wyemen  
that can the crafte of myddelwyues as  
wel as we / and er we come the chyl  
dren be born / **¶** God dyde wel herfore  
into the myddelwyues / And the peple  
grewe and were grete comforted /  
And by cause the myddelwyues drede  
god / they dedyed to them howses /  
Thenne pharaos comanded to his peple  
sayenge / Whatsomewer is born of ma  
les / Caste ye in to the Ryuer / e what  
of wyemen / kepe ye them and late ye  
the lyue / After this was a man of the  
howse of leui went out and toke a  
wyf of his kynred / whiche conceyued  
and brought forth a sone / and he sa  
we hym elegant and fayr / hyde hym  
thre monethes / And whan he myght  
no longer hyde hym / toke a lytel kryb  
be of rysshes and wyckers / and pitchid  
it with glebe e pitch / and put therein  
the chylde / and sette it on the Ryuer



And sette it drye down in the streame /  
 and the suster of the chylde stondynge  
 afeere consyderynge what shold falle  
 therof / and it happed that same tyme  
 the daughter of kynge pharaos descended  
 down to the Ryuer / for to wasshe her in  
 the water and her maydens wente by  
 the drynke / whiche thenne whan she saw  
 the chylde crye or fiseile / she sente  
 one of her maydens to fetch and take  
 it by / whiche so sette and brought to  
 her she salve thern lyeng a fayr chylde  
 and she haungyng pyte on it said / This  
 is one of the chyldey of the ebrewe /  
 To whom anon spak the suster of the  
 chylde / wilt thou saide she that I goo &  
 calle the a woman of the ebrewe / that  
 shal and may noryshe this childe / She  
 answered / So thy wyfe / The mayde  
 wente and called his moder / To whom  
 pharaos daughter saide / Take this  
 chylde and noryshe hym to me / and  
 I shal geue to the thy mede and rewarde  
 / The moder toke her chylde / and no  
 refusyd it / And whan it was benedyd  
 and coude goo she deluyed it to the  
 daughter of kynge pharaos / Whom she re-  
 ceuyd and adopted in stede of a sone  
 and named hym Moyses / sayeng that  
 I toke hym out of the water / And he  
 thir gerlde and wege a praty chylde /  
 And as Josephus antiquitatu saith  
 this daughter of pharaos whiche was  
 namede ermuthe kowd wel moyses &  
 reputed hym as her sone by adoption /  
 and on a day brought hym to her fader  
 who for his beaute toke hym in hys ar-  
 mes and made moche of hym / And  
 sette his dyademe on his heed wherem  
 was his ydole / And moyses anon to  
 ke it and caste it vnder his feet and  
 tread on it / wherfore the kynge was  
 wroth and demanded of the grete doct-  
 ours and magicians what shold falle  
 of this childe / And they halked on  
 his natyure and saide / this is he that  
 shal destroye thy Regne and put it vnder  
 der foot / and shal keele and gouer-  
 ne the ebrewe / wherfore the kynge anon  
 decreed that he shold be put to deeth / but  
 other saide that moyses dyde it of chylde  
 hood / and ought not to dye therfor / &  
 conpledy to make therof a preef / and  
 so they dyde / they sette to fore hym a  
 plater ful of coles brennyng and a

plater ful of cheryes and had hym etc  
 and he toke and put the hooke coles in  
 his mouth / and brenned his tongue  
 whiche letted his speche euer after / &  
 thus he escaped the deeth / Josephus saide  
 that whan pharaos wolde haue slayn  
 hym / Ermuthe his daughter plucked  
 hym alway and sauoyd hym / Thenne on  
 a tyme as moyses was ful growen he  
 wente to his brethern / and salve the  
 affliction of them / and a man of egyp-  
 te smyting one of the hebrewe his bre-  
 thern / **¶** And he looked rather & theder  
 & salve nomam he smote the egypci-  
 an / selue hym / and hyd hym in the sonde /  
 And another day he wente out and  
 sonde alio of the hebrewe braulynge &  
 fyghtynge to gydre / thenne he saide to  
 hym that dyde wronge / why smytest  
 thou thy nighbour / whiche answered /  
 who hath receyved the prync and Iuge  
 vpon vs / wilt thou slee me as thou  
 selvest that other day an egypci-  
 an / Moyses was afeere and saide to hym  
 self / how is this dede knowen & made  
 open / pharaos herd herof and sought  
 moyses for to slee hym / whiche thenne  
 fledde fro his syght and dwellyd in  
 the londe of madyan and satte there by  
 a pyte / The presie of Madyan  
 had thre daughters / whiche cam theder  
 for to drawe water / and to fylle the  
 vessels for to geue drynke to the flock-  
 es of the sheep of their fader / Thenne  
 cam on them the herdm & putte them  
 from it / Thenne wote moyses and de-  
 fendyd the maydens and lette them wa-  
 te their sheep / whiche thenne retorne-  
 d to their fader Jetro / and he saide to them  
 why come ye now erlyer than ye were  
 wont to doo / they sayde / that a man of  
 Egypce hath deluyeryd vs fro the han-  
 de of the herdm / & also he drawe water  
 for vs and gaf to the sheep drynke /  
 where is he saide he / why leste ye the  
 man after you / goo calle hym that he  
 may eate somme brede with vs / Thenne  
 Moyses sware that he wolde dwelle  
 with hym / And he toke Sephora one  
 of his daughters and wedded her to  
 his wyf whiche conceyved and bare  
 hym a sone whom he calld Gersam say-  
 eng / I was a straunger in a straunge  
 londe she brought to hym forth another  
 sone / whom he namede Eleazar sayng

The god of my father is my helper / and  
hath kept me fro the hande of pharaon /  
longe tyme after this / deyd the kynge  
of egypte / And the chyldren of Isra-  
hel wayklyng made grete sorowe for  
thoppresyon of theyr labour and cryde  
vnto god / for helpe / Their crye cam vnto  
god / of theyr iherkis and god her  
de theyr wayklyng / and remembred  
the promyse that he made wth Abraham  
ysaac and Jacob / And our lord se  
held the chyldren of Israel e knele  
them moyses fedde the shep of Jetro his  
wyues fader / whan he had brought  
the shep in to the innerst part of deser-  
te / he cam vnto the mount of god / Owe  
Our lord apperid to hym in flāme of  
fyre in the myddys of a bussy / And  
saide the fyre in the bussy / and the  
bussy brenned not / Thenne said Moyses  
/ I shal goo and see this grete sy-  
gion why the bussy brenneth not / Our  
lord thenne beholdyng that he wente  
for to see it / Called hym kepyng in the  
bussy e said Moyses . moyses . whiche  
answeryd / I am here / Thenne said our  
lord / Approche no ner hytherward /  
Take of thy shone fro thy feet / the pla-  
ce that thou stondest on is holy ground /  
and said also / I am god of thy fa-  
der / god of Abraham and god of ysa-  
ac e god of Jacob moyses thenne hyde  
his face e durst not lōke towarde god  
To whom god saide / I haue sen thaf-  
fliction of my pple in egypte / and I  
haue herde theyr crye of the hardnes  
p they suffer in their werkis / And I  
knowyng the sorow of them am descen-  
ded to deliuer them fro the hande of  
the egyptiens / and shal lede them fro  
this londe in to a good londe and spa-  
cious / in to a land that skilberth my  
se and hony / vnto the places of Ca-  
naneis . Ethei . Amorey . Pheresey .  
Eney and Jebusey / The crye of the  
chyldren of Israel is comen to me / I  
haue sen theyr affliction how they ben  
oppressyd of the egyptiens but come to  
me and I shal sende the vnto pharaon /  
that thou shalt lede the chyldren of Is-  
rael out of egypte / Thenne moyses  
said to hym / who am I that shal goo  
to pharaon and lede the chyldren out of  
egypte / To whom god said / I shal be  
wth the / And this shal be the signe

that I sende the / whan thou shalt ha-  
ue lede out my pple of egypte / thou  
shalt offre to god / vpon this hyll / Mo-  
yses said vnto god / Loos yf I goo to  
the chyldren of Israel and saye to them  
God of your fathers hath sente me to  
you / yf they saye what is his name /  
what shal I saye / Our lord said to  
Moyse / Ego sum qui sum / I am that  
I am / he said / thus shal thou saye to  
the chyldren of Israel / He that is  
sente me to you / and yet shalt thou  
saye to them / The lord god of your fa-  
thers / god of Abraham . god of ysa-  
ac and god of Jacob hath apperid to  
me sayeng / This is my name for euer  
more / And this is my memorall fro  
generation to generation / Go and ga-  
dre to gode / the senyors and aged  
men of Israel and saye to them / the  
lord god of your fathers hath apperid  
to me god of Abraham / and god of  
ysaac / and god of Jacob sayeng / By  
sygning I haue vnto you / and ha-  
ue sen all that is fallen in egypte / and  
I shal lede you out of thaffliction of  
egypte in to the londe of Canane / Ethei  
e vnto the londe skilbyng mylk and  
hony / And they shal here thy voy-  
ce / Thou shalt goo and take wth the se-  
nyors of Israel to the kynge of egypte  
and shalt saye to hym / The lord god  
of the egiptiens hath called vs / we shal  
goo the iorney of iij dayes in wylder-  
nes that we may offre to our lord god  
but I knowe wel that the kynge of  
egypte shal not suffre you to goo but  
by swonge hande / I shal stretch out  
my hand and shal smyte egypte in all  
my meruaylles that I shal doo among  
them / After that he shal lede  
you goo / I shal thenne gyue my grace  
to this pple to fore the egyptiens / And  
whan ye shal goon out ye shal not de-  
parte wyde ne wyth nought / but eue-  
ry womā shal horowe of her neyghbur  
and of her hostesse vessel of syluer and  
of gold and clothes / and them shal  
ye lēpe on your sones e on your dought-  
tres and ye shal Eobbe Egypte / Thenne  
Moyse answered and saide / They shal  
not beleue me ne here my voyce / but  
shal saye / god hath not apperid to  
the / God saith thenne to hym / what  
is that thou hodest in thy hande / he



answeryd a word / our lord said / caste  
it on the ground / he shalbe it down /  
And it turned vnto a serpent wherof  
moyses was afere and wolde haue  
fleece / **¶** Our lord said to hym / put  
forth thy hande and holde hym by the  
tapsle / he stretchyd forth hys hande and  
held hym / And it turned agayn in to  
a Rodee / To this that they beleue the  
that I haue apperid to the / and yet  
our lord said to hym / put thy hande  
in to thy bosom / whiche whan he hath  
put in / and drawen out agayn / it was  
like a leprose hand / our lord had hym  
to withdraue it in to hys bosom agayn  
e drawe it out e it was thene like  
that other fleshe / yf they here not the  
and beleue by the fyre signe and to  
kene / They shal beleue the by the se  
conde / yf they beleue none of the tibo  
ne here thy toys / **¶** Thene take wa  
ter of the Pyuer / and poure it on the  
dye ground / And what souer  
thou takest and drawest shal borne in  
to blood / Thene moyses said / I pray  
the lord sende som othe / for I am not  
eloquent but haue a lettyng in my spe  
ch / Our lord said to hym / who ma  
de the mouth of a mā / or who hath ma  
de a man dombe or deaf / seepng or blynde  
not I / So therfor I shal be in thy mouth  
and shal teche the what thou shalt saye  
Thene said moyses / I beseeche the lord  
said he / sende somme othe whom thou  
wilt / Our lord was wroth on moy  
ses and said / Aaron thy brother deke  
I knowe that he is eloquent / So he  
shal come e mete with the / and seepng  
the / he shal be glady in hys heret / See  
he thou to hym and put my wordes in  
his mouth And I shal be in thy mouth  
and in his mouth / and I shal shalbe  
to you what ye ought to doo / And he  
shal speke for the to the peple / And  
shal be thy mouth / and thou shal be in  
such thynges as pertain to god / Ea  
he wish the this Rodee in thy hande /  
by whiche thou shalt doo signes and  
meruaylles / Thene moyses wente  
to Jetro his wyues fader and said to  
hym / I shal goo and retorne to my  
brethern in to egypte / and see yf they  
yet lyue / To whom Jetro said / Goo  
in goddes name and pees / Thene said  
our lord to moyses / Goo and retorne

in to egypte / Alle they sen noli dede  
that sought for to flee the / Thene  
moyses toke his wyf and hys sones  
and sette them vpon an asse and wro  
ned in to egypte beryng the Rodee of  
god in hys hande / Thene our lord  
said to Aaron / **¶** Goo agens moyses  
and mete with hym in deserte / whiche  
went for to mete with hym vnto the  
mount of god / and there kysed  
hym / And moyses told vnto Aaron  
alle that our lord had said to hym for  
whiche he sente hym and alle the toke  
nes and signes that he had hym doo /  
They cam tothe to gydre and gadred e  
assamblyd alle the senyors and aged  
men of the chyldren of Israel / And  
Aaron told to them alle that god had  
said to moyses / and made the signes  
and tokenes to fore the peple / and  
the peple beleuyd it / they herd wel  
that our lord had bypseed the chyl  
dren of Israel and that he had lehol  
den thaffliction of them / wherefore they  
fell downe to the ground and wor  
shipped our lord / **¶** After this moy  
ses and Aaron wente vnto pharae  
said / This said the lord god of Israel  
Suffre my peple to departe that they  
may sacrefyse to me in deserte / Thene  
said pharae who is that lord yf I may  
here his toyes and leue Israel / I kno  
we not that lorde ne I wyll not leue Is  
rael / They said to hym / God of the  
hebrevis hath callid vs that we goo  
the Journey of thre dayes in the wyll  
dernes and sacrefyse vnto our lord god  
lesse paraunture psselence / or warre  
falle to vs / The kynge of egypte said  
to them / Why sollyste ye moyses and  
Aaron the peple fro theyr werkis and  
labour / Goo ye vnto your werke /  
Pharae also said / The peple is moche  
See how they growe and multiplye e  
yet moche more shold doo yf they rested  
fro theyr labour / Therefore he comāde  
the same day / to the prefectes and mai  
tes of theyr werkis sayenge / In no  
wyse gyue nomore chaf to the peple for  
to make lome and claye but late them  
goo and gadre stopple / and make the  
to doo as moche labour as they dyde to  
fore / And lasse it nothyng / They  
doo noli but obey late vs goo and ma  
ke sacrefyse to our god / late them be

oppressid by labour and exercasid that  
they attende not to lesynges / Thenne  
the prefetes and maistres of theyr lber  
he said to them / that pharao had com-  
manded to gyue them no chaf / But they  
shold goo & gadre such as they myght  
fynde / And that theyr werke shold  
not therfor be mynussid / Thenne the  
chyl dren were dyscherplyd for to gadre  
chaf / And their maistres alwaynt on  
them / and had them make an ende of  
your werke / as ye were wonte to doo  
whan that chaf was deluyred to you /  
And thus they were put to more afflic-  
tion / and wolde make them to make  
as many tyles as they dyde to fore /  
Thenne the dysperist of the chyl dren of  
Israhel cam to pharao and complayned  
sayeng whi puttest thou thy seruants  
to such affliction / he said to them ye be  
so ydle that ye saye ye will goo and sa-  
cretyse to your god / ye shal haue no  
chaf gyuen to you / yet ye shal werke  
your custumable werke / and gadre  
your chaf also / Thenne the eldest and  
dysperist emonge the hebreles wente to  
Moyes and Aaron / and said what  
haue ye don / ye haue so don that ye ha-  
ue made our odour to stynke in the sight  
of pharao / and haue encouraged hym  
to sle vs / godd see and Iuge this by  
twene you and vs / Thenne Moyes  
counseyllid with our lord hold he shold  
doo and said lord whi hast thou sente  
me hether / For sith I haue spoken to  
pharao in thy name / he hath put thy  
peple to more affliction than they had  
to fore / and thou hast not deliuerid  
them / Our lord said to Moyes / Noli  
thou shal see what I shal doo to pharao  
By stronge hande he shal late you goo  
and in a bysonous he shal caste you fro  
his laud / yet said our lord to Moy-  
ses I am the lord god that apperid to  
Abraham Isaac and Jacob in my  
myght / And my name is Adonay /  
I shold to them not that / I promysed  
and made couenaunt with them that I  
shold gyue to them the land of Cana-  
an in which they dwellid / I noli ha-  
ue herd the waylling and the tribu-  
lacions that the egypciens oppresse them  
with / For which I shal deliuer and  
brynge them from the scrupitude of the  
egypciens / Moyes told all these thynges

to the chyl dren of Israhel / And they  
byleued hym not for the angust of  
their spires that they were inne and  
hard labour / Thenne said our lord to  
Moyes / Goo and entre in to pharao  
and byde hym deliuer my peple of Is-  
rahel out of his land / Moyes answered  
hold shold pharao here me what the chil-  
dren of Israhel byleue me not / Thenne  
our lord said to Moyes and Aaron  
that they bothe shold goo to pharao  
and gyue hym in comendment to late  
the chyl dren of Israhel to departe / And  
he said to moyes / Lo I haue ordeyned  
the to be godd of pharao / And Aar-  
thy brother shal be thy prophete / Thou  
shalt saye to hym all that I saye to  
the / And he shal saye to pharao that  
he suffer the chyl dren of Israhel to de-  
parte fro his land / But I shal enharde  
his herte / and shal multiplye my sig-  
nes and tokenes in the land of egypt  
And he shal not here ne byleue you /  
And I shal lede the chyl dren of Israhel  
out of my peple / And shal steepe my  
hande and such wondrous on egypte  
that Egypciens shal knowe that I am  
the lord / Moyes and Aaron dyd  
as our lord comanded them / Moyes  
was byde .x. yet old whan he cam and  
stode to fore pharao / And Aaron  
was whan they spak to pharao / Thenne  
whan they were to fore pharao / Aaron  
caste the wodde down to fore pharao / and  
anon the wodde turned into a serpent /  
Thenne pharao callid his magiciens &  
Jogelers and bidde them do the same /  
and they made theyr witchcraft and  
inuocations / And caste down their  
wodes / which turned in lyke wyse in  
to serpentes / But the Rodde of Aaron  
denoured their Roddes / yet was the  
herte of pharao hard and so endurat  
that he wolde not doo as godd bid /  
Thenne said our lord to Moyes / The  
herte of pharao is greuyn and wil not  
deliuer my peple / Goo to hym to mor-  
ninge / And he shal come  
out / And thou shal stande whan he  
cometh in the banke of the Ryuer / and  
take in thy hande the Rodde that was  
turned in to the serpent & saye to hym /  
The lord godd of the hebreles sendeth me  
to the sayeng / Deliuer my peple that  
they may offre and make sacrifice to



me in deserte / yet thou hast no wille to  
 here me / Therfor our lord said / In this  
 shalt thou knowe that I am the lord  
 200 I shal smyte with the wodde that is  
 in my hand the water of the flood / and  
 it shal turne in to blood / the fysshes that  
 ben in the water shal dye / & the gyfaes  
 shal be put to affliction drynkynge of  
 it / Thanne saidy our lord to moyses / saye  
 thou to Aaron / take this wodde & scat-  
 che thyn hand / Upon all the waters of  
 egypte / Upon the floodes / Ryuers / ponde-  
 and / Upon all the lakes where any wa-  
 ter is in that they turne in to blood /  
 that it may be a vengeance in all the  
 land of egypte as well in teen vessels  
 as in vessels of erth & stone / Moyses  
 & aaron dyde as god had comāded them  
 and / smote the flood with the wodde to  
 fore pharao & his seruātes which tor-  
 ned in to blood / & the fysshes that were  
 in the Ryuer dyde / & the water was cor-  
 rupt / And the gyppaies myght not dryn-  
 ke the water / & all the water of egypte  
 was turned in to blood / And in lyke  
 wyse dyd thechantours with theyr  
 witchcraft / and the herte of pharao  
 was so indurat that he wolde not lete  
 the peple departe as our lord had coman-  
 ded / But he returned some for this tyme  
 the gyppaies wente and dolun pittes  
 for water all aboute by the ryuer / and  
 they fonde no water to drynke / but alle  
 was blood / And this plague endured  
 vij dayes / and what somer water the  
 chyldezen of Israel toke in this wyse  
 was fure & good water / This was the  
 first plague and vengeance / The secōde  
 was that god sente froffies so many  
 that all the londe was ful / the Ryuers /  
 the holuses / chambres beddes that they  
 were wroo lagoon / And thye froffies  
 entrid in to their mete so many that  
 they couerd all the londe of egypte /  
 Thēne pharao prayd moyses & aaron  
 that god wolde take awaye these frof-  
 ies / & that he wolde goo suffice the peple  
 to doo sacrifice / and thēne moyses axid  
 whā he wolde delpyre them yf þ froffies  
 were voided / & pharao said on the morn  
 And thēne moyses prayde & they uoy-  
 ded alle / & whā pharao salbe that he  
 was quyt of thē / he kepte not his pro-  
 myse & wolde not lete them departe / The  
 thirde vengeance that god sente to them

was a grete multitude of hongry hores /  
 flyes / as many as thuse of ther the /  
 which were on men & bestes & bestis  
 and thechantours said thēne to pharao  
 this is the syngre of god / yet wolde not  
 pharao lete the departe / The fourth ven-  
 geance was that god sente alle maner  
 kynde of flyes & lye in such wyse  
 the vniuersal londe of egypte was ful  
 of all maner flyes & lye / but in the la-  
 de of jessen were none / yet was he so in-  
 durate that he wolde not lete them goe  
 but wolde that they shold make their sa-  
 crefyse to god in that londe / But moy-  
 ses wolde not so but goo in dayes / jour-  
 ney in deserte / & sacrifice to god there /  
 pharao said I wil bel that ye goo in  
 to deserte / but goo not fer / & come sone  
 agayn / & praye ye for me / and moyses  
 prayd for hym to our lord / and the fly-  
 es voyded / that ther was not one left  
 & whā they were goon / pharao wolde  
 not kepe his promyse / Thēne the fyfthe  
 plague was that god sheld his honde  
 upon the felde & vpo the hores / asses  
 Camels / sheep / & oxen and was a grete  
 pestilence on alle the bestis / And god  
 sheld a wonder myrac / & byt bene the  
 possessyons of the egyptiens & the pos-  
 sessyons of his peple of Israel / for of  
 the bestis of the chyldezen of Israel ther  
 was not one that perished / yet was  
 pharao so hard herte that he wolde not  
 suffice the peple to departe / The sixt  
 plague was that Moyses toke asses  
 out of the chymney / & casted on the lan-  
 de / And anon alle the peple of egypte  
 as wel men as bestis were ful of bot-  
 chis bestis & blaynes / & woundes and  
 swellynge in their bladders in such wyse  
 that thechantours coude ne myght not  
 stode for payne to for pharao / yet wolde  
 not pharao here thē ne doo as god had  
 comāded / The seventh plague was  
 an haxle so grete that ther was neuer  
 none like to fore / & thōre a fire that it  
 destroyed all the gras & herbes of egypte  
 And smote down alle that was in the  
 felde may and bestis / but in the  
 londe of jessen was none herd ne harm  
 doon / yet wolde not pharao del-  
 ure them / The eyght one  
 lord sente to them hauses which is  
 a maner grete flye alkyd in some  
 place an adder bolle / which bolle  
 9

them & etc. Up all the corn & herles that  
was left in such wyse that the peple ca  
to pharaos & despyed hym to deluyre saye  
eng that the lord perpyssyd/ Thenne  
pharaos gaf to the men licence to goo &  
make their sacrefyse & leue theyr wy  
ues & chyldren there styll tyl they co  
me agayn / but moyses & Aaron said  
that they must goo all/ wherfor he wold  
not lette them departe/ The ix plage &  
vengeance was that god sent so gret  
darknes vpon all the londe of egypte/  
that the darknesse was so gret & horre  
ble that they were palpable/ and it en  
dured in dayes and in nyghtes/ wher  
somuer the chyldren of ysrahel went  
it was lyght/ Thenne pharaos callid  
Moyse & Aaron & said to them/ Goo  
ye & make your sacrefyse vnto your  
lord god/ & late your sheep & kceftis  
only abyde/ To whom moyses saide/ We  
shal take with vs such hofres & sacres  
fyres as we shal offre to our lord god/  
All our flockes & kceftis shal goo  
with vs/ ther shal not remayne as mo  
che as an nayle that shal be necessarye  
in the honour of our lord god/ For we  
knowe not what we shal offre tyl we  
come to the place/ pharaos was so indur  
ate & hardy hearted that he wold not le  
te them goo/ And lord moyses/ that he  
shold nomore come in his sight / For  
whan thou comest/ thou shalt deye /  
Moyse answered/ he it as thou hast  
said/ I shal nomore come to thy presen  
ce/ And thenne our lord said to moyses  
there resteth now but one plage & ven  
geance / And after that he shal lete  
you goo/ But first saye to all the peple  
that euery man borowe of his fande &  
woma of her neyghbour vessell of gold  
of syluer & clothes/ our lord shal gyue  
to his peple grace & fauour to borowe  
of the egyptians/ & thenne gaf to them a  
comandement how they shold departe /  
and our lord said to moyses at myd  
nyght I shal entre in to Egypte / And  
the first begoten chyld & heyr of alle  
egypte shal deye / fro the first begoten  
sone of pharaos that sate in his trone  
vnto the first begoten sone of the hand  
mayd that sate in alle mylle/ & all the  
first begoten of the kceftis/ Ther shal be  
a gret crye & clamour in alle the londe  
of egypte / in such wyse that ther was

neuer none lyke/ ne neuer shal be after  
& emög all the chyldren ther shal not  
an hounde be hurt ne no man ne kceft  
lyke/ ye shal knowe by what myrac  
cle god deuydeth the egyptians & isa  
hel/ Moyses & Aaron shold alle thys  
sygnes & plaghes to fore pharaos/ and  
his herte was so indurate that he wold  
not late the departe/ Thenne whan moy  
ses had said to the chyldren how they  
shold doo er they departed & etc. they  
past lambe & all other crymonyes as  
ben expresse in the bylle/ for a lalle  
tenoure euer emög the/ whiche the chy  
dren of ysrahel obeyed & accöplyssyd/  
it was so that at mydnyght our lord  
smote & slew euery fyrst begoten sone  
thurgh out all the londe of egypte/ be  
gynnyng at the first sone & heyr of pha  
raos vnto the sone of the captyf that  
laye in prysen/ & also the first begoten  
of the kceftis / pharaos arose in the  
nyght & all his seruantes & all egypt  
te/ & ther was a gret clamour & forou  
ful noyse & crye/ For ther was not an  
holwe in all/ egypte but ther laye ther  
in one that was dede/ Thenne pharaos  
dye do alle Moyses & Aaron in the  
nyght/ & said/ Arise ye & goo your  
waye fro my peple ye & the chyldren of  
ysrahel as ye saye ye wyll/ Take your  
sheep & kceftis with you lyke as ye des  
pyed/ & at your departyng blesse ye me  
The egyptians conspayned the chyldren  
to departe & goo theyr waye hastily  
sayeng/ We all shal deye/ The chyldren  
of ysrahel toke thenne meke and put it  
on their sholdres as they were coman  
ded & borowed vessels of syluer & of  
gold & moche clothynge/ our lord gaf to  
them such fauour to fore the egyptians  
that the egyptes lente to the all þ they  
despyed/ & spoyled & robbed egypte /  
Ned so the chyldren of ysrahel departed  
wyl the nobre of by honderd thousand  
foot men kcepe bymen & chyldren whi  
che were Innumerable/ And an huge  
cete multitude of kceftis of dyuers  
kynde/ The tyme that the chyldren of  
ysrahel had dwellyd in Egypte was  
four honderd yere /  
And so they departed out of Egypte  
and wente not the ryght way by the  
philistines but our lord led them by the  
way of deserte whiche is by the red sea



And the chyldren descended out of egypt armed Moyses toke with hym the sonnes of Joseph / for he charged the so to doo wha he deyd / They wente in theys extreme endes of the wyldernes / and our lord wente to fore the by daye in a coulturpne of a clowde / & by nyght in a coulturpne of fyre / & was there leder & duc the pyler of the clowde sparkled neuer by daye / ne the pyler of fyre by nyght to fore the peple / Our lord said to moyses / I shal make his heret so hard that he shal folowe & purseyue you / and I shal be glorified in pharaos & in all his hoost / The egypciens shal knowe that I am lord / & anon it was told to pharaos that the chyldren of Israhel fledde / and his heret was chaunged / & also the heret of his seruantes & said what shal we doo shal we suffre the chyldren to deprete & nomore to serue vs / forthwith he toke his charre & alle his peple with hym / he toke with hym vij chosen charres / & all the charres & waynes of egypte & the dukes of all his hoostes & he purseyued the chyldren of Israhel & folowed them in grete pryde / & whan he approched that the chyldren of Israhel saide hym com / they were fore aferd / & cryed to our lord god / & said to moyses was ther not sepulture enoughe for vs in egypt but that we must noli deye in wyldernes / Said our lord to the / Goo fro vs & late vs serue the egypciens / it had ben moche better for vs to haue seruyd the egypciens / than to deye here in wyldernes / And moyses said to the peple / Be ye not aferd / stonde & see ye the grete wondres that our lord shal doo for you / this daye / The egypciens that ye noli see / ye shal neuer see the after this daye / God shal fyght for you / & he reseyll / Our lord said theinne to moyses / what cryest thou to me / saie to þe chyldren of Israhel that they goo forth / take thou & wyse the roode & scate the hande vpon the see & departhe it / that the chyldren of Israhel may goo drye thurgh the myddle of it / I shal so indurate the herte of pharaos / that he shal folowe you and alle the egypciens / and I shal be glorified in pharaos and in alle his hoost his cartes and horsmen / And the egypciens shal knowe that I am lord / whan I shal so be glorified /

The Angel of god wente to fore the castellis of Israhel / and another cam after in the clowde / whiche stode by & tliene them of egypte and the chyldren of Israhel / And the clowde was dark that þe hoost of pharaos myght not come to them of all the nyght / Thene Moyses scatred his hond vpon the see & ther cam a wynde blowyng in such wyse that it waye drye / And the chyldren of Israhel wente in thurgh the myddes of the redde see alle drye foot / For the waters stode vp as a walke on the ryght syde and on the left syde / The egypciens theinne purseyued the folowed and entred after them and alle the cartes charres & horsmen thurgh the myddle of the see / And thene our lord behelde that the chyldren of Israhel were passyng ouer and were on the lande on that other syde / Anon turned the water on them / And the whelles on theyr cartes turned vp so down / And drowned all the hoost of pharaos and sancte down in to the depe of the see / Thene said the egypciens late vs flee Israhel / the lord fighthe for them agens vs / And our lord said to moyses scatche out thy hand vpon the see and late the water retorne vpon the egypciens vpon theyr cartes and horsmen / And so Moyses scatched out his hand and the see returned in to his first place / And thene the egypciens wolde haue fledde / but the water cam and ouerfolowed them in the myddes of the flood / And it couerid the charres and horsmen and all the hoost of pharaos / and ther was not one sauour of them / And the chyldren of Israhel had passyng thurgh the myddle of the drye see and cam a londe / Thus deliuered our lord the chyldren of Israhel fro the hond of the egypciens and they saide the egypciens lyeng dede vpon the bynkes of the see / Alle the peple theinne dreded our lord & hyleud in hym / and to Moyses his seruante / Thene moyses & þe childe of Israhel songe this soge to our lord / Eternus dñs magnificatus est / Late vs synge to our lord he is magnified he hath ouerthrowen the horsmen & carre men in the see / & marie the sister of aaron a prophetesse toke a tympane in her hande

de and alle the wyemen folowed her  
with tympanes and cordes and she be-  
te to fore synngyng / Cantemus domino  
Thenne moyses brought the chyldren of  
Israel fro the see in to the desert of  
Syr And walkeþ wih them in dayes  
and in nyghtes / and fonde no water  
and cam in to marasch and the waters  
there were so bitter / that they myght  
not drynke therof / Thenne the peple  
grutchyd apenst Moyses sayenge / what  
shal we drynke / And he ayde into  
our lordz / whiche shal be to hym a tre  
whiche he toke and put in to the water  
and anon they were turned in to swet-  
nes / There our lordz ordeyned coman-  
dementis and jugementis / And ther  
he tempted hym sayenge / If thou herest  
the voyz of thy lordz godz / and that  
thou doo that is rightful to fore hym /  
and obeyest his comandementis / and  
kepe his preceptis / I shal not bringe  
none of the langours no sorowes upon  
the / that I dyde in egypte / I am lordz  
thy sauyour / Thenne the chyldren of  
Israel cam in to helym / where as there  
is fontaynes of water / and by pal-  
me trees / And they abode by the wa-  
tres / Thenne fro thens wente alle the  
multytude of the chyldren of Israel in  
to the desert of syn whiche is byllene  
helym & Synay / and grutchyd apenst  
Moyes and Aaron in that wildernes  
and said wold godz be hady duelyþ  
seple in egypte / where as be sette and  
hath plenty of brede and flesche / why  
haue ye brought vs in to the desert for  
to see alle this multytude by hunger /  
Our lordz said thenne to moyses / I shal  
payne brede to you fro heuen / late the  
peple goo out and gadre euery day  
that I may proue the whether they wal-  
ke in my lawe or none / The sixte day  
late them gadre double as moche as they  
gadred in one day of the other / Thenne  
said Moyses & Aaron to all the chyl-  
dren of Israel At euyn ye shal knowe  
that god hath brought you fro the londe  
of egypte / & to morn ye shal see þe glorie  
of our lordz / I haue yel herd your mur-  
mour apenst our lordz / what haue ye  
mused apenst vs / what be we / and yet  
said moyses / Our lordz shal gyue you  
at euyn flesche for to ete / & to morn bre-  
de into your fylle / for as moche as ye

haue murmured apenst hym / what be  
we / your nymour is not apenst vs  
but apenst our lordz / As Aaron spak  
to all the compagne of the chyldren of  
Israel they beled wylward the wylder-  
nes / and our lordz spak to moyses in a  
cloud / & said I haue herd the grutchyn-  
ges of the chyldren of Israel / saye to  
them / at euyn ye shal ete flesche & to morn  
ye shal be fylled wih brede & ye shal  
knowe that I am your lordz godz / And  
whan the euyn was come ther cam so  
many curlews that it couered all their  
lodgyngis / And on the morn ther laye  
lyke dewe all aboute in their arayn /  
whiche whan they salde & cam for to ga-  
dre it was smal & whiche lyke to Co-  
lyandre / And they wondred on it and  
said Maun / that is as moche to saye  
what is this / To whom moyses sayd /  
this is the brede that godz hath sente  
you to ete / & god comandeth that euery  
man shold gadre as moche for euery  
brede as is the mesur of gomor / And  
late notyng be lest tyl on the morn /  
And the sygthe day gadre ye double so  
moche that is two mesures of gomor /  
And kept that one mesur for the sala-  
te / whiche godz hath sanctified / and  
comandeth you to haolde it / yet some  
of them brake goddes comandement  
and gadred more than they ete and  
kept it tyl on the morn / And thene  
it began to putrefye and be ful of wormes /  
And that they kept for the sa-  
late day was good / and putrefied  
not / And thus our lordz fedde the  
chyldren of Israel yel yere in desert /  
And it was called manna / moyses to-  
ke one gomor therof & put it in the ta-  
bernacle for to be kept for a perpetual  
memoire & remembrance / Thene wente  
they forth alle the multytude of the  
chyldren of Israel in the desert of syn  
in her maner / and cam in to Rapphydym  
where as they had no water / thene alle  
grutchyng they said to moyses gyue vs  
water for to drynke / To whos moyses  
answerd / what grutch ye apenst me  
why tepre ye our lordz / the peple thurstid  
fore for lacke & penyure of water say-  
eng / why hast thou brought vs out of  
egypte for to sle vs & our chyldre and  
beestis / Thenne moyses ayde  
into our lordz sayenge /



what shal I doo to this peple / I trowe  
 within a whyle they shal stone me to  
 deeth / Thene our lord said to Moyses /  
 Goo to fore the peple and take with the  
 the oldeme and senvors of Israel / e  
 take the wodde that thou smotest with  
 the skood in thy hand / e / I shal stonde  
 to fore vpon the stone of Oreb / And  
 smyte thou the stone with the Rodde /  
 And the waters shal come out therof /  
 that the peple may drynke / Moyses dy-  
 de so to fore the senvors of Israel / and  
 callid that place / Temptacion / by cause  
 of the grutch of the chyldren of Israel  
 e said is god with vs or not / Thene ca  
 Amalech e fought agens the chyldren  
 of Israel in Raphidim / Moyses said  
 thene to Josue / Chese to the men e goo  
 out e fyght agens Amalech to morow  
 I shal stande on the tope of the hylle  
 haung the wodde of god in my hand /  
 Josue dyde as moyses comanded hym / e  
 faught agens Amalech / Moyses Na-  
 won e hur ascended in to the hylle / whan  
 moyses helde vp his hādes / Israel wān  
 e ouercam their enemyes / e whan he  
 leyd the down thenne Amalech had the  
 better / The hādes of moyses were huy /  
 Aaron and hur toke thene a stone and  
 put it vnder hem / And they susteyned  
 his handes on cyther syde / e so his han-  
 des were not wery vnto the goyng dou  
 of the soune / e so Josue made Amalech  
 to flee and his peple by strength of his  
 sberd / Our lord said to moyses wyte  
 this for a remembraunce in a booke / e des-  
 cyure it to the ceris of Josue / I shal de-  
 stroye e put alwaye the memorye of A-  
 malech vnder heu / Moyses thene edifi-  
 ed an autler vnto our lord / e callid  
 there on the name of our lord / the lord  
 is myn exultacion / sayeng / for this is  
 the hand only of god / And the kutayll  
 of god shal be agens Amalech fro ge-  
 neracion to generacō / whan Jetro the  
 prefe of madyan whiche was cōsen of  
 Moyses herd saye what our lord had  
 don to moyses e to the chyldren of Is-  
 rael his peple / **T**oke sepho-  
 ra the wyf of moyses e his ii sones ger-  
 sam e elazar / e cam with them to hym  
 in to deserte / whom Moyses waxuyd  
 wyth worshipping e kyssyd hym / e whan  
 they were to gydre Moyses tolde hym  
 all what our lord had do to pharao e to

the egypciens for Israel / e all the labour  
 that they endured e how our lord had  
 deliuered the / Jetro was gladd for alle  
 this thynges that god had so sayd the  
 fro the handes of the egypciens / e said /  
 Blessid by the lord that hath deliuered  
 you fro the hand of the egypciens e of  
 pharao / and hath sauyd his peple / now  
 I know that he is a grette lord aboue all  
 goddes / by cause they dyde so proudly  
 agens the / And Jetro offred sacrefyses  
 e offeryngis to our lord / Aaron e alle  
 the senvors of Israel cam e ete with  
 hym so fore our lord / the next day mo-  
 ses satte e Jured e demed the peple fro  
 morning vnto euening / whiche whan  
 his cōsyn saibe / he said to hym / what  
 doost thou / why sittest thou allone / e all  
 the peple tarye fro the morn til euen / to  
 whō moyses answered / The peple come  
 to me demaūdyng sentēce e the dome  
 of god / whā ther is ony debate or dyffe-  
 rence emonge the they come to me to ju-  
 ge them e to swelbe to them the precep-  
 tes e lawdes of god / Thene said Jetro  
 thou dost not wel ne thyself / For by  
 folye thou consumest thy self e the pe-  
 ple with the / I doost aboue thy myght  
 Thou maist not allonz susteyne it / but  
 here me e doo ther after / e our lord shal  
 be with the / Be thou vnto the peple in  
 the thynges that apparteyne to god / I  
 thou telle to the what they shold do e  
 the cerymonyes e rite to worshipping god  
 e the way by whiche they shold goo / e  
 what werk they shal doo / Forwyde of  
 all the peple wyse men e dreedynz god  
 in whom is trouthe / and them that haue  
 auarys e couetyse / e ordyne of them  
 tribunes e censurones e denes that  
 may in all tymes juge the peple / And  
 yf ther be of a grette charge e weighe /  
 late it be referid to the / **A**nd late  
 them juge the smale thynges / it shal be  
 the esyer to the to here the charge whan  
 it is so parted / yf thou doo soo thou  
 shalt fulfille the comandement of god  
 and susteyne his preceptis / And the  
 peple shall goo hom to there places in  
 pees whiche thynges whā Moyses had  
 herde e vnderstonden / he dyde all that he  
 had cōsēplid hym / **A**nd chase  
 out I strengest e wyfeste peple of all Isra-  
 el / e ordyned the prynces of the peple  
 tribunes e censurones / quinquagenaries

and denes / Whiche at alle tymes  
ſhuld iuge and deme the peple / And  
alle the grete & wepghy maters they  
reſerred to hym / demyng and iugyng  
the ſmale cauſes / And thenne his co-  
ſyn departed and wente in to his con-  
tre / ¶ The thirde moneth after the  
chyldeyn departed out of egypte that ſa-  
me day they ca in to the wylderneſſe of  
Synay and ther a houte the regyon of  
the mount they fpyed theyr tentes /  
Moyſes aſcended in to the hylle vnto  
god / God callid hym on the hylle  
and ſaid this ſhalt thou ſaye to the  
holys of Jacob and to the chyldeyn of  
Iſrael / ye your ſelf haue ſeyn what  
I haue don to the egyptiens / And how  
I haue born you on the wynges of  
Egles and haue taken you to me / yf  
ye therfor ſere my boys and kepe my  
couenant / ye ſhal be to me in the reg-  
ne of preeſthod and holy peple /  
theſe ben the wordes that thou ſhalt  
ſaye to the chyldeyn of Iſrael / Moyſes  
cam down and gadred all the moſt of  
herthe / and expolned in them alle  
the wordes that our lord had comau-  
nded hym / Alle the peple answered /  
Alle that euer our lord hath ſaid / we  
ſhal doo / Whan Moyſes had ſtald  
to the peple the wordes of our lord / our  
lord ſaid to hym / Now I ſhal come to  
the in a cloude / that the peple may he-  
re me ſpekynge to the / that they hyle  
me the euer after / Moyſes wen-  
de and told this to the peple / & our  
lord lade them to ſanctiſye the peple  
this day and to morow / and lade them  
weſſe their clothes & be redy the thirde  
day / The thirde day our lord ſhal deſce-  
de to fore all the peple on the mount of  
Synay / And ordeyne to the peple the  
markes and termes in the araupte &  
ſaid to them / Welbare that ye aſcen-  
de not on the hylle ne to welke the endes  
of it / who ſomeuer to welketh the hylle  
ſhal dye by deeth / ther ſhal no hande  
to welke hym / but with ſtones he ſhal  
be oppreſſid and with aſkynge of them  
on hym he ſhal be tollen / whether it be  
man or beaſt he ſhal not lue / Whan  
thou hereſt the trompe ſbliben theſe af-  
cende to the hylle / Moyſes wente down  
to the peple & ſanctified & halowed the  
and whan they had waſſhen her clo-

this he ſaid to them / Be ye redy at the  
thirde day and approch not your wy-  
ues / whan the thirde day cam and the  
mornyng theyd clere they ſerde thou-  
dre & lyghthyng and ſaid a grete clau-  
de oure the moſte / and the tpe of the  
trompe was ſo ſhrylle that the peple  
was fore aſterd / Whan moyſes had  
brought them forth vnto the Fote of the  
hylle they ſtoode ther all the mount of  
ſynay ſmoked for ſomoch as our lord  
deſcended on it in fwy / And the ſmo-  
ke aſcended vnto the hylle / as it had  
be ſw a fornaſe / The mount was terry-  
ble and dredeſul / & the ſoun of the tra-  
pe growde a lyeſyl moze and continued  
lenger / Moyſes ſpach / And our lord  
anſwered hym / ¶ Our lord deſcended  
vpon the tpe of the mount of ſynay  
euen on the tpe of the hit / And called  
Moyſes to hym / whiche whan he come  
ſaid to hym / Goo down and charge the  
peple yf they come not to the termes of  
the hylle for to ſee the lord / for yf they  
doo / moche multitude ſhal peraiſſe of  
them / the preeſtis that ſhal come / lade  
them be ſanctified / leſt they be ſmitten  
down / ¶ And thou and Aaron ſhal  
aſcende the hylle / Alle the peple and  
preeſtes lade them not paſſe theyr bound-  
des leſte god ſmyte them / Thenne moy-  
ſes deſcended and told to the peple alle  
that our lord hath ſaid / And ſayd  
our lord callid Moyſes / And ſaid  
I am the lord god that brought you  
out of egypte and of ſlaidom / And  
gaf hym the comandementis firſt by ſpe-  
kyng and many cerymonyes as ben  
reherſed in the hylle / whiche is not re-  
quyſite to be writen here / but the ten  
comandementes euer man is bounden  
to knole / And er Moyſes toke vnto  
them writon / he wente vp in to the  
mount of Synay and faſted there xl  
dayes and xl nyghtes er he receyved  
them / In whiche tyme he comanded  
hym to make many thynges / and to or-  
deyne the lawes and cerymonyes  
which noli ben not had in the newe la-  
we / & alſo as doctours ſaye moyſes ſer-  
ued that tyme all thyſozyes to fore  
writon of the making of huem & erthe  
of adam / nor / abraham / iſaac / Jacob / &  
of Joſeph with his bretheren /  
And att laſte deliuered to hym



two tables of ſtone ſo the Iherſon with  
the ſound of god / whiche ſo ſhewen /  
Here folowen the ten commande-  
ments of our lawe /

**The firſt comandement**

that god commanded is this  
Thou ſhalt not worſhippe no  
ſeaunge ne dyuerſe goodes  
that is to ſaye thou ſhalt worſhippe no  
god but me / And thou ſhalt not re-  
tyne thy hope but in me / For who  
that ſetteth pryncypally his hope on any  
creature or faith or byleue in any thyng  
more than in me ſynneth dedely /  
And ſuche ſen they that worſhippe ydo-  
les / and make their god of a creatur-  
re / who ſome tyme ſo doth ſynneth againſt  
this comandement / And ſo doo they þ  
ouermuch to loue their treſours gold or  
ſyluer or any other erſely thyng that  
they paſſenge and tranſpore or ſette  
their herte or hope on any thyng by  
whiche they forgette and leue god their  
creator and maker / whiche hath lent  
it to them alle that they lyue by /  
And therfor ought they to ſerue hym  
with al their goodes / And aloue alle  
thyng to loue hym and worſhippe hym  
with al theyr herte with alle their ſou-  
le / and with all their ſtrength / lyke  
as the firſt comandement enſeigneth &  
teacheth be /

**The ſeconde comandement is this**  
that thou ſhalt not take the name of  
god in vayne / that is to ſaye thou ſhalt  
not ſwore by hym for nothyng /  
In this comandement our lord coman-  
deth in the goſpel / that thou ſhalt not  
ſwore by the heuyn / ne by erthe / ne by  
other creature / But for good cause  
and rightfull a man may ſwore with  
out ſynne / as In Iugement / or in re-  
quyryng of trouthe / or without Iuge-  
ment in good and needful cauſes /  
And in none other maner without re-  
ſon by the name of our lord and for  
nought / yf he ſwore falſe veynly /  
he is forſworn / And that is againſt  
the comandement and ſynneth dedely /  
for he ſworeth againſt his conſcience / &  
that is when he ſworeth by ayns &  
by deſpexation / But aman ſhould ſwore  
truly & yet not for nought or for any

vayne or ylle thyng / ne malprouſly /  
but to ſwore legghly without hurte or  
blame / is veynal ſynne / But the au-  
ſome therof is peryllous / and may wel  
torne to dedely ſynne / But yf he take  
hede / But he therne that ſwereth for-  
ty / by our lord or by any of his men /  
his or by his ſayntes in deſpex / and  
blaſphemeth in thynges that he may not tre-  
we / or other wyſe / he ſynneth dedely /  
he may haue no reſon wherby he may  
excuſe hym / And they that moſt ac-  
cuſtome them in this ſynne / they ſyn-  
ne moſt & /

**The thirde comandement is** / that  
thou ſhalt haue mynde and remembre  
that thou ſhalbe and kepe holy thy ſa-  
bate day or ſonday / That is to ſaye /  
that thou ſhalt doo no werke ne opexa-  
cion on the ſonday or holy day / but þ  
ſhalt reſte fro alle worldly labour /  
and entende to prayer and to ſerue god  
thy maker / whiche reſtid the .vij. day  
of the werkes that he made in the .vij.  
dayes to fore / In whiche he made and  
orderned the world / This comandement  
accompliſſeth he þ keepeth to his polber  
þ pces of his conſcience / for to ſerue god  
more helply / Thene this day that the  
Iewes called ſabate / is as moche to ſaye  
as reſte / This comandement may noman  
kepe ſpirituelly / that is accorbed in his  
conſcience with dedely ſynne / Suche a co-  
ſcience can not be in reſte ne in pces as lo-  
ge as he is in ſuche aſtate / In the ſtede  
of the ſabate day whiche was ſtraightly  
kept in the olde lawe holy church hath  
ſtablyſſhed the ſonday in the newe lawe  
for our lord axos fro deſt to lyf on þ  
ſonday / And therfore we ought to ke-  
pe it holyly & be in reſte fro the werkes  
of þ weke to fore / & to aſſe of the wer-  
ke of ſynne / & entende to doo goodly  
werkes / & to ſoloth our lord beſeeching  
hym of mercy / & to thacke hym for his  
benefaites / for they that breke the ſon-  
day & the other ſolepne feſtes / that he  
ſtablyſſhed to be halowed in holy church  
they ſynne dedely / For they do dyedly  
againſt the comandement of god aforeſaid  
& holy church / but yf it be for ſome ne-  
ceſſite that holy church ampteth and  
excuſeth / But they ſynne moche more  
thene þ exple the ſondayes & the feſtes  
h iij

in synnes / in lecherie / in goyng to fa-  
uernes in the scruple tyme / in glouty /  
mye and drynkyng dronke / & in other  
synnes outrages agens god / For  
alas for sorowbe & trowbe ther is more  
synne comysed on the sonday and so  
ly dayes and festes / than in the other  
liker dayes / For thenne ben they dede  
ke / fygge / and / slec / and / ben not ocu-  
pyed vertuously / in goddes seruyce as  
they ought to doo / and / as goddys man  
deth vs to remembre and / haue in myn-  
de to kepe and / halolbe the holy day /  
they that so doo / synne dedely and / obser-  
ue and / kepe not this thirde comande-  
ment / These the comandementes ben  
writen in the first table and / apparce-  
ney only to goddys /

The fourth comandement is / that  
thou shalt honoure and / worshipe thy  
fader and / moder / For thou shalt lyeve  
the longer on therthe / This comandement  
admonesteth vs / that we be wel ware  
to angrer fader and / moder in ony wyse /  
Or wch that curseth them / or sette hande  
on them in euyl wyll synneth dedely /  
In this comandement is vnderstanden  
thouour that we shold doo to our goos-  
ly and / spirytuel faders / that is to the  
that haue the cure of vs / to trecte and /  
chastise vs / as ben the prelates of the  
chirche / and / they that haue the charge  
and / cure of our soules / and / to kepe  
our bodies / And / he that wil not obey  
to hym that hath the cure ouer hym wch  
he enseigneth and / teclath hym good  
that he is bound to doo / he synneth gre-  
uously / and / is moledent wchiche is  
dedely synne /

The fyfthe comandement is / that thou  
shalt slee noman / This comandement  
wil that noman shal slee other / for  
vngearne / ne for his goodes / or for ony  
other euyl cause / it is dedely synne / but  
for to slee malefactours in executyng  
of iustice for other good cause / yf it be  
lawful / it may wel be doon / In this  
comandement is defended the synne of  
wraith and / hate / of Raunour and / of  
pree / For as the scripture saith / wch  
hateth his brother is an homycide / wch  
it is by his wyll and / he sinneth dede-  
ly / And / he that keth angre in his  
herte longe / For suche are longe holden  
the herte is Raunour & hate wchiche

is dedely synne and / is agens this co-  
mandement / And / yet synneth he mo-  
re that doth so purchaceth shame by  
longe or hurte to another wrongfull-  
ly / or counseyllith or helpeth to greue  
another for tauenge hym But wraith  
or angre lyghly passeth without wyll  
to noye or greue ony other / is not dede-  
ly synne /

The sixthe comandement is thou shalt  
not doo adoulturye / that is to saye thou  
shalt not haue flesshly copange with a  
nother manes wyf In this comandement  
it is forbidden & defended all maner fen-  
ne of the fleshe wchiche is called gene-  
rally lecherie / wchiche is a right folbe  
synne / and / vylaynous / hold he it that  
ther is somme braynche of it / that is  
not dedely synne / As ofte meynge  
of the fleshe that may not be eschewed  
wchiche men ought to restryne and / re-  
strayne as much as they maye / And  
this cometh ofte tymes by outrageous  
drynkyng & etyng / or by euyl thought  
or foule touchyng / For in suche thyng-  
ges may be grete pryke / And in this  
comandement is defended alle synne a-  
yent nature in what maner it be don  
in his persone or other /

The seventh comandement is / that  
thou shal do no thefte / This comande-  
ment forbiddeth to take alway other me-  
nes thynges what soueuer they be  
without reson ayent the wyll of them  
that olbe or make them / in this coman-  
dement is defended Raunage / Fure /  
Foklerie and / decaye and / beggryng  
other for to haue theyr haouyr or good  
And / he that doth ayent this comande-  
ment is bounden to make restitution &  
yeldy agayn that he hath so gaten or ta-  
ken / yf he knowe to whom he ought to  
rende it / And / yf he knowe not /  
he is bounden to gyue it for goodes sake  
or doo by the counseyl of holy chyrch  
For wchiche wchiche wrongfully and  
without reson other mennes good &  
gathen theyr wyll / synneth dedely / yf  
he paye not wchiche as he oweth yf he  
knowe wchiche and / he in his power and  
hath wchiche / And / yf he knowe not /  
lat hym doo by the counseyl of holy  
chyrch / And / wchiche so doth not so / syn-  
neth ayent this comandement dedely /

The viij comandement is / that thou



Shalt not here false witnesse / apense thy  
neighbour / in this comandement is for  
bodey / that noman shall lye betwix  
ly / For who so lyes doth apense this co  
mandement / And also that he forlibe  
re not hym in iugement ne make no le  
senges to noye ne geue another / ne  
he ought not to myssaye ne speke euyl  
of other in entencion to paye his good  
name and fame / For it is dedly syn /  
ne / Apense this comandement do they  
that saye euyl of good men besynde  
them and backbite them / And do this  
betwixtly by malice whiche is called  
detraction / And also they that accuse  
somme of theyr folke / or herkene by ma  
ner of adulation or flatering / when  
they that men speke of / be not present /  
they that doo thus and saye suche wor  
des / doo apense this comandement / for  
they be all false witnesse /  
The nyne comandement is / that thou  
shalt not desyre the wyf of thy neigh  
bour / ne shalt not coueyt her in thy  
heart / that is to saye thou shalt not con  
sente to synne with her with thy body /  
This comandement defendeth to desyre  
to haue compaignie with all maner wy  
men out of marriage / And the euyl  
synnes that ben without forth make  
men for to dralbe them to synne / as the  
euyl wordes of such matere / or the  
foule and euyl attouchyng / kyssyng /  
handlyng and such other / And the  
difference betwene this comandement  
and the fyrste aforesaid / is that the  
fyrste comandement forbedeth the dede  
withouthen forth / And this forbedeth the  
consentyng within forth / For the con  
sentyng withinforth to haue compaignie  
with a woman that is not his by mar  
riage / is dedly synne / after the sente  
ce of the gospel that saith / Who that  
seeth a woman and coueyteth her in  
his heart / he hath now synned in his  
heart and dedly / This is to vnderston  
de of the consentyng expresse in his  
thought /

The tenth comandement is / that thou  
shalt not coueyt nothinge that is or  
longeth to thy neighbour / This coman  
dement defendeth wyll to haue thynges  
that longe to other men by euyl way /  
son or wrongfully / In this comande  
ment is defende euyl of other mennes

wele of other mennes grace or weelfare  
For such enuie cometh of euyl couety  
se to haue suche good or suche grace  
or fortune / as he seeth in other / And  
this couetyse is when the consentyng  
and thought be certaynly one / thenne  
is it dedly synne / And yf ther be ony  
pyle mouynges without wyll & consen  
tyng of damage or hurte of other this  
is not dedly synne / yf he synne herin it  
is but venyell synne / these ten com  
mandement of our lord of whiche the in  
first belonge to god / And the vii other  
ben ordeyned for our neighbours /  
Every persone that hath witte and  
vnderstandyng in hym self and age  
is bounde to knowe them and to kepe &  
kepe this ten comandement aforesaid /  
or ellis he synneth dedly /  
Thus moyses abode in the hill xl day  
es and xl nyghtes And receyved of  
Almyghty god the tables with the co  
mandementis breuetyll with the hono  
r of god and also receyved and lerned ma  
ny cerymonyes and statutes that god  
ordeyned by whiche the children of Isra  
hel shold be reuled and iuged by /  
and whyles that Moyses was thus  
with our lord on the mounte / the chil  
dren of Israel saide that he taried and  
descended not and somme of them saide  
that helbas dede or goon alway and  
wolde not retorne agayn / And some  
saide nay but in conclusio they gadred  
them to gydre apense Aaron and saide  
to hym / Make to vs somme goddes  
that may goo to fore vs / we knowe  
not what is befallen to Moyses / Thenne  
Aaron saide take the gold that hangeth  
in the eeres of your wyues and your  
chyldeyn and bringe it to me / The pe  
ple dyde as he bid and brought the  
gold to Aaron / whiche he toke and  
molte it / And made therof a calf /  
Thenne they sayd these ben thy goodes  
Israel that brought the out of the lan  
de of Egypt / And the peple made an  
altare to fore it and made grete joye  
and mytche and etc and dronke and  
daunced and pleyed to fore the calf  
and offrid and made sacrificies thereto  
Our lord spak to Moyses sayeng Goo  
hens and descend down thy peple haue  
synned whom thou hast brought fro  
the land of egypt / They haue sone

forfakē and leftē the waye/whiche thou  
hast shewyd to them / They haue made  
to them a Calf blouen and haue wor-  
shipped it and offred sacrefyses thereto  
sayenge / This be thy goddes Jshakel  
that haue brought the out of the lande  
of egypte yet sayd our lord to Moyses  
I see wel that this peple is of euyl dis-  
posicion / Suffre me that I may breke  
my wrath on them and I shal destroye  
them / I shal make the gouernour of  
grete peple / Moyses thenne prayd our  
lord god sayenge/whych art thou wrath  
lord agens thy peple that thou hast  
brought out of the lande of egypte in a  
grete strengthe and a boytous hande /  
I beseeche the lord take not the egyptyens  
saye / that thei god hath locked them  
out for to slee them in the montayns I  
praye the lord that thy wrath may as-  
wage/and be thou pleyntif and leuyn-  
ne vpon the wickednes of thy peple /  
Remembre Abraham Isaac and iacob  
thy seruantes/to whom thou promysyd  
and shawest by thy self sayenge/I shal  
multiplye your seed as the sterres of  
heuen / And the vniuersal lande of  
whiche I haue spoken I shal geue to  
your seed / And ye shal possede and  
haue it euer / And with this wordes  
our lord was pleased / that he wolde  
do no harme as he had said vnto his  
peple / And moyses returned fro the  
mount berynge vbo tables of stone wry-  
ton both with the hande of god And  
the scripture that was in the tables /  
were the ten comandementis as fore be  
wryton / ¶ Josue heeringe the grete  
noyse of the chyldren of Jshakel said to  
Moyes I trowe they fyght knethe /  
whiche answerd and said / it is no  
crys of eportyng men to fyght / ne noys  
se to compelle men to flee / but I here the  
boys of syngyng / whan he approchyd  
to them / he saide the Calf / and the in-  
strumentis of myrthe / and he was so  
wroth that he threwe down the tables &  
brake them attē fotē of the hylle / & ran  
and taught down the Calf that they  
had made and brente and smote it al  
to pouldre / whiche he caste in to water  
and gaf it to drynke to the chyldren of  
Jshakel/Thenne said Moyses to Aaron  
what hath this peple don to þ that thou  
hast made to synne greuoufly/to whom

he answerd/take not my lord take no  
ne indignacion at me / Thou knowest  
wel that this peple is prone and redy  
to synne / They said to me / Make  
to vs goddes that may goo before vs  
We knowe not what is fallen to this  
Moyes that lād vs out of egypte to  
whom I said / who of you that hath  
gold geue it me / they toke and gaf  
it to me / And I caste it in to the fire  
and therof cam out this Calf /  
And thenne said moyses / Alle they  
that ben of goddis parte and haue not  
synned in this Calf take hem joyne to  
me/And the chyldren of leui joyned  
to hym/and eche mā take a sberd  
on his side / and take vengeance and  
slee euerych his brother his frende  
and neyghbour/that haue trespassed/And so  
the chyldren of leui went and slewe  
xxxiiiij . of the chyldren of Jshakel/  
And thenne said Moyses ye haue be-  
holved this day your handes vnto our  
lord/And ye shal be therfore blessed/  
The second day moyses spak to the pe-  
ple and said / ye haue commysed and  
don the grettest synne that may be / I  
shal ascende vnto our lord agayn/and  
shal praye hym for your synne/Thenne  
Moyes ascended agayn and receyved  
afterward vbo tables agayn / whiche  
our lord had hym make/ And therein  
our lord wrote the comandementis /  
And after our lord comandyd hym  
to make an arke and a tabernacle /  
In whiche arke was kepte thre thinges  
¶ First the Podge  
with whiche he dide meruailles/A potte  
ful of manna/and the .ii. tables with  
the comandementis/ And thenne after  
Moyes taught hem the lawe/ both eche  
man shold behaue hym agens other /  
and what he shold doo / and what he  
shold not doo / And departed them in  
xiiij tribus / And commanded that  
euery man shold brynge a Podge in  
to the tabernacle / And Moyses wrote  
eche name on the Podge And Moyses  
shyttē fast the tabernacle/ And on the  
morn ther was founde one of the wod-  
des that burgeyned / bare leups and  
fuyt / And was of on almonde tree/  
that Podge fyl to Aaron/ And after  
thys longe tyme the chyldren desired  
to ete fleshe & remembred of the fleshe



that they ate in egypte / And greid &  
 chyd agayn Moyses / And woldr has  
 ne ordeyned to them a due for to haue  
 returned in to egypte / Wherefore Moys  
 ses was so woo that he desired of our  
 lord to deliure hym fro this lyf / by  
 cause he salbe them so unkynde agens  
 god / thenne god sente to them so grete  
 plente of carleibs / that tibo dayes and  
 one nyght they flelbe so thycke by the  
 ground that they toke gete nombre /  
 for they flelbe but the leghyt of tibo  
 cubytes / and they had so many that  
 they dropde hem hangyng on their ta  
 bernacles and tentes / yet were they  
 not content but euer grutchyng / wher  
 fore god smote them & toke vengeance  
 on hem by a grete plague / And ma  
 ny deyde and were buryed there / And  
 thenne too thene they went in to Ales  
 rois and dilybelly / After this Maria  
 and Aaron brother and suster of moy  
 ses began to speke agayn moyses by  
 cause of his wyf whiche was of ethyo  
 pe / and said god hath not spoken on  
 ly by Moyses / hath he not also spokē  
 to vs / wherefore our lord was wroth /  
 Moyses was the humblest and mekest  
 man that was in all the world /  
 Anone thenne our lord said to hym &  
 to Aaron and to marpe / Soo ye thre  
 only into the tabernacle / And there  
 our lord said that ther was none lyke  
 to Moyses / to whom he had spoken  
 mouth to mouth and repleuyd aaron  
 and maria by cause they spak so to  
 Moyses / And kepynge wyth departed  
 fro them / And anone maria was sme  
 ton and made lepre and whyppe lyke  
 snolbe / And whan Aaron sekede her  
 and salbe her smeton wyth lepre / he  
 said to moyses I beseeche the lord / that  
 thou sette not this synne on vs whiche  
 we haue comynsed folly / And late  
 not this our suster be as a deed womā  
 or as born out of tyme & caste alway  
 from her moder / beholde and see half  
 her fleshe is deuouryd of the lepre /  
 Thenne Moyses cryed vnto our lord  
 sayeng / I beseeche the lord that thou  
 kele her to whom our lord said / yf her  
 sader had spyt in her face / sholdr she  
 not be put to shame and rebuke vij  
 dayes / late her departe out of p castellis  
 vij dayes / and after she shal be callyd

in agayn / So maria was spyt out  
 of the castellis vij dayes / & the peple  
 remenyd not fro the place / tyl she was  
 callyd agayn / After this our lord co  
 manded Moyses to sende men in to the  
 londe of aanaay / that he sholdr gyue the  
 charge for see and conside the good  
 nes therof And that of euery trybe / he  
 sholdr sende some / Moyses orde too  
 our lord had comanded / whiche wente  
 in & brought of the fawpce wyth hem  
 and they brought a braunce with one  
 cluser of grapes as moche as tibo me  
 myght beeyt bene them vpon a cole  
 & scap / whan they had seen the contie &  
 considered by the space of xl dayes thei  
 returned / and tolde the commodities  
 of the londe / but some said that the pe  
 ple were stronge and many kynges  
 and gyautes / in such wyse that they  
 said it was imprenable / and that the  
 peple were moche stronger than they we  
 re / wherefore the peple anon were aser  
 de and murmured agayn moyses and  
 woldr retorne agayn in to egypte /  
 Thenne Josue & Chaleph whiche were  
 tibo of them that had considered the lo  
 de / said to the peple why gruide ye /  
 and wherof be ye aserd / we haue wel  
 seen the contrey / and it is good to  
 byynne / the contrey foloweth sul of  
 mylke and hony / be not rekille agens  
 god / he shal gyue it to vs / be ye not a  
 ferd / **¶** Thenne alle the peple cryed  
 agens hem and whan they woldr haue  
 taken stonys and stoned hem our lord  
 in his glorie apperyd in a clowde vpon  
 the couerynge of the tabernacle / and  
 said to Moyses thys peple byleueth not  
 the sygnes and wondres that I haue  
 shewyd and don to hem / I shal destroye  
 them alle by pestylence / And I shal  
 make the a pryne vpon peple gretter &  
 stronger than this is / Thenne prayd  
 Moyses to our lord for the peple / that  
 he woldr haue pyte on them and not  
 destroye them / but to haue mercy on  
 them after the magnyfyce of his mercy  
 And our lord at his request for  
 gaf them / Neuertheles our lord said  
 that all tho men that had seen his ma  
 gestyte and the sygnes and meruaylles  
 that he dyd in egypte and in deserte  
 and haue tempted hym ten tymes and  
 not obeyed vnto his voyes shal not see

ne come in to the contrey andr londe  
that I haue promysed to theyr faders  
But Josue and caleph my seruantes  
shal entre in to the londe / Andr theyr  
seedr shal possesse it / Moyses tolde all  
this vnto the chyldren / Andr they  
bawled andr sowibed gretly therfor /  
A farr this the peple remeynd fro thens  
and cam in to the desert of Syn / Andr  
there Maria suster of moyses andr Aa-  
ron deyd andr was buryed in the same  
place / Thenne the peple lackedr water  
and cam andr grutchedy apensf Moyses  
and yet wesshed they hadr akiden in  
Egypte / Thenne Moyses andr Aa-  
ron entred in to the tabernacle / andr fylle  
doun to the groundr kolbe andr prayd  
vnto our lordr sayengr / lordr god here  
the clamour of thy peple / Andr opene  
to the thy tresour a fontayn of lyuyngr  
water / that they may drynke andr the  
murmuracyn of them may cesse /  
Our lordr saidr to hym thenne / Take  
the Rodde in thy hande / andr thou and  
Aaaron thy brother assemble andr ga-  
dre the peple / Andr speke ye to the sto-  
ne / Andr it shal gyue out water / Andr  
whan the water cometh late alle the  
multytude drynke andr theyr beestis /  
Moyes thenne toke the Rodde as our  
lordr hadde andr gadred all the peple to  
fore the stone andr saidr to them / here  
ye rebelles andr out of byleue / Trowe ye  
not that we may gyue you water out  
of this stene / Andr he leste vp his  
handr andr smote thwyce the stene / andr  
water cam andr flooked out in the most  
largest wyse in such wyse that the pe-  
ple andr beestis dronke theyr fylle /  
Thenne saidr godr to Moyses andr Aa-  
ron / by cause ye haue not byluyd me  
andr sanctifyed my name to fore the  
chyldren of Israhel andr gyuen to me  
the laude / but haue don this in your  
name / ye shal not drynge this peple in  
to the londe that I shal gyue to them /  
Andr therfor this water was callyd  
the water of contradicion where the  
chyldren grutchedy agayn god /  
A non a farr this by goddes comandment  
Moyes toke Aaaron vpon the hylle e  
despoylledr of his Vesture andr clothid  
therwith his sone Eleazar andr made  
hym byperst bysshop for his fader Aa-  
ron / Andr there Aaaron deyd in the

wyse of the hylle / Andr moyses des-  
cend with Eleazar / Andr whan alle  
the multytude of peple saide that Aa-  
ron was deed / they wepte e bawled ag-  
ayn hym xxxi dayes in euery tyme e fange  
by after this the peple wente aboute the  
londe of Edom andr bega to wepe theyr  
andr grutchyd agayn our lordr e Moyses  
andr saidr yetr why hast thou lede  
de vs out of the londe of Egypte for to  
slee vs in this desert andr wil denyes /  
Breedr failleth vs / there is no water  
Andr our soules abyore andr sothe this  
right mete / For whiche cause godr sent  
e amonge them fury serpentes / whiche  
bete andr bounde many of them andr  
selbe also / Thenne they that were hurt  
to cam to Moyses andr saidr we haue  
synned for we haue spoken apensf our  
lordr andr the / praye for vs vnto godr  
that he deliuer fro vs this serpente /  
Thenne Moyses prayd our lordr for the  
peple / Andr our lordr saidr to hym /  
Make a serpente of brasse andr sette it  
vp for a signe / Andr who somener be  
hurt / andr loketh thereon / e shal lifye  
it / shal lye andr be hole / Thenne  
Moyes made a serpente of brasse andr  
sette it vp for a sygne / Andr whan  
they that were hurt beheld it / were  
made hole / A farr this whan Moyses  
hadr shewid to them all the labours of  
our lordr andr cerymonyes / andr hadr  
gouerned them xl yere / Andr that he  
was an e xxx. yere oldr / he ascended  
fro the felde of Moab vpon the mon-  
tayne of Heto in to the wyse of phasga  
apensf Jerico / andr there our lordr shewid  
to hym alle the londe of Galaad vnto  
dan / Andr all the londe of promysed  
fro that one ende to that other / Andr  
thenne our lordr saidr to hym / This is  
the landr that I promysed to Aaraham  
ysaac andr iacob sayengr I shal gyue  
it to thy seedr / Now thou hast sen it  
with thyen eyen / Andr shalt not entre  
ne come therein / Andr there in that pla-  
ce deyd Moyses seruaint of our lordr  
as godr comanded / andr was buryed  
in the vale of the londe of Moab apensf  
phogor / Andr yet neuer man knelde  
his sepulture vnto this day / Moyses  
was an honderd andr thenty yere oldr  
whan he deyd / his eyen neuer dimed  
ne his teth were neuer meyndr /



The chyldren of Israhel lyepte and more  
ned for hym xxx dayes in the felde  
of Moab / Josue the sone of Num was  
replenished with the spryte of wysdom  
for moyses sette on hym his handes /  
And the chyldren obeyed hym as our  
lord hath comanded to Moyses / And  
ther was neuer after a prophete in Is-  
rahel lyke unto Moyses / whiche knele  
and spak to god face to face / in alle  
signes and tokenes that god dyde and  
shewd by hym in the londe of egypte to  
pharaos and alle hys scravauntes /

**Here endeth the lyf and thyl-  
tyme of Moyses**

**A**fter Moyses Josue  
was duc and leda of the  
chyldren of Israhel and  
brought them in to the londe  
of kanaan / And dyde many grette fa-  
tyllis for whom god shewd many  
grette meruayllis / and in especial  
one that was that the sonne stode styll  
at his request tyl he had overcome his  
enmyes by the space of a day / And  
our lord whan he saught sent down su-  
er hail stones that slewe moo of his  
enmyes with tho stones than with  
mannes hond / Josue was a noble  
man and gouerned wel Israhel /  
and dwelled the londe unto the vii ty-  
bus by hitte / And whan he was e-  
yere old he deyde / And dyuerse du-  
ties after hym juged and demed Is-  
rahel / of whom ten noble hystories as  
of Septe / Gedon / and Sampson /  
whiche I passe over unto thystories of  
the kynge / whiche is redde in holy  
escriptis the first sonday after tryn-  
te sonday unto the first sonday of Au-  
gust / And in the moneth of August  
is redde the booke of sapience / And in  
the moneth of Septembe ten redde thys-  
tories of Job / of Thobye / and of  
Judith / And in Octobre the hystorie  
of the Machabees / And in Nouembre  
the booke of Ezechiel and his visions /  
And in Decembre the hystorie of Ad-  
went and the booke of ysaye unto whiche  
came e after the fest of Epyphanye

unto Septuagesime ten redde thepysles  
of paul / And this is the felde of  
the temporal thurgh the yere et /

**The first sonday after Tryny-  
te sonday unto the first sonday  
of the moneth of August is  
redde the booke of kynge**



**T**his hystorie ma-  
keth menton that ther  
was a man named hel-  
cana whiche had thre  
wyues / that one was  
named Anna / and the  
name of the seconde Genenna / Genenne  
had chyldren / And Anna had none  
but was lareyn / The good man at su-  
che dayes as he was bounden went to  
his cyte for to make hys sacrifice and  
worship god / In this tyme Ophny e  
Ophnyes sones of hely the grette preest  
were preestes of our lord / This hel-  
cana gaf to Genenna at suche tyme as  
he offred to her sones and daughters  
certain parties / and unto Anna he gaf  
but one parte / Genenne dyde moche so-  
rold and repress to Anna by cause she

had no chyldren/ and thus dyde euery  
 yere / and prouoked her to wrath/ but  
 ſhe wepte for ſorow and eke no mete /  
 To whom helcana her huſbond ſaid /  
 Anna why wepte thou / and wherfor  
 eateſt thou not / why is thy herte put  
 to affliction / Am I not better to the  
 than ten ſones / Thenne anna aroſe  
 after ſhe had eten and dronken in Sy-  
 ly / and wente to praye vnto our lord  
 Help that tyme ſate to fore the poſtes  
 of the holys of our lord / And anna  
 beſought and prayd our lord making  
 to hym a bolbe yf that ſhe myght haue  
 a ſone / ſhe ſhold offe hym to our lord  
 And it was ſo that ſhe prayd ſo herte-  
 ly in her thought and mynde / that her  
 lippes mouyd not / wherfor help bare  
 her an hand that ſhe was dronke/ And  
 ſhe ſaid nay / my lord / I am a ſynful  
 woman / I haue dronken no wyne ne  
 drynke that may cauſe me to be drow-  
 nen / but I haue made my prayers &  
 caſt my ſoule in the ſight of almyghty  
 god / Repute me not as one of the  
 daughters of Belial / For the prayer  
 that I haue made and ſpoken yet is of  
 the multitude of the ſuyres and ſo  
 wyl of my herte/ Thenne help the preſte  
 ſaid to her / Goo in pces the god of  
 Iſrael gyue to the / the petition of thy  
 herte / For that thou haſt prayd hym  
 & ſhe ſaid / Woldſt thou that thy hand-  
 ſeruaunt myght fynde that grace in thy  
 ſpyght / And ſo ſhe departed / And on  
 the morn they wente home agayn in to  
 Ramatha / After this our lord remem-  
 berd her

**4** And Helcana kne  
 wr her / And ſhe conceyued & at ty-  
 me accuſtomed brought forth and bare  
 a fair ſone & named hym Samuel for  
 ſomoch as ſhe ayed hym of our lord /  
 wherfor helcana her huſbond wente &  
 offered a ſolowpne ſacrifice / and his  
 bolbe accompliſhyd but Anna aſcen-  
 ded not with hym/ ſhe ſaid to her huſ-  
 bond that ſhe wold not goo / tyl her  
 chyld were benedyd and taken fro the  
 pape / And after whan ſamuel  
 was benedyd and was an Inſaunt /  
 The moder toke hym and in cal ups &  
 in meſures of mele and a kotel of wyne  
 & brought hym vnto the holys of our  
 lord in Syly / & ſacrificed that calf / &  
 offered the chyld to help & told to help

that ſhe was the woman that prayd  
 our lord for that chyld / And then  
 Anna worſhyppid our lord and than-  
 kyd hym / And ther made this pſalme  
 which is one of the anticles / *Egultas*  
*ut cor meum in domino et exultatum*  
*est cornu meum in deo meo* / and ſo  
 forth all the remenaunt of that pſalme  
 And thenne helcana with his wiſe  
 turned home to his holys / After this  
 our lord byſped Anna and ſhe con-  
 ceuyd in ſones and ſibb daughters  
 which ſhe brought forth / And Samuel  
 el abode in the holys of our lord & was  
 mynſter in the ſpyght of help / But  
 the ſibb ſones of help Ophny and Oph-  
 nees / were chyldren of helpal not kno-  
 wyng our lord but dyde grete ſynnes  
 againſt the comandementis of god /  
 and our lord ſente a prophete to help  
 be cauſe he corrected not his ſones and ſaid  
 he wold take thoffice from hym & from  
 his holys / and that ther ſhold not be  
 an old man in his holys & kynrede but  
 ſhold dye er they cam to manes eſtate  
 And that god ſhold reſpe a preſte that  
 ſhold be faithful and after his herte /  
 Samuel ſeruyd and mynſtered our  
 lord in a ſurpys to fore help / And on  
 a tyme as help laye in his bedde / his  
 eyes were ſo dymmed that he myght  
 not ſee the lanterne of god til it was  
 quenched and put out / Samuel ſtep-  
 te in the temple of our lord where as  
 the Arke of god was / And our lord cal-  
 lyd Samuel / which anſwerd / I am  
 redy / & ran to help and ſaid / I am here  
 redy / thou caldeſt me / which ſaid / I  
 calld the not my ſone / returned and  
 ſlepe / & he returned and ſlept / And  
 our lord calld hym the ſecond tyme /  
 and he awoos and wente to help and  
 ſaid ſo I am here / thou caldeſt me /  
 which anſwerd / I calld the not / Go  
 thy waye and ſlepe / Samuel knele  
 not the calling of our lord yet ne ther  
 was neuer reuelacion ſhelld to hym to  
 fore / And our lord calld Samuel  
 the thirde tyme / which awoos and ca-  
 to help / and ſaid / I am here / For thou  
 caldeſt me / Thenne help vnderſtoode that  
 our lord had calld hym and ſaid to  
 Samuel Goo and ſlepe / And yf thou  
 be calld agayn / thou ſhalt ſaye / Spe-  
 ke lord for thy ſeruaunt heareth the /



Samuel returned and slepte in his pla  
ce/ And our lordz cam and callid hym  
Samuel. Samuel. And Samuel said  
Saye lord what it pleseth/ For thy ser  
uaunt steth/ And therinne our lordz  
said to Samuel/ Eoo I make my word  
to be knowen in Israhel/ that who so be  
reth his eeres shal ryng e solue therof  
In that day I shal reple agayn hely all  
that I haue said/ upon his holbes/ I shal  
begynne and accompleyssh hit/ I haue  
gyue hym in knowleche that I shal ju  
ge his hous for wyckednes for as mo  
che as he knoweth his sones to doo wic  
kedly and hath not corrected them/  
Therefore I haue slyorn to the holbes  
of hely that the wickednes of his holbes  
shal not be made cleue with sacrifice  
ne yfars neuer/ Samuel slepte tyl on  
the morn/ And therinne he woe and  
opend the dores of the hous of our lord  
in his surpys/ And Samuel was  
aferd to sthebe this byspon vnto hely/  
Hely callid hym and ayid what our  
lordz hath said to hym/ and echargyd  
hym to telle hym alle/ And Samuel  
told to hym all that our lord hath said  
and hpd nothyng from hym/ And he  
said/ he is our lord/ what it plesith  
hym late hym doo/ Samuel grelbe  
and our lord was with hym in e of his  
berkis/ And it was knowen to all  
Israhel fro dan to bersabee that samuel  
was the treibe prophete of our lordz/  
After this it was so that the philisteis  
warpyd agens the chyldren of Israhel  
agayn whom ther was a batayll e the  
chyldre of Israhel ouerthrolwen e put  
to sleight wherfor they assablyd agayn  
And toke with them the Arke of god  
whiche Ophny and Phynnes sones of  
hely hure/ And whan they cam with a  
grette multytude with the Arke/ the  
philisteis were aferd/ Nochtwithstoddyng  
they faught agens them manly e slew  
xxxiii. footemen of the chyldren of Isra  
hel and whan the arke of god and the  
two sones of hely were slayn Ophny  
and phynnes/ And a man of the tri  
be of beniamyn Fan for to telle this vn  
to hely whiche satte abydyng som tydyn  
ges of the batayll/ This man as sone  
as he entrid in to the toun told how the  
feloz was lost/ the peple slayn e how  
the arke was taken/ And ther was

a grette secret and crye/ And whan hely  
herd the crye and wylling/ he demā  
dedy what this noyse was e mender e  
wherfor they so sowd weh/ Therinne the  
man hysed and cam and toled to hely/  
Hely was at that tye lxxxviii. yere  
old and his eyen were the yre blynde  
and myght not see/ and he said/ I am  
he that cam fro the batayll/ And fledge  
this day fro thoofe/ To whos  
hely said/ what is ther don my sone/ he  
answeryd/ The hoost of Israhel is ouer  
throlwen and fledge to fore the philisteis/  
is/ And a grette wyne is made among  
the peple/ Thy two sones ben slayn/ e  
the arke of god is taken/ And whan  
hely herd hym name the Arke of god/  
he felle down backward by the dore/ e  
brake his necke/ e there deyde/ he was  
an old man and had judged Israhel  
xl. yere/ thene the philisteis toke the arke  
of god e sette it in their temple of da  
gon/ by theyr godz dagon in azot/  
On the morn the next day hely whan  
they of azot cam in to their temple/  
they salbe theyr god dagon laye on the  
ground to fore the arke of god/ upon  
his face/ And the hed and the two  
handes of dagon were cutte of/ And  
ther after nomore but the tronke only  
in the place/ And god slew many  
vengeances to them of the contre as lo  
ge as the arke was with hem/ For  
god smote the with pestence in their  
secret parties/ And whellis boyled in  
wylmes e feltes of that regyon/ and  
ther grelbe among them so many myces  
that they suffred grette persecution and  
confusyon in that cyte/ The peple see  
yng this vengeance and plaghe sayde  
late not the arke of the god of Israhel  
abyde lenger with vs/ For his hond is  
hardy on vs and on dagon our god/  
And sente for the grette maistres and  
gouernours of the philisteis/ e whan  
they were gadred/ They said what shal  
we doo with the arke of the god of Is  
rahel/ And they answerd late it be  
ladde alle about the cytees/ And so  
it was/ and a grette vengeance and  
deth was had upon all the cytees/  
And smote euery man with plaghe  
fro the most to the leste in such wyse  
that the nether part of them putrefy  
ed/ and woted of them/ And that they

made to them setes of fures and skyn  
nes to syte softe / and thenne th. y. sente  
the arke of godd in to Acharyn / And  
whan they of Acharyn saue the Arke  
They cryed sayeng / they haue brought  
the arke of the god of Jsrael to vs /  
for to slee vs & our peple / They cryed  
that the arke shold be sete home agayn  
For moche peple were dede by the ven;  
geaunce that was taken on them in their  
secrete parties / And a grete holdyng  
& waylyng was among them / The  
Arke was in the regyon of the phylyp;  
steis seuen monethes / After this they  
concepelid with their prestes what they  
shold doo with the arke / and it was  
concluded it shold be sente home agayn  
but the prestes said yf ye sende it home  
sende it not uoyde / but what ye olue /  
paye for your trespasses & synne / And  
thenne ye shal be heled & cured of your  
seknessis / And so they ordeyned after  
the nombre of the fyue prouyncis of  
the philisteis / Fyue pieces of gold / &  
fyue myes of gold / and lad to a way;  
ne and putte in it silu lyfde kynn /  
which neuer hew poke / & leue their cal;  
ues at home / & take the arke & sette it  
on the wayn / & also the vessels & pe;  
ces of gold that ye haue payd for your  
trespaas sette them at the spce of the  
arke / and late them goo wher they will  
And thus they sente the arke of godd  
vnto the chyldren of Jsrael Samuel  
thenne gouernyd Jsrael longe / & whan  
he was old he sette his sones iuges on  
Jsrael whos names were ioel & akya  
And thys silu his sones walkde not  
in hys wayes / but declyned after coue;  
tyse & tolke pestes & pruerced iustysse  
& dome / Thenne assemblyd and ga;  
ded to gydre all the greetest of hyrtise  
of the chyldren of Jsrael and cam to  
samuel and said / Too thou art old &  
thy sones walke not in thy weyes /  
wherfor ordeyne to vs a kynge that  
may iuge & rule vs / lyke as all other  
nacions haue / This displeid moche to  
samuel / whan they said Ordeyne on  
vs a kynge / Thenne samuel counseyl  
ed on this matere with our lord / To  
whom godd saide / hee the voyce of the  
peple that speke to the / They haue not  
asked only the almay / but me / that I  
shold not regne on them / For they doo

noth lyke as they euer haue don  
brought them out of Egipte vnto  
day / that is that they haue scruply  
se goddes and straunge / & so doo  
to the / Notwithstondyng hee them  
telle to them to fore / the right of  
kynge / and hold he shal oppresse them  
samuel told all this to the peple  
demanded to haue a kynge and  
this shal be the right of a kynge  
shal regne on you / he shal take your  
nes & make them his men of warre  
sette them in his carres / & shal make  
his carters & ryders of his hors in  
chawes & carres / And shal ordeyne  
them Trybunes and Ecuryones /  
and telyers of his felde & molbans  
reppers of his corn / and he shal make  
them synthes and Armozers of bar;  
noys and carres And he shal also ta;  
ke your doughters / and make them  
his vnguitaryes / and wry at his wyte  
and playse / he shal also take fow  
your felde and vnyuerdes / And he  
keste olyues and gyue them to his ser;  
uauntes And he shal taske and dyne  
your corn and sturcs and the rentes of  
your vnyuerdes he shal value for to ge;  
ue to his offyars & seruauntes / and  
shale take fow you your seruauntes both  
men and wyemen / And sette them to  
his werkis / and your asses & besties  
he also shal take to his laboure / your  
flockes of shep he shal taske & take the  
tenthe or what shal please hym / And  
shale be to hym thral and seruauntes / &  
ye shal crye thene wessyng to slee fro  
the face of your kynge / & our lord shal  
not hee you ne deliure you / because ye  
haue askyd for you a kynge / yet for  
all this the peple wold not hee samu;  
el / but said againe / to vs a kynge / For  
a kynge shal regne on vs / and he  
shale be / as all other peple been / And  
our kynge shal iuge vs / & goo before  
vs and he shal fyght our batailles for  
vs / And samuel herde all this / and  
counseylid with our lord / To whos godd  
comanded to ordeyne to them a kynge /  
and so he dyde / for he toke a man of the  
tribe of beniamyn whos name was  
Saul a good man and chosen / and  
ther was not a better among alle the  
children of Jsrael and he was heryer of  
statute fow the sholdre vpyward than



any other of all the peple/ and ſamuel  
enoynted hym kyng upon Iſrahel/ &  
ſaid to hym/ Our lord god hath enoynted  
thee the vpon his heritage & ordeyned þ  
a pynne/ & thou ſhalt deſtroye his peple  
fro the handes of hys enemyes that ben  
in the araye & contrees aboute/ And  
ſo departed from hym/ And ſamuel af-  
ter this gazed the peple to ydore and  
ſaid/ our lord ſaith that he hath brought  
you fro the land of egipte & ſayd you  
fro the handes of all the kynges that  
were your enemyes & purſyued you  
and ye haue forſaken our lord god that  
hath only deſtroyed you from all your  
enyl & tribulacions/ & haue ſaid/ Or  
deyne vpon vs a kyng/ Wherefor now  
ſtandeth enerich in his tribde & we ſhal lye  
vnder the hand of our kyng & the lorde ſpelle  
on the tribde of beniamyn/ & in that tyme  
he the lorde ſpelle vpon ſaul the ſone of  
Eſay/ And they ſought hym & coude not  
fynde hym/ & it was told hem that he  
was hid in his houſe at home/ & the pe-  
ple ran thider & fetche hym & ſet hym  
amonges all the peple/ And he was he-  
yer than any of alle the peple fro the  
ſcholare vplward/ & ſamuel ſaide  
to the peple/ now ye ſee & beholde who  
our lord hath choſen/ For ther is none  
lyke hym of all the peple/ And thenne  
all the peple cryed vnto Eſay/ Whye the  
kyng/ Samuel wrote the lairde of the  
ſoyame to the peple in a booke/ & put it  
to fore our lord/ Thus was ſaul made  
the firſt kyng in Iſrahel/ And anon  
had moche warre/ For an all ſides men  
warden on the chyldren of Iſrahel/ &  
he defended them/ And ſaul had dyuer  
ſe batayles & had victorie/ ſamuel cam  
on a tyme to ſaul & ſaid god commanded  
hym to fight agaynſt Amalech/ & that  
he ſhould ſlee & deſtroye man woman &  
chylde Owe colbe camel & aſſe & ſheep  
& ſpare nothing/ & ſamuel ſaul aſſem-  
bled hys peple & had iiij C M footmen  
& xij M of the tribde of Iuda/ & there  
forth & fought agaynſt Amalech and ſle  
we them/ ſaul he ſayd/ Aſag the  
kyng of Amalech alyue/ & alle other  
he ſlewe/ But he ſpared the beſt flockes  
of ſheep & of other beaſtis & alſo good  
clothis & weathers & all þ was good  
he ſpared/ & what ſomer was ſoyle  
he deſtroyed/ And this was ſlewed

to Samuel/ by our lord ſayenge/ Me  
forthynketh that I haue ordeyned ſaul  
kyng vpon Iſrahel/ For he hath forſa-  
ken me & not fulfilled my commande-  
ments/ Samuel was ſore wroth/ &  
waylled all the nyght/ On the morn-  
ing he wote & cam to ſaul/ and ſaul of-  
fered ſacrifice vnto our lord of the pyl-  
lage that he had taken/ And ſamuel de-  
maunded of ſaul what noyſe that was  
that he herde of ſheep & beaſtis/ And he  
ſaide that they were of the beaſtis that  
the peple had brought fro Amalech to  
offre vnto our lord/ And the residue  
were ſlaine/ They haue ſpared the beſt  
& fatteſt for to doo ſacrifice with vnto  
thy lord god/ & ſamuel ſaid ſaul to ſa-  
ul/ Rememberſt thou not that where  
thou were leſte amonge the trybus of  
Iſrahel/ how were made ſpyes/ &  
and our lord enoynted the and made  
the kyng/ And he ſaid to the goo  
and ſlee the ſpyers of Amalech/ and  
leue none alyue man ne beaſt/ Why  
haſt thou not obeyed the commandement  
of our lord/ And haſt wonne to ſer-  
ue/ And don eue in the ſight of  
god/ And thenne ſaid ſaul to  
ſamuel I haue taken Aſag kyng  
of Amalech and brought hym wyth  
me/ but I haue ſlaine Amalech/ the  
peple haue taken of the ſheep and beaſ-  
tis of the beſte for to offre vnto our  
lord god/ And thenne ſaid ſamuel  
to ſaul/ Eriueſt thou that our lord wolde  
rather haue ſacrifice and offrynges/  
then not to obey his commandements/  
Better is obedyence than ſacrifice/ and  
better it is to take hede to doo after thy  
lord/ than to offre the fatte beaſtis of  
the beaſtis/ For it is a ſynne to with-  
ſtande and to repugne agaynſt his lord  
lyke the ſynne of Achan/ And by  
cauſe thou haſt not obeyed our lord/  
and caſte away his word/ Our lord  
hath caſte the away/ that thou ſhalt  
not be kyng/ & ſamuel ſaid ſaul to ſamu-  
el I haue ſinned for I haue not obeyed  
the word of god & thy wordes/ but  
haue dedde the peple/ & obeyed to their  
requeſt but I pray the to be my ſynne  
& trefpaas/ & retorne with me þ I may  
worſhippe our lord/ & ſamuel answered  
I ſhal not retorne with the/ And ſo ſa-  
mul departed/ & yet er he departed

he dyde do sle Agage the kynge /  
 And Samuel saue neuer Saul after  
 into his deth / **E**thene our lord had  
 Samuel to goo and enoynte one of  
 þe sonnes of ysay/otherwise called Jesse  
 to be kynge of ysrahel/ And so he cam  
 in to bethlehem/into Jesse and had hym  
 brynge his sonnes to fore hym /  
**E**thene Jesse had viij sonnes / he brought  
 to fore Samuel viij of them / **A**nd  
 Samuel said ther was not he that he  
 wolde haue / **E**thene he said that ther  
 was no moo sauf one which was  
 pongest / and yet a chylde / and kept  
 sheep in the felde / **A**nd Samuel said  
 sende for hym / **F**or I shal ete no brede  
 tyl he come / **A**nd so he was sente for  
 and brought/he was rough and faye  
 of bylage and wel fauoured / **A**nd  
 samuel awos and toke an hoene with  
 oyle and enoynted hym in the myddle  
 of his brethren / **A**nd forthwith the  
 spyrte of our lord ca dwellyn in hym  
 that same day e euer after/**E**thene Sa  
 muel departed e cam in to Ramatha / e  
 the spyrte of our lord was alway fro  
 saul e an euyl spirit ofste bevyd hym  
**E**thene his seruantes said to hym/ **T**hou  
 ast orde bevyd with an euyl spirit/ it  
 were good to haue one that coude bar  
 e to be with the wha the spirit bevyth  
 the/thou shalt lere it the bygher/**A**nd  
 he said to his seruantes/ prouyde ye to  
 me such one/ and theene one said I sal  
 one of ysayes sonnes pleye on a harpe a  
 faye chylde e stronge wyse in hys tal  
 e kynge e our lord is with hym / **E**thene  
 Saul sente messagers to ysaye for da  
 uid/ e ysaye sente dauid his sone with  
 a present of brede/ wyne e a kynde to sa  
 ul/ and allway whan the euyl spyrte  
 bevyd saul dauid harped to fore hym/ e  
 anon he was easyd e the euyl spyrte  
 was his waye / **A**fter this the phi  
 listeis gadred the in to grete hostes to  
 make warre agaynst Saul e the chyl  
 dren of ysrahel **A**nd Saul gadred the  
 children of ysrahel to gidre e ca agayn  
 the in the vale of thebreidith/ **E**thene phi  
 listeis stode vpo the hille on þe one parte  
 e ysrahel stode vpo the hille on þe other  
 parte/ e the valeye was byllbene them  
**A**nd ther ca out of the hoost of the phi  
 listeis a grete graunt namede golys of  
 Geth/ he was vj cubytes hie e a palme

e a helme of brasse on his heed/ e was  
 cladd in a halbergeon / **E**th weight of  
 of his halbergeon was of viij M pikes  
 weight of metal/ he had bowes of brasse  
 in his cartes e his sholdre were coue  
 rid with plates of brasse/ his gwayne  
 was as a grete olifant e ther was the  
 ro vij pikes of yre/ e his squyer was  
 to for hym e wyde apens the of ysrahel  
 and said that they shold chese a man to  
 fight a ynguler batall agest golys/ e  
 yf he were ouercome/ the philisteis shold  
 be seruantes to ysrahel/ e yf he prouail  
 e ouercome his enemye/ they of ysrahel  
 shold serue the philisteis/ e thus he dy  
 de aye yf dayes long saul e the childre  
 of ysrahel were fore aferd / dauid was  
 at this tyme in bethlehem with his fader  
 e kept sheep/ e in of his brethren there  
 in the hoost with saul / **T**o whom ysay  
 said/dauid take this potage y boues of  
 brede e y cheses/ e goo renne into the  
 hoost to thy brethren e see how they doo  
 e lerne how they ben armed/dauid de  
 lyuered his sheep to one to kepe them /  
 e bare thise thynges into the hoost/ and  
 wha he cam thither he herde a grete cry  
**A**nd he demaunded after his brethren  
**A**nd that same tyme cam forth that  
 graunt golys and said as he had  
 doon to fore/ **A**nd dauid herde hym spe  
 ke / **A**lle they of ysrahel fledde for fore  
 of hym/ **A**nd dauid demaunded what  
 he was / **A**nd it was told hym that  
 he was comen to destroye ysrahel / and  
 also that what man that myght sle  
 hym the kynge shold enriche hym with  
 grete rycheffis / **A**nd shal gyue to  
 hym his daughter/ **A**nd shal make the  
 hous of hys fader withoute tribute /  
**A**nd dauid said what is this marcum  
 aseyd that hath despyed the hoost of the  
 god of ysrahel / **A**nd what reward  
 shal he haue that shal sle hym/ and the  
 peple said as afore is said /  
**A**nd whan his oldest brother herde hym  
 speke to the peple / he was wroth with  
 hym e said/ wherfor art thou comen he  
 ther e hast leste the selbe sheep in deser  
 te/ I knowe wel thy pryde/ thou art co  
 me for to see the bataille / e dauid said  
 what haue I doo/ is it not as þe peple ha  
 ue said/ I dar fight wel with this ge  
 aunt / **A**nd declyned fro hys brother  
 to othe of the peple /



And all this was sheld to saul/and  
dauid was brought to hym & said to sa-  
ul/ I thy seruaut shal fight agense this  
geant yf thou wyll/ And saul said to  
hym / Thou maist not withstonde this  
physike ne fight agense hym for thou  
art but a chyldr/ This geant hath ten  
a fightar fwo his chyldredr/ Dauid  
said to saul/ I thy seruaut kept my fa-  
ders sheep/ & ther cam a lyon/ & a bere /  
& toke alway a weder fro the myd /  
dle of my flocke / & I purfilded after  
& toke it agayn fro their mouthes and  
they arose & wolde haue deuouryd me  
And I caught them by the iawes &  
slewe them / I thy seruaut slewe the  
lyon and the bere Therfor this physik-  
te maraunased shal be as one of them  
I shal nold goo and delpyre Israhel  
fro this oporbye and shame / how  
is this physike maraunased so hardy  
to curse the hoost of the luyng god /  
And yet said dauid / **A** The lord that  
kept me fro the myght of the lyon &  
fro the strengthe of the bere/ he shal wel  
delpyre me fro the polber of this pilsteke  
Saul saidy thenne to dauid / Goo and  
our lord be with the/ saul dyde do arme  
hym with his armour and gyrd his  
sweyrd about hym / And wha he was  
armed / dauid said I may not re can  
not fight thus/ for I am not accusomed  
ne shid/ & vnarmed hym/ and toke his  
staff that he had in his hond & chafe to  
hym 3 good wuñ stoncs fro the brook  
& put the in his bagges/ & toke a slynge  
in his honde / and wente forth ayense  
the geant/ and whan Golyc salte hym  
come he despyed hym & saidy/ Weneſt þ  
that I am a hounde that comest with thy  
staf to me/ and he cursid dauid by his  
goddes/ & said to dauid/ Come hither &  
I shal gyue thy flessch to the fowles of  
heue & to the beestis of the erthe/ Dauid  
saidy vnto golyc / Thou comest to me  
with thy sweyrd & clayue/ & I come to  
me in the name of þ lord god of thoost  
of Israhel which thou hast this dan des-  
pyed/ And that lord shal gyue the in  
my hande & I shal see the & smyte of  
thy bredr/ And I shal gyue this daye  
the bodys of the men of iuarre of the  
physikeis to the fowles of heue & to the  
beestis of the erthe / Thenne Golyc wos  
& hyed towarde dauid & dauid on that

oher syde hyed & toke a stone & leyde  
it in his slynge/ & thelwe it at the ges-  
aunt/ & smote hym in the forche in his  
che wyse that the stone was fygged ther  
in that he fye down on his bylage/ thus  
prouayled dauid ayense the physike  
with his slynge & stone/ & smote hym  
and slewe hym/ And he had no swerd  
but he wote & toke golycs othen swerd  
& therwith smote of his hedr/ and the  
ne þ physikeis seepng this geant  
slayn fyledr/ & the physikeis after folow-  
wed & slewe many of them/ & returned  
agayn & cam in to the tentes paullis  
& lodgynges of the physikeis & toke  
all the pylage / dauid toke the bredr of  
Golyc and brought it in to Iherusalem  
And his armes he brought in to his  
tabernacle/ And Abner brought dauid  
hauyng the bredr of golyc in hys hand  
to fore Saul / And Saul demanded  
of hym of what kyned that he was /  
and he said that he was sone of ysay  
of bethleem / And forthwith that same  
tyme jonathas the sone of Saul buyd  
dauid as his othen fowle / Saul then  
ne wolde not gyue hym licen to retu-  
ne to his fader / And jonathas & he  
were confederid and swore eche of the  
to be true to other / For jonathas gaf  
hys cot that he was cladd with all  
and alle his othe garmentis vnto his  
sweyrd & spere vnto dauid / And  
dauid dyde alle that euer Saul had  
hym doo wyself and prudently / And  
whan he returned fro the bataylle and  
Golyc was slayn / The wyemen camen  
out fro euery toun syngyng wyth cho-  
ris & tympanes ayense the comyng of  
Saul with grete joye & gladnesse say-  
enge / Saul hath slayn a thousand /  
And dauid hath slayn ten thousand  
And this sayenge dysplesyd moche to  
Saul which saidy / They haue gyuen  
to dauid ten thousand and to me one  
thousand / **A** What may he more haue  
sauf the fopame and to be kynge /  
For this cause Saul neuer buyd on  
uid after that day / ne neuer lokyd on  
hym frendly / but euer sought menes  
afterward to destoye dauid /  
For he dedde that dauid shold be lord  
with hym/ & put hym from hym/ And  
dauid was wise & kept hym wel from  
hym / And after this he wedded mychel

dougher of saul / & jonathas made of /  
 tymes was byllene saul & dauid / yet  
 saul kepte no promysse / but euer laye  
 in alwaye to slee dauid / and jonathas  
 warned dauid therof / & dauid gate hym  
 a cōpange of men of warre to the nom-  
 bre of iiii / & kept hym in the montay-  
 nes / And on a tyme dauid was at  
 home with his wyf mychel / & Saul sen-  
 te theder me of warre to slee hym in his  
 hous in the mornynge / and whan my-  
 chol herd herof / she said to dauid / but yf  
 thou saue thy self this nyght / to morne  
 thou shalt dye / and she lete hym out by  
 a wyndow / by which he escaped / & sa-  
 ued hym self / mychel toke an ymage &  
 leyde in his bedde / & a kolybe shynne of  
 a ghoot on the bed of the ymage & cou-  
 uered it with clothis / And on the morn-  
 Saul sente spyes for dauid / And it  
 was answered to them that he laye seke  
 in his bedde / thenne after this sente sa-  
 ul messagers for to see dauid / & said to  
 them / bringe hym to me in his bedde  
 that he may be slayn / & whā the messa-  
 gers cam they fonde a sympleare or an  
 ymage in his bedde / and gōtes slyp-  
 nes on the bed / Thenne said Saul to  
 mychel his dougher / Why hast thou  
 mocked me so / and hast suffrad myn  
 enemy to flee / And mychel answered  
 to Saul / and said / He said to me la-  
 te me goo or I shal see the / Dauid  
 wente to samuel in Ramatha and told  
 hym all that Saul had don to hym /  
 And it was told to saul that Dauid  
 was with samuel / and he sente theder  
 messagers to take hym / And whan  
 they cam they fonde hem with the com-  
 pange of prophetes / and they satte &  
 propheted with them / and he sente  
 moo / And they dyde also so / And  
 the thyrde tyme he sente no messagers  
 and they also propheted / And then-  
 ne Saul keryng wrotht askeyd where  
 samuel and dauid were and wente  
 to them and he propheted whan he  
 cam also and toke of his clothis / and  
 was naked / alle that day and nyght  
 before samuel / Dauid thenne fledde  
 from thens and cam to jonathas / and  
 complayned to hym sayeng what haue  
 I offendyd that thy fader seeketh to  
 slee me / Jonathas was for thyfore /  
 for he kuryd wel Dauid / After

this Saul euer fought for to slee dauid  
 And on a tyme Saul wente in to a  
 caue for to ease hym / And dauid  
 was withyn the caue to whom his son-  
 ner said / Noll hath god brought  
 thy enemy in to thy hand / noll go  
 and slee hym / And dauid said god  
 forbode that I shold leue any honde on  
 hym he is enoynted / I shal neuer  
 hurte ne greue hym late god doo his  
 playse / And he wente to Saul  
 and cutte of a golet of his mantel /  
 and kepte it / And whan Saul was  
 goyn out / Some after yssued dauid  
 out / and cryed to Saul / sayeng lo  
 Saul god hath brought the in my han-  
 des / I myght haue slayn the yf I had  
 wolde / but god forbode that I shold  
 leue honde on the my lord enoynted of  
 god / And what haue I offendyd that  
 thou seekst to slee me / who art thou  
 said / Saul / Art not thou Dauid  
 my sone / Yes said dauid / I am thy  
 seruauant / And kneeled down and wor-  
 shipped hym / Thenne said Saul /  
 I haue synned / and wepte / and als  
 so said / Thou art rightfuller than I  
 am / Thou hast don to me good /  
 And I haue don to the euylle / And  
 thou hast wel seribde me this day / that  
 god had brought me in to thy hand  
 and hath not slayn me / God rebor-  
 de the for this that thou hast don to me  
 Nolle I knowe wel that thou shalt  
 regne in Israhel / I praye the to be  
 frendly to my seed and desyre not  
 my holbes / and swere and promysse  
 me that thou take not alway my name  
 fro the holbes of my fater / And  
 Dauid sware and promysed to Saul  
 And thenne Saul departed and wente  
 to home / And Dauid and his pe-  
 ple wente in to furer places / And  
 after this samuel deyde and was bur-  
 yed in hys holbe in Ramatha /  
 And alle Israhel bewaylled hym  
 greetly / Thenne ther was a ri-  
 che man in the mounte of Carmel that  
 on a tyme he shawe & clypped his sheep  
 to whom dauid sente certayn me / & had  
 them saye that dauid greetd hym wel / &  
 where as aforetymes his shepherdes kep-  
 te his sheep in desert / he neuer was ge-  
 uoy to the ne they lost not as much as a  
 sheep as longe as they were with vs /



that he myght aske his seruantes / for  
they coude telle/ and/ that 3 wolde/ noli  
in their nece sende them what it pleased  
hym/ Nabal answered to the children of  
Dauid/ Who is that Dauid /

**T**rowbe ye that 3 shal sende the  
meat that 3 haue made tody for the that  
stee my sheep/ and/ sende it to men that  
3 knowbe not/ The men returned/ & told  
to dauid alle that he had sayd/ Thenne  
said/ dauid to his men lade euery man  
take his swerd/ and/ gyfte hym wyth  
alle/ And/ Dauid toke his swerd and  
gyfte hym / And/ Dauid wente and  
iiij C men folowed hym / and/ he lefte  
iiij C behynde hym / One of the seruau  
tes of Nabal told to abygayl Nabals  
wyf/ how that dauid had sent messa  
gers fro the deserte into his lord/ and/  
how broth and/ weylward/ he was / &  
also he said/ that tho men were good/  
ynough to hem whan they were in de  
sert/ ne neuer perished keft of our as  
kinge as they were there / & hy were a  
lval & a shelde for vs both day & nyght  
all the tyme that we kepte our flockes  
there / wherfor cōsydere what is to be  
don they purpose to do harme to hym &  
to his hous/ For he is the sone of behai  
in such wise that noman may speke  
with hym/ Thēne abygayl hyed her &  
toke iiij C bues of brede / iiij C helles of  
wyn/ v ladders sothen/ and/ v mesures of  
porage/ & C bondes of grapes dryed/ &  
iiij C masses of cariaaces/ and/ leyde all  
thes vpon asses/ & said to her seruantes  
goo ye to fore/ & 3 shal folowe after /  
She told herof nothyng to her husbond/  
nabal/ thēne she toke an asse & rode af  
ter/ & whā she cam to the foot of p hiker/  
dauid & his mē descended to whō she ran  
& dauid said/ 3 haue for nought sayd/  
alle the besties of this nabal in deserte /  
& ther perished nothyng of his/ that per  
tyned to hym/ & hath yeked euyl for  
good/ by the luyng god 3 shal not le  
ue as mocke of his abyue as shal pisse  
aynste a walles/ as sone as abygayl sa  
we dauid she descended fro her asse/ & fill  
doun to fore dauid vpon her visage/ &  
worshipped hym on therthe/ & folle dōw  
to his feet & said/ In me said she my  
lord be this wickednes/ 3 sefeste that 3  
thyng handmayde may speke to thyng ees  
ne/ & that thou wilt here the wordes of

me thy seruante / 3 praye & requyre the  
my lord lade not thy herte be sette agēst  
this wicked man nabal/ For acordyng  
to his name he is a fool/ And folye is  
with hym/ 3 thyng handmayde salbe not  
thy chylde/ that thou sendest / **N**oli  
therfor my lord for the loue of god/ &  
of thy soule/ suffre not thy hōd to ste  
de no blood / & 3 sefeste god that thyng  
enemys may be lyke nabal & they that  
wold the harme/ and/ 3 sefeste the w  
feyne this blessing & presente whiche 3  
thyng handmayde haue brought to the  
my lord/ & gyue it to thy men that folbe  
the the my lord/ Take alway the wyf &  
bedres fro me thy seruante/ And 3 se  
feste god to make to the my lord a hous  
of trouthe/ For thou my lord shal fight  
the traitillis of our lord god/ And lade  
no mayde be foude in the/ neuer in alle  
the dayes of thy lyf / yf euer ony man  
arise ayenst the or wold purifie or  
wold hurte the/ 3 sefeste god to kepe p/  
And whan our lord god hath accōplish  
shid to the my lord all that he hath spo  
ken good/ of the & hath conspyred the  
duke vpon israhel/ lade this not be in  
thy thought ne sero pule in thy herte / p  
thou sholdest shede blood/ not gylty/ ne  
be thou not noli auengid/ And/ whan  
our lord god hath don wel to the my  
lord haue thou remembraunce on me thy  
handmayde / & doo wel to me/ And/ da  
uid said to abygayl/ Blessid be god/  
of israhel that sent the this day to me/  
te me/ And/ blessid be thy speche/ And/  
blessid be thou that hast withdrale me  
fro blood/ stedyng & that 3 auengyd  
me not on myn enemye with my hande  
Elles by the luyng lord god of Isra  
hel yf thou haddest not comen into me  
ther shold not haue gyven into nabal  
to morn in the mornynge one pussynge  
ayenst a walles/ Thēne dauid requyre/  
alle that she brought and/ said to her /  
Goo pefibly in to thy hous/ Doo 3 haue  
herde thy voyce/ & 3 haue honoured thy  
visage/ and/ so abygayl cam into nabal  
& dauid returned in to the place he cā fro  
Nabal made a grete feste in his holbe/  
lyke the feste of a kyng / And/ the  
herte of Nabal was ioynde / he was  
dronken / And/ Abygayl his wyf told  
to hym no wordes tyl on the morn  
ne mocke / **O**n the morn whan

## 4 Thyscorpe of Saul /

Nabal hady dygestid the wyf / his  
wyf tolde hym alle thysse wordes /  
And his herte was mortified wthym  
hym / and he was deed lyke a stone  
For the tenth day after our lord smot  
te hym / and he deyde / And whan  
David herde that he was deed he saide  
Blessyd be the good lord that hath  
Juged the cause of myn obprobre fro  
the handy of Nabal / and hath kepte  
me his seruauant from harme /  
And our lord hath yorden the malice  
of Nabal on his owen head /  
Thenne David sente to Abysayl for  
to haue her to his wyf / And she humi-  
bled her self and said she his handmayde  
was wedy to wasshe the feet of his ser-  
uauntes / And she awos and toke  
with her fyue maydens whiche wente a  
foote by her / and she wode vpon an  
asse and folowed the messagers and  
was made wyf to dauid / and David  
also toke another wyf called Achynoz-  
em of Jeshabel / And bothe also be-  
re hys wyues / After this Saul al-  
way sought David for to slee hym /  
And the peple called Zephei tolde to  
Saul that David was hdy in the hil-  
le of Achylle whiche was on the af-  
ter part of the wyldernes / And  
Saul toke with hym thre thousand  
choysen men and folowed and sought  
David / David whan he herde of the  
comynge of Saul / wente in to the pla-  
ce wher as Saul was / And whan  
he was a slepe / he toke one with hym  
and wente in to the tente wher Saul  
slepte and Abner with hym and alle  
his peple / Thenne said Abysayl  
to David / God hath put thyne ene-  
mye this day in thy handes / Now I  
shal goo and synge hym thurgh with  
my spere / and thenne after that he  
shal haue no neede to drede hym / And  
David saide to Abysayl / See hym not  
who may extende his hande in to the  
enoynted kyng of god and be Inno-  
cent / e dauid said yet more by þe bypnyng  
god / But yf god synge hym / or the  
dayes come that he shal deyde / or perishe  
in batayle god be mercifull to me as  
I shal not kepe my hondy on hym that  
is enoynted of our lord / Now take  
the spere that stondeth at his heed and  
the cuppes of watir and take þe

goo / David toke the spere and  
the cuppe and departed thens / and ther  
was not one that salde them ne alba-  
ked / For they slepte alle / Thenne whan  
David was on the hylle fer from ham  
David cryed to the peple and to abner  
saience / Abner shal not thou answere  
And abner answered / Who art thou  
that cryest and wakest the kyng /  
And David saide to abner / Art  
not thou a man / and ther is none by  
ke the in Jshael / why hast not thou  
therfor kepte thy lord the kyng / Ther  
is one of the peple goon in to slee the  
kyng the lord / by the bypnyng lord  
it is not good that ye do / But ye be  
worthy to dye by cause ye haue not kep-  
te your lord enoynted of our lord /  
Now loke e see wher the kynges spe-  
re is and the cuppe of watir that stode  
at his heed / Saul knele the foy-  
of David and saide / Is not this thy  
foye my sone David / and David  
saide / it is my foye my lord kyng /  
For what cause doost thou my lord pur-  
selle me thy seruauant / What thynge  
haue I don / and what euyl haue I do-  
myself with my hand / Thou seest  
wel I myght haue slayn the yf I wold  
goo / Juge bysilene the and me / And  
Saul saide / I haue synned / Retorne  
my sone / I shalle neuer hereafter doo  
the harme ne euyl / For thy soule is  
precious in my sight this day / hit ap-  
perith Now that I haue don folly and  
am ygnourant in many thynges / then-  
ne saide dauid / so here is the spere of  
the kyng / take a chyldy come fetch it  
Our lord shal rewarde to euery man  
after his iustice and faith / Our lord  
hath this day brought the in to my han-  
des / And yet I wolde not kepe myn  
honde on hym that is enoynted of our  
lord / And lyke as thy soule is mag-  
nyfied this day in my sight / So be  
my soule magnified in the sight of  
god / and deliuer me from all angur-  
se / Saul saide thenne to dauid Be fyd-  
re thou my sone dauid / e dauid wente  
thenne his waye / and Saul returned  
home agayn / e dauid saide in his herte /  
Sotyme it myght happe me to falle e  
come in to the handes of saul / it is better  
I flee fro hym and saue me in the  
honde of the phyphysis /



And wente thens with vij C men and  
cam to Achis kynge of gath and dwel-  
led there / **A**nd when Saul en-  
derode that he was with Achis / he  
cessed to secke hym / And Achis deli-  
uered to dauid a town to dwelle in na-  
med Sycholech / After this the phi-  
listeis gadred and assembled moche pe-  
ple agens Israel / And Saul assem-  
bled alle Israel and cam into gelboe  
And when Saul saide alle thooft of  
the philisteis / his herte dedde and  
faynted sore / he cryed for to haue coun-  
sele of our lord / And our lord ans-  
wered hym not / ne by sibeuenes ne  
by preces ne by prophtes /  
Thenne said Saul to his seruantes /  
Gete to me a woman hauryng a phi-  
ton other wyse calld a pythonesse or  
witch / And they said that ther was  
suche a woman in endor / Saul thenne  
changed his habyte and clothyng and  
dyched on other clothyng and wente and  
fio men with hem and cam to the wo-  
man by nyght / and made her by her  
craft to wyse / Samuel / And Samuel  
said to Saul / why haste thou put me  
fro my wyse / for to aryse / And Saul  
said I am coward ther to / For the phy-  
listeis fighte agens me / and god is  
goon fro me and wyll not here me ney-  
ther by prophtes ne by sibeuenes /  
And Samuel said what ayezt thou  
of me when god is gon fro the / and  
goon into dauid / God shal doo to the  
as he hath said to the by me / and shal  
cutte thy regne fro thy hande / and  
shal gyue it to thy neyghbour dauid /  
For thou hast not obeyed his voye / ne  
hast not don his comāduement in Ama-  
lech / Therefore thou shalt lose the batayll  
and Israel shal be ouerthrowen / To-  
morrow thou and thy chyldeyn shal be  
with me / And our lord shal suffice  
the chyldeyn of Israel falle in the han-  
des of the philisteis / Now thenne  
Saul fylle down to the erthe / the wor-  
des of Samuel made hym aferde and  
ther was no strenght in hym for he had  
eten no brede of all that day / he was  
gretly troubled / Thenne the pythones-  
se desired hym to ete / and she sleib a  
passe lūmbe that she had and dighted  
and sette it to fore hym and breed and  
when he had eten he walked with his

seruantes alle that nyght / And on  
the morn the philisteis assailed Saul  
and them of Israel and fought a gre-  
te bataylle / and the men of Israel  
fledde fro the face of the philisteis / And  
many of them were slayn in the mounte  
of Gelboe / The philisteis smote in a  
gagnt Saul and his sones / and sleib  
jonathas & amynadab and nelechus  
sones of Saul / And alle the burthen  
of the bataylle was turned on Saul /  
And the Archers folowed hym and  
bounde hym sore / Thenne said Sa-  
ul to his sayer plucke out thy swerd  
and slee me / that thys men maye  
asseyd come not and scornynge slee me /  
And his sayer wolde not for he was  
gretly aferd / Thenne Saul toke his  
swerd and sleib hym self / whiche  
thyng when his sayer saide / that is  
that Saul was ded / he toke his swerd  
and fylle on hit and was ded with  
hym / Thus was Saul ded and his  
three sones and his sayer / and all his  
men that day to gyde /  
Thenne the chyldeyn of Israel that were  
ther aboute and on that other syde of  
Jordan seeyng that the men of Isra-  
hel fledde **A**nd that Sa-  
ul and his three sones were dedd lefte  
theire cytes and fledde / The philisteis  
cam and duckyd ther / And the next  
daye the philisteis wente for to ryfle &  
pylle them that were dedd / and they  
fonde Saul and his three sones lyenge  
in the hylle of Gelboe / And they cut  
of the heed of Saul / And Robbed  
hym of hys armour and sent it in to  
the lorde of philistym all aboute that it  
myght be shewd in the temple of their  
ydolis and into the peple / And set-  
te by his armes in the temple of Asa-  
roth and henge his body on the walke  
of bethsan / And when the men that  
dwelld in jakes saide what the phy-  
listeis had don into Saul / alle the  
strongest men of them arose and wen-  
te alle that nyght / and toke down the  
bodies of Saul and of his sones fro  
the walke of bethsan / and brent them  
and toke the bones and buried them  
in the wood of jakes / And fasted  
seuen dayes /

Thus endeth the lyf of Saul  
whiche was first kynge vpon  
Israel / and for disobeyence  
of godes comandement was  
slayn and his byres neuer re-  
gned long after

Here foloweth how David reg-  
ned after Saul / & gouerned Is-  
rael / shortly taken out of the  
bible the most historial maters  
and but lial touched



**A**fter the deeth of Sa-  
ul David returned fro  
the journey that he had  
apensit Amalech / For  
whike David had ben  
out with Achis the  
kynge / they of Amalech had ben in  
spycklech and take all that was ther  
in prysoners and wbley and carped  
alway with hem the two wyues of Da-  
uid / and had sette fyre and brente

the toun / And when David ca agayn  
home and salve the toun brente he pur-  
suede after and by the conueyng of  
one of them of amalech that was leste  
by the waye sette / for to haue hys lyf  
he brought David vpon the hoost of  
Amalech where as they satte and ete  
& dronke / and David smote on them  
with his mayne and stelde down alle  
that he fonde / and resolued his wyues  
and all the good that they had taken  
and toke moche more of them / And  
when he was come to Bealeth / the thirde  
day after ther cam one fro the hoost of  
Saul & tolde to dauid / how that Is-  
rahel had losse the kytell and how they  
were fledde / and how Saul the kynge  
and Jonathas his sone were slayn /  
David said to the yonger man that  
brought this tidynges / how knowest  
thou that Saul & Jonathas ben dede /  
and he answered / it was so by aduen-  
ture that I cam vpon the mount of Gel-  
boe / And saul rested vpon his spere  
And the horsmen & chares of the phy-  
liscis approched to hym ward / And  
he looked byhynde hym and salve me /  
and calld me and said to me who  
art thou / And I said I am Amale-  
chite / and than he said stonde vpon  
me and slee me / For I am ful of an  
guysshe / and yet my soule is in me  
And I thenne stondyng on hym stelde  
hym / knowyng wel that he myght  
not lyue after the wyne / And I toke  
the dyademe from his heed and the ar-  
myll & fro hys arme / whiche I haue  
brought hether to the my lord / David  
toke and rent his besement / and alle  
the men that were with hym & waylled  
and sowled moche the deeth of Saul &  
Jonathas / and of all the men of Is-  
rahel and fasted that day tyl euen / And  
David said to the yonger man Of whens  
art thou / And he said / I am the so-  
ne of amalechites / And David said to  
hym / why dredest thou to put thy  
hand forth to slee hym that is enoynt  
of god / David callede one of his  
men and bidde hym / to slee hym and he  
smote hym and stelde hym / And dauid  
saide thy blood be on thy heed / Thy  
olven mouth hath spoken apensit the  
sayeng I haue slayn Saul which was  
kynge enoynt of our lord / David



followed & followled: mocke the deith  
of Saul and of Jonathas / After  
this Dauid counceylled with our lord  
and demaunded yf he shold goo in to  
one of the cyties of iuda / And our  
lord said hym goo / And he asked  
whyder / And our lord said in to  
ebzon / Thanne dauid toke his elbo bys  
ues / and all the men that were with  
hym euerych with his husbodor and  
dibekyd in the tolnes of hebron / and  
theder cam the men of iuda & enoynted  
Dauid kynge to regne vpon the trybe  
of iuda / And Abner pryncer of thooft  
of Saul and other seruantes of Saul  
toke hisboseth the sone of Saul / and  
ladde hym aboute / and made hym kyn  
ge ouer israel / except the tribe of iuda  
/ hisboseth was yf here lthan he be  
gan to regne / And he regned elbo  
yere / The folles of iuda only followed  
dauid / After this it happed that Ab  
ner pryncer of y hoost of hisboseth / with  
certayn men went out of the castelle  
And joab with certayn men of Dauid  
went also out and ran by the piscene  
of galgon / One partye was on that  
one side / And that other on that other  
And abner said to joab / late our  
yong men pleye & searmisske to gydre /  
& joab agreed / & ther wose yij of ben  
iamyn of the party of hisboseth / & yij  
of the chylde:men of dauid / & lthan they  
mete to gydre ech toke other by the  
kedy and wof their swerdes in to ech  
other sydes and were alle ther slayn  
And ther arose a grete batayll / And  
Abner and his felalschip were put to  
flight by the men of dauid / And emoge  
all other ther was. Asael one of the  
brotheren of joab / & was the swiftest  
runner that myght be / and pursielved  
abner / and abner toke behynde hym /  
And had hym deelyne on the right side  
or on the left side / and take one of the  
yong men & his barnoye / and come  
not at me Asael wold not leue hym /  
yet abner said to hym / Goo fro me and  
followe not me lest I be cōpelled to slee  
the / and thenne I may not make my  
pees with joab thy brother / whiche  
wold not here Abner / but depysed  
hym And Abner thenne towne and  
slewe hym in the same place / And  
among the sonne went down / and they

withdreweth / ther were slayn of the chyl  
de:men of Dauid vij men / & of the of ben  
iamyn in C lxx were slayn / And thus  
ther was longe scryp and contenad by  
twene the folles of dauid and the hous  
of isboseth / After this Abner toke a  
conauynne of Saul and helde her lthan  
for hisboseth reprevyd hym of it / And  
abner was wroth greatly therof and ca  
to dauid and made friendship with hym  
Joab was not there lthan abner ma  
de his pees with dauid / but lthan he  
knewe it he cam to abner with a kny  
semblaunt / and spack fayr to hym by  
dissimylacion / and sleib hym for to  
auenge the deith of asabel his brother /  
and lthan dauid herde / solb joab had  
slayn abner / he cursed hym / and he  
wasylled greatly the deith of abner and  
dyde to burye hym honourably and da  
uid folliwid the bere hym self / And  
lthan hisboseth the sone of Saul herde  
that abner was deed / he was alle alas  
/ and all the israel for troubled / ther  
were also prynces of theues with hisbo  
seth named Zanaa and Rechab whiche  
cam on a day in to hisboseth where he  
laye and slepte / and ther they sleibe  
hym / and toke pryuelly his kedy and  
brought it to dauid in to hebron / and  
said to here is the kedy of thyen enemye  
isboseth that sought to sle the / this day  
god hath gyuen to the my lord venge  
aunce of Saul and of his seed / dauid  
answered to them / By the luyng god  
that hath delpyered me fro all anguyss  
/ sive / hym that told me that he had slayn  
Saul and had thought to haue had  
a rebard of me / I dyde doo slee / solb  
mocke more ye that be so lycked to slee  
hym that is not gylty in his folles &  
vpon his bedde / /shal I not aske his  
bloody of your hondes / and thowbe you  
out of this world / yes certaynly / and  
Dauid comaunded to his seruantes to  
slee them / and so they were slayn /  
and cutte of their handes and feet &  
henge them on the pyssene in ebzon / and  
toke the kedy of hisboseth and buryed  
it in the sepulchre of abner / and thenne  
cam all the tribus of israel to dauid in  
ebzon sayenge / we ken thy mouth & thy  
fleshe / lthan Saul lyued and was  
kyng on vs and regned / thou were  
compyng and goyng / and by cause

god hath said: thou shalt regne vpon  
my pple/ and be therr gouernour/ there-  
fore lye shal obeye the/ And alle the  
sengors of Israhel cam and dyde homa-  
ge to dauid in hebron e enoynted hym  
kyng ouer them/ Dauid was xxxi yere  
old whan he began to regne / And he  
reigned xl yere / He reigned in hebron  
vpon iuda vii yer and vii monethis /  
And in Iherusalem he reigned xxxiii  
yere vpon all Israhel e iuda / Dauid  
it came made hym a diuelling place in  
the hylle of syon in Iherusalem / And  
after this the philistinis made warre a  
gayn hym/ but he ofte ouerthelwe hem  
and slewe many of them / and made  
them tributarye to hym / And after  
broughte the arke of god in Iherusalem  
and sette it in his holbe / After this  
yet the philistinis made warre agayn  
vnto hym/ and other kynges were ap-  
pyng and sekynge them agaynst Dauid  
whom dauid ouercome and slewe and  
put vnder/ and on a tyme whan ioab  
was out with his men of warre lpyng  
at a spege to fore a cyte / dauid was  
at home and walkid in his chambere  
and as he looked out at a wyndow/ he  
salwe a fair woman lassyng hys e kyng  
hys in hys chambere whiche stode agaynst  
his holbe/ and demanded of his seru-  
antes / who she was / and they said she  
was Abigail / he sente for her / and  
lape hyr and gat her with chylde/  
and whan Dauid vnderstode that she  
was with chylde/ he sente letters to io-  
ab / and bid hym to sende home to hym  
Brye / and ioab sente Brye to Dauid  
and dauid demaunded how the booke  
was reuolud / and after bid hym goo  
home to his holbe e lassyng his feet /  
and Brye wente thens / and the kyng  
sente to hym his dissh with mete/ Brye  
wold not goo home / but laye to fore  
the gate of the kynges hous with other  
seruauntes of the kynges / and hit  
was told to the kyng that Brye wen-  
te not home / and thenne dauid said  
to Brye / thou comest fro a farre waye  
why gosse not home / and Brye said  
to dauid the arke of god / and Israhel  
and iuda ten in the paylons / e my  
lord ioab / and the seruauntes of the  
my lord lye on the ground and wold  
ye that I shold goo to my hous and etc

and drynke and slepe with my wyf /  
By thy helthe and by the helthe of my  
folke / I shal not doo soo / thenne Da-  
uid said to Brye abyde here thenne this  
nyght and to morow I shal deliure the  
Brye abode there that day and the next  
and dauid made hym etc to fore hym e  
made hym dronke / yet for alle that he  
wold not goo home but laye with the  
seruauntes of dauid / Thenne on the  
morn dauid wrote a lette to ioab that  
he shold sette Brye in the besyeste place  
of the katayl and where most jeopardy  
was / and that he shold be leste there  
that he myght be slayn / and Brye saw  
this lette to ioab / and it was so don  
as Dauid had wryten and Brye was  
so slayn in the katayl / And ioab sent  
a word to dauid how they had fought  
e slayn / and how Brye was slayn e deed  
whan Bryes wyf herd that hys husband  
was deed she moored e waylled hym /  
and after the morning Dauid sente for  
her and wedded her / And she bare hym  
a sone / and this that Dauid had com-  
myted in Brye displeysed grevly our  
lord / Thenne our lord sente Nathan the  
prophete vnto Dauid/ whiche whan he  
cam said to hym / Ther were also men  
diuelling in a cyte that one Ryche e  
other poure/ The Ryche man hadde shep-  
e oxe right many e a poure man hadde  
but one litle shep whiche he bought e  
nourissid e grewe with his chylde  
e yung of hys brede and drynkynge  
of his cuppe and slepte in his bosom / She  
was to hym as a doughter / and on  
a tyme whan a certayn pylgryme cam  
to the ryche man / he sparyng his oxe  
shep and oxe to make a fete to the  
pylgrym that was comen to hym / whiche  
the only shep of the poure man and ma-  
de mete therof to his ghest / dauid was  
wroth e said to nathan/ by the lyeing  
god the man that hath so doo is a childe  
of deith the man that hath so doo shal  
pette therefore iiii double / Thenne said  
Nathan to Dauid/ thou art the same man  
that hath don this thyng / This said the  
lord god of Israhel / I haue enoynted  
the kyng vpon Israhel / and I haue  
kept the fro the hande of Saul / and I  
haue gyuen to the an holbe to lye in  
thy houshold and lynes in thy bosom  
I haue gyuen to the the hous of Israhel



and the house of Iuda / And yf thys  
be smale thynges I shal adde and gyue  
to the moche more and greater / Whys  
hast thou therfor despyed the word of  
god / and hast don euyl in the sight of  
our lord / Thou hast slayn Dyr with a  
slyberd / And his wyf hast thou ta-  
ken vnto thy wyf / And thou hast slayn  
hym with the slyberd of the sonnes of  
Ammon / Therfor the slyberd shal not  
goo fro thy hows world withoute en-  
de / For as moche as thou hast despyed  
and hast taken Dyr wyf vnto thy  
wyf / This said our lord / I shal rep-  
se euyl apense the / And shal take thy  
wyues in thy sight and gyue them to  
thy neyghbour / and shal lye with thy  
wyues to fore thy eyes / Thou hast  
don it pryncely / but I shal make this  
to be don and open in the sight of alle  
Israel / And thenne said dauid to  
Nathan / peccau / I haue synned apense  
our lord / Nathan said / **Q**ur lord  
hath taken away thy synne / thou shalt  
not dye / but for as moche as thou hast  
made the enemyes to blasfeme the na-  
me of god / Therfor the sone that is  
born to the shal dye by deth / And na-  
than returned home to his hous / And  
for this synne dauid made this psalme  
Miserere mei deus / which is a psalme  
of mercy / For Dauid did grete penaunce  
for thys synnes of adoultre and  
also of homycide / For as I ones was  
by yonde the see rydyng in the compa-  
nye of a noble knyght named Syr  
John Capons and was also doctor in  
bothe lawes / e was born in malpork  
and had ben baron and gouernour  
of Aragon and Catalone / e that tyme  
Counsellour vnto the duc of bourgoyne  
Charles / It happend we comened of  
the hystorie of Dauid / and this said  
noble man tolde me that he had redde  
that dauid dyde this penance folowynge  
for thys said synne / that he dalf hym  
in the ground standynge naked vnto  
the heed so longe that the wormes be-  
gan to crepe in his flesshe / and made  
a verse of this psalme Miserere / and  
thene cam out / and whan he was hole  
therof / he wente in agayn / and stode so  
agayn as longe as afore is said / and  
made the second verse / and so as ma-  
ny tymes he was dolour in the erth as

ben verse in the said psalme of Miserere  
mei deus / and every tyme was a  
rydyng therein tyl he felte the wormes  
crepe in his flesshe / This was a grete  
penance and a token of grete repen-  
taunce / For ther ben in the psalme xx  
verses / And xx tymes he was dolour  
Thus thys noble man tolde me rydyng  
bytvene the toun of Gaunt in Flaun-  
dres and the toun of Bruggellis in  
Flandre / Therfor god take alway  
this synne and forgate it hym / but the  
sone that he brought forth dyed / and  
after this berfalle that had ben Dyr  
wyf couerpyd and brought forth an-  
other sone named Salom / which was  
belibbered of god / and after Da-  
uid Salomon was kynge / After this  
Dauid had moche warre and trouble /  
and angre / in so moche that on a tyme  
Ammon oldest sone of Dauid kow-  
thamar his suster / This thamar was  
Abshalons suster by the moder syde / and  
Ammon forced and laye by her / and  
whan he had don his pleasure / he hated  
her and threibe her out of his chambre  
and she complayned her vnto Abshalon  
Dauid / kneibe herof / and was right  
sore for it / but he wolde not rebuke his  
sone Ammon for it / For he luyd hym  
by cause he was his first begoten sone /  
Abshalon hated Ammon euer after /  
And whan Abshalon on a tyme dyde  
do sware his sheep / he prayd alle his  
bretheren to come ete with hym / And  
made hem a feste lyke a kynges feste /  
At which feste he dyde do slee his bro-  
ther Ammon / And anon it was tolde  
to the kynge dauid that Abshalon had  
slayn alle the kynges sonnes / wherfor the  
kynge was in grete leynes and so  
wode / But anon after it was tolde  
hym that ther was noma slayn but  
Ammon / And the other sonnes cam  
home / And Abshalon fledde in to gess-  
sur and was there thre yere / e durst  
not come home / And after by the mo-  
tyon of Joab he was sente for and cam  
in to Iherusalem / but yet he myght not  
come in his fader the kynges presence /  
and dwellyd there thre yere e myght  
not see the kynge his fader / This Ab-  
shalon was the fayrest man that euer  
was / For fro the sole of his foot vnto  
his heed ther was not a spotte / he

had so moche here on his heed that it  
grewyd hym to deere / wherfore hit was  
sporn of ones a yere / it weyed also  
hondred cycles of good weight /  
Thenne ishan he abode so longe that he  
myght not come to his faders presence /  
he sente for joab to come speke with  
hym / and he wolde not come / he sen-  
te agayn for hym / and he cam not /  
Thenne Absalon said to his seruantes /  
knowe ye joabs felde that lyeth by my  
felde / They said ye / Soo ye sayde he /  
And sette fyre in the hulle that is ther  
in and brenne it / And joabs seruans  
tes cam and told to joab that Absalon  
had sette fyre on his corn / Thenne  
joab cam to Absalon e said why hast  
thou sette fyre on my corn / And he  
said I haue sente liueys to the pray-  
enge the to come to me / that I myght  
sente the to the kynge / and that thou  
sholdest saye to hym / why I am so  
gessur / It had be better to me for  
to haue abyden there / I praye the that I  
may come to his presence and see hys  
vy sage / And yf he remembre my vici-  
kednes / late hym slee me / joab then-  
te in to the kynge and told to hym all  
thys wordes / Thenne was Absalon  
callyd and entred in to the kynge / e  
he fylle down and worshipped the kyn-  
ge / And the kynge kyssed hym / Af-  
tir this absalon dyde doo make for hym  
self Chares and horsmen / and yf ty  
men to goo before hym / And walked  
emonge the tribus of Israel and greet-  
te and salued them / takynge them by  
the hond and kyssed hem / by whiche  
he gat to hym the hertes of the peple /  
and said to hys fader that he had auy-  
led to make sacrifice to god in betron  
and hys fader gaf hym leue / And  
ishan he was there he gadred peple to  
hym and made hym self kynge / And  
dyde doo aye that all men shold obey e  
wyke on hym as kynge of Israel /  
Whan Dauid herd this he was sore  
abasshed and was fayne to flee out of  
Jerusalem / And Absalon cam with  
hys peple and entrid in to Jerusalem  
in to his faders holbe and laye by his  
faders concubynes And after purpys  
wid his fader to depose hym / and dauid  
ordenyed his peple and isayell agens  
hym and sente joab prync of his hoost

agens Absalon / and deuyded hys hoost  
in to thre parties and wolde haue gos  
with them / but joab counayllid that  
he shold not goo to the battayll what  
someruer happid / And thenne dauid  
lode them to saue his sone Absalon /  
And they wente forth and fought /  
And Absalon with his hoost was ouer-  
throlwen and put to fleght / And as  
Absalon flegde vpon his mule he cam  
vnder an Oke and his heer slewe  
about a bolbe of the tre and helde so  
fast that absalon henge by his heer / and  
the mule ran forth / ther cam one to jo-  
ab and told hym how that Absalon  
henge by his heer on a bolbe of an oke  
And joab said why hast thou not  
slayn hym / The man said godd for-  
de that I shold sette hode on the kynges  
sone / I herde the kynge saye / kepe my  
sone Absalon a lyue and slee hym not  
Thenne joab wente and toke thre spee-  
res and fynyed them in the herte of ab-  
salon as he hege on the tre / by his heer  
And yet after this y yong men sauy-  
es of joab ranne and slewe hym thene  
joab romped and slewe the retynt /  
And retyened the peple that they shold  
not purselwe the peple flegng / And  
they toke the body of absalon and caste  
it in a grete pytte / And leyde on hym  
a grete stone / And ishan dauid kne-  
we that his sone was slayn he made  
grete sorowe said / O my sone absalon /  
my sone Absalon / who shal graunte  
to me that I may dye for the my sone  
absalon / Absalon my sone / It was  
told to joab that the kynge wepte e  
sorowde the deith of his sone Absalon  
and all their Exorce was turned in to  
sorowe and waylleng in so moche that  
the peple eschided to entie in to the cy-  
te / thenne joab entrid to the kynge e  
said thou hast this day discouraged the  
cheer of alle thy seruantes / by cause  
they haue sauyd thy lyf and the lyues  
of thy sones and doughtres of thy wy-  
ues and of thy concubynes / thou lowest  
them that hate the / And hast them  
that loue the / And swyft wel thys  
day that thou settest lye by thy dukes  
and seruantes / and truly I knowe  
nolw wel that yf Absalon had lyuyd  
and alle the thy seruantes had ben  
slayn thou haddest ben plesyd / Therefor



ayeſe nold and come forth and ſatiſſie  
the peple / or ellis I ſwere to the by the  
goſpy lord that ther ſhal not one of thy  
ſeruantes abyde with the tyl to morow  
And that ſhal be worſe to the than all  
the harmes and euylles that euer yet  
felle to the / Therne dauid the kynge  
aroues and ſatte in the pace / And and  
it was ſwey to all the peple that the  
kynge ſatte in the pace / And therne  
all the peple cam in to fore the kynge /  
And they of Iſrael that had ben with  
Abſalon fledde in to their tabernacles /  
And after cam agayn vnto dauid wha  
they kneibe that Abſalon was deed /  
And after one ſitt a ciuill man re  
ſellid and gadred peple ayeuſt dauid  
Ayeuſt whom joab with the hoſt of  
Dauid purſyellid and drof hym vnto  
a cyte / whiche he byſeged / and by  
the meane of a woman of the ſame cy  
te / ſittas heere was ſmeuyn of and de  
lyueryd to joab ouer the walke / And  
ſo the cyte was ſaued and joab ple  
ſid / After this dauid callid joab e  
had hym nombre the peple of Iſrael /  
And ſo joab walkeſt thurgh alle the  
tribus of Iſrael ſwo dan to kerſace /  
And ouer jordan and all the contrie /  
And ther were founden in Iſrael viij  
C M. ſtrong men that were able to  
fight and to dralbe ſlberd / And of  
the tribu of juda ſyfty thouſand / lxxij  
tyng men / And after that the peple  
was nombred / the herte of dauid was  
ſmeuyn by our lord and was leuyn e  
ſaid / I haue ſpynned gretly in this  
deed / but I praye the lord to take alway  
the wickednes of thy ſeruaut for I ha  
ue don ſolyly / Dauid roos on the morn  
erly and the word of our lord cam to  
Gad the prophete ſayeng that he ſhold  
goo to Dauid / and hidde hym cheſe  
one of thre thyngis that he ſhold ſaye  
to hym / Whan gadz cam to dauid / he  
ſaid that he ſhold cheſe whether he wold  
haue vij yer hungre / in his lende / or  
thre monthes he ſhold flee his aduerſa  
res e enemyes / or to haue thre dayes  
peſſilence / Of this thre godz hiddeſt  
the cheſe whiche thou wyllt / Nold ayeſe  
the and conclude what I ſhal anſwere  
to our lord / Dauid ſaid to Gad / I  
am conſtrayned to a grette thyng / but  
it is better for me to put me in ſ hādes

of our lord / for his mercy is moche  
more than in men / And ſo he cheſe  
peſſilence / Therne our lord ſent pe  
ſſilence the tyme conſpyr / And ther  
deped of the peple ſwo dan to kerſace  
lxxij M. men / And whan the angele  
extended his hond vpon Iheruſalem  
for to deſtroye it / Our lord was mer  
cyful vpon thaffliction and ſaid to the  
Angels ſo ſmytynge It ſuffiſeth noibe  
withſorlbe thy hand / Dauid ſaid to  
our lord whan he ſalbe thangele ſmy  
tynge the peple / I am he that haue  
ſpynned and don wickedly / what haue  
thyſe ſheep don / I keſeche the that thy  
hand twine vpon me / and vpon the  
holbe of my fader / Therne cam god to  
dauid and had hym make an albar in  
the ſame place wher he ſalbe thangel  
and bought the place and made the  
aultar / And offered ſacrifices vnto  
our lord / And our lord was mercy  
ful / and the plague ceſſed in Iſrael  
Dauid was old and feeble / and ſa  
we that his deſth approached and orde  
ned that his ſone Salomon ſhold reg  
ne and be kynge after hym / ſo he it  
that Adonias hys ſone toke on hym  
to be kynge duryng dauides lyf  
for whiche cauſe kerſace and Nathan  
cam to dauid / and to fore them he ſaid  
that Salomon ſhold be kynge / and  
ordyned that he ſhold be ſette on his  
mule by hys prophetes Nathan / Sa  
doch the preſte and Banayes and  
brought in to Sron / And ther ſadch  
the preſte and Nathan the prophete en  
oynted hym in kynge vpon Iſrael / e  
bleibe in a troupe / and ſaide lyue the  
kynge Salomon / And ſwo thenſ they  
brought hym in to Iheruſalem and ſet  
te hym vpon his faders ſete in his fa  
ders trone / And dauid worſhipped  
hym in his bedde / and ſaid / Bleſſid  
be the lord god of Iſrael / that hath  
ſuffered me to ſee my ſons e  
ſet / And thenſ Adonias and all they  
that were with hym were aferd and  
dredynge Salomon ran alway / and ſo  
ceſſed Adonias / Of the dayes of dauid  
approched ſaſte that he ſhold depe / and  
dyde to calle Salomon to fore hym / e  
ther he comanded hym to ſerue the com  
dementis of our lord e walke in his  
wayes / e to offerue his ceremonies

his preceptes and his iugementis as  
it is wretton in the lawe of Moyses /  
And said: our lord conferme the in thy  
Regne / And sende to the wysedom to  
reible it wel / And whan dauid had  
thus counceylid and comanded hym  
to do justise and kepe goddes lawe /  
he blessed hym / and orde and was  
buried with his faders / This dauid  
was an holy man and made the hly  
psaltes / whiche is an holy booke and  
is conteyned therein the olde lawe and  
newe lawe / he was a grete prophete  
for he prophesied the comynge of cryst  
his Natyvyte his passion and resur-  
rection and also his ascencion / and  
was grete with god / yet god wolde  
not suffre hym to bylde a temple for  
hym / For he had shedde mans blood /  
but god said to hym his sone that  
shold regne after hym shold be a man  
possible and he shold bylde the temple  
to god / And whan dauid had reg-  
ned xl yere kyng of Iherusalem ouer  
Juda and Israel he deped in good  
mynde and was buried with his fa-  
ders in the cite of dauid /

**Thus endeth the lyf of Dauid  
seconde kyng of Israel**



**After Dauid reigned**

Salomon his sone / whiche  
was in the begynnyng a  
goody man and walked in

the wayes & lawes of god / And at  
p kynges aboute hym made pees with  
hym / And was kyng confirmed  
okayed and possible in his possession /  
And accordyng to his faders coman-  
demente xpe justise / First on ioab that  
had ben prynte of his faders hoste by  
cause he slewe illo goody men by tray-  
son and gyle / that was Acher the  
sone of Ner / and Amasa the sone of  
gesser / And ioab was aferd and  
dredde Salomon and fledde in to the  
tabernacle of our lord and helde the en-  
de of the altar / And Salomon sent  
to Banayes and slewe hym there /  
and after buried hym in his holbe  
in deserte / And after this on a nyght  
as he laye in his bedde after that he  
had sacrificed to our lord in galyng  
our lord apperid to hym in his sleep  
sayenge to hym / Arise and demaunde  
what thou wilt that I may gyue to  
the / And Salomon saide / lord thou  
hast don to my fader grete mercy / by  
cause he walked in thy wayes in trou-  
the justise / and in a rightful herte /  
thou hast allwape kepte for hym thy  
grete mercy / And hast gyven to hym  
a sone sittynge upon his throne as it  
is this daye / And now lord thou hast  
made me thy seruaunt to regne for my  
fader dauid / I am a lytyl chyld and  
knowe not my goynge out and en-  
tryng in / And I thy seruaunt am  
sette in the myddle of the peple that  
thou hast chosyn / whiche ben manynges &  
may not be nombred for multitude /  
therfor lord gyue to me thy seruaunt  
a herte docyle and taught in wysdom  
that may iuge thy peple and dyscre-  
te lyfwele good and euyl / who may  
iuge this peple / thy peple that ben here  
so many / Thys requeste and deman-  
des plesed moche vnto god that Salomon  
had asked suche a thyng / And god  
saide to Salomon / By cause thou hast  
requyred and aged this / and hast  
not ased longe lyf / ne rycheesses / ne  
the solbles of thy enemyes / but hast  
asked sappyence & wysedom to discre-  
dome and iugement / I haue gyven to  
the after thy desyre and requeste / And  
I haue gyven to the a wyse herte and  
vnderstandyng in so moche that ther  
was neuer none such to fore /



ne neuer after ſhal be / And alſo tho  
thynges that thou haſt not asked I ha  
ue giuen alſo to the that is to ſay ry  
eſſe and ghorre / that woman ſhal  
be lyke to the emonge alle the kynges  
that ſhal be after thy dayes / yf thou  
walke in my wayes / and kepe my  
preceptes and obſerue my comādemēt  
as thy fader walched / I ſhal make thy  
dayes longe / **A**fter this Salomon a  
woke / And cam to Iheruſalem / And  
ſtoode to fore the Arke of our lord / and  
offred ſacrifices and viſcymes vnto our  
lord and made a grette feſte vnto alle  
his ſeruantes and houſhold /  
Thēne cam to fore hym ſilbo comyn wy  
men / of whiche that one ſaid / I keſe  
the my lord / here me / this woman e  
I dwelld to gyde in one holbe / and  
I was deliuerd of a chyld in my ci  
tyle / and the thyrde day after ſhe la  
re a chyld and was alſo deliuerd /  
and we were to gyde and none other  
in the holbe but we thre / it was ſo  
that this womans ſone was deed in  
the nyght / For ſhe ſlepyng ouerlaye  
and oppreſſid hym / And ſhe awoos  
in the derkeſt of the nyght pryncely e  
toke my ſone for the ſyde of me thy ſer  
uant / and layd hym by her / e her ſone  
that was deed ſhe leyde by me / Whan  
I awoos in the mornynge for to gyue  
mylke to my ſone / it apenyd deed /  
Whom I toke beſoldyng hym delygēt  
ly in the clere lyght vnderſode wel a  
non that it was not my ſone that I  
had born / The other woman anſwerd  
and ſaid / it was not ſo as thou ſaiſt  
but my ſone lyueth / and thy is deed  
And contrarye that other ſaid thou ly  
eſt my ſone lyueth and thy is deed /  
Thus in this wyſe they ſewof to fore  
the kyng Thēne the kyng ſaid / This  
woman ſaieth my ſone lyueth and thy  
is deed / **A**nd this anſwerth nay /  
but thy ſone is deed and my lyueth /  
Thēne the kyng ſaid / Hynge to  
me here a ſlberd / whā they had brougt  
forth a ſlberd the kyng ſaid / dyuide  
ye ſaid he the luyng chyl in ſilbo par  
tyes / and gyue that one half to that  
one and that other half to that other /  
Thēne ſaid the woman that was mo  
der of the luyng chyl to the kyng  
For all her membris e ſwellis were

meurd vpon her ſone / I beſeche and  
praye the my lord kyng gyue to her  
the chyl a lyue and ſlee hym not /  
and contrarye ſaid that other woman /  
late it not be giuen to me ne to the /  
but late it be deuidd / The kyng the  
ne anſwerd e ſaid gyue the luyng  
chyl to this woman and late it not  
be ſlayn / this is verily the moder /  
Alle Iſrael herd / ſoib lyſely ſ kyn  
ge had giuen this ſentence / and dredd  
hym ſerpyng that the wyſedom of god  
was in hym in demyng of rightful do  
mes / After this Salomon ſent his  
meſſagers to dyuerſe kynges for wore  
trees and for iherkmen for to make e  
bylde a temple vnto our lord / Salomon  
was ryche and gloriuous And all the  
Royames fro the Ryer of the endes  
of the wyſteiris vnto thende of egypte  
were accorded with hym and offryd to  
hym preſtes e to ſerue hym all the dayes  
of his lyf / Salomon had dayly for the  
mete of hys houſhold xxx meſures na  
med chores of corn and ly of mele / x  
fatte oye / and xx oye of paſture /  
and hondred beethers without bene /  
ſon that was taken as bettes ghorre  
kubals / and other ſlepyng ſoibles e  
hyrdes he obteyned all the regyon that  
was fro tapyſa vnto gazam / and had  
preſtes with alle the kynges of alle the  
Royames that were in euery parte rou  
de aboute hym / In that tyme Iſrael e  
Juda dwelld lythout fey and drede  
euerich vnder his wyne and frygge tre  
fro dan vnto kerſake / And Salomon  
had xl M Packes for the horſes of his  
carrtes chares and curres / and xii M  
for horſe to ryde on by lyſche preſtes  
brought neceſſarye thyngis for the ta  
ble of kyng Salomon with grette dely  
gence in their tyme / God gaf to Sa  
lamon moche wyſedom and prudence  
in hys herte lyke to the grauel that is  
in the ſee syde / And the ſappence and  
wyſedom of Salamon paſſed and we  
te to fore the ſappence of alle them  
of thoyent and of egypte / And he was  
wyſeſt of all men e ſo he was named  
he ſpake thre thouſand parables / and  
foure thouſand ſonges / And dyſputed  
vpon alle maner trees and vertue of  
them fro the cedre that is in libano vnto  
the yſope that groweth on the walke /

And discerned the properties of trees / foibles / reptiles / and fowles / And ther cam peple from all regions of the world / for to heere the wisdom of Salomon / And Salomon sente letters to hyram kynge of Tyre for to haue his men to cutte odre trees with his seruaunts / and he wold yelde to them theyr hye and mede / And let hym know that he wold hylde and ede / for a temple to our lord / And hyram sente to hym that he shold haue all that he desired / And sente to hym odre trees and oder woode / And Salomon sente to hym corne in grette nombre / And Salomon and hyram confedered them to gyde in loue and friendship / Salomon chaas out werkmen of alle israhel the nombre of xxx M men / Of whom he sente to libane y M euery moneth / and when y M wente the other cam home / and so two moneths were they at home / And Adonias was ouersee and comandour on them / Salomon had lxx M men that dyde no thyng / but bare stone and worke and other thynges to the edefyng of the temple and were beaues of burthens only / And he had lxxx M of libers of stone and masons in the montayn bygh out the prefectes and maisters whiche were in M and in C that dyde nothyng but comande and ouersee the that brought / Salomon commanded the werkmen to make square stones grette and precouse for to laye in the foundement / whiche the masons of israhel and masons of hyram helde / and the carpenters made redy the tymber / Thenne began Salomon the temple to our lord in the fourth yere of his regne he began to hylde the temple the hous that he hylde had lxx cubits in lengthe and xx cubits in brede and xxx in heygth / And the portche to fore the temple was xx cubits longe after the mesure of the brede of the temple / and had y cubits of brede to fore the face of the temple / e for to byrde the curiosyte and werke of the temple and the necessaryes the tables and cost that was don in golde siluer and labur it passeth my connyng to expresse and englysshe them / so that ben clerkes may see it in the second booke

of kynges and the seconde booke of mattheu / it is wondre to heere the costes and expensis that was made in that temple / but I passe ouer / it was on makinge in yere / and the palace was yin yere er it was finished / he made in the temple an altar of pure golde / and a table to sette on the tables of propoicion / of golde / fine and delika of golde on the right syde and fyne on the lyst syde / and many other thynges And toke all the vessels of golde and siluer that hys fader dauid had sanctified and halowd and brought hem in the tresory of the holtes of our lord / A fer thyng he assembled alle the noblest and greetest of iurists of them of israhel with the priests of the trybus and dukes of the famylies for to byrde the arke of god / so the cyte of dauid syon / in to the temple / And the presies and leuytes toke the Arke and bare it and alle the vessels of the sanctuary that were in the tabernacle / Kyng Salomon with alle the multitude of schylders that were there went to fore the arke and offred steepe and oxen without eximacion e nomber / And the presies sette the Arke in the holtes of our lord in the racle of the temple in sancta sanctorum Under the wynges of cherubyn / In the Arke was nothyng but the two tables of moyses of stone whiche moyses had put in / And thenne Salomon blessed our lord to fore all the peple and thanked hym that he had suffred hym to make an hous vnto hys name / and besought our lord that who somer prayd our lord for ony petyon in that temple / that he of his mercy wold heere hym e be mercysful to hym / And our lord appered to hym when the edefye was accomplished perficte ly and said to Salomon / I haue heerd thy prayer and thy oracion that thou hast prayd to fore me / I haue sanctified and halowd this holtes that thou hast edefied for to put my name therein for euermore / and myn eyen and herte shal be thereon alle waye / And yf thou walke byson me lyke as thy fader walked in the symplecyte of herte and in equitye /



and thou dost alle that I haue comen :  
 and he and kepe my iugements and  
 laibes / I shal sette the throne of thy reg-  
 ne vpon Istacl euermore / lyke as  
 I haue said to thy fader Dauid sayenge  
 Ther shal not bytaken alway a man of  
 thy generacion for the regne and set of  
 Istacl / yf he auerte and torne fro  
 me ye and your sones not folowynge  
 ne keepynge my comandements and ce-  
 rymonyes that I haue shewyd to fore  
 you / but goo and worshyp strange  
 goddes and honoure them / I shal cast  
 alway Istacl fro the face of the erthe  
 that I haue gyuen to them / And the  
 temple that I haue shewyd to my na-  
 me / I shal cast it alway fro my syght /  
 And it shal be a fable and prouerbe /  
 and thys holbe an example shal be to  
 alle pple / Euery man that shal goo  
 ther by shal be a schypp and a soun-  
 der and shal saye why hath god don thus  
 to this londe and to thys holbe / And  
 they shal answer / For they haue for-  
 saken theyr lord god that brought theire  
 fadres fro the londe of egypte / and ha-  
 ue folowyd strange goddes and them  
 adoured and worshiped / and ther-  
 fore god hath brought on them all thys  
 euyl / here may euery man take ensam-  
 ple how perkyous and dreeful it is to  
 breke the comandements of god / xx  
 yere after that Salamon had edyfied  
 the temple of god and hys holbe / and  
 synesthed it perkyghly / hyram the  
 kynge of tyre wente for to see howe  
 that Salamon had gyue to hym & they  
 plesyd hym not / hyram had sente to  
 kynge salamon an hondred and eiben  
 ty besautes of gold / whiche he had  
 spent on the temple and hys holbe and  
 on the walles of Iherusalem and other  
 howes and places that he had made /  
 Salamon was ryche and glorious  
 that the same name of hys sappyne &  
 wysedom / and of hys byldynge  
 and dyspense in hys holbe thurgh the  
 wordy in so moche that the quene of  
 Saba cam fro fer contreys to see hym &  
 to tempte hym in demaundes and que-  
 rysons / And she cam in to Iherusalem  
 with moche pple & richessis with camel  
 les cha-ged with Aromatikes and  
 gold Infynyt / And she cam & spak  
 to kynge Salamon alle that euer she

had in her herte / **A**nd Salamon  
 taught her in all that euer she purpo-  
 sed to fore hym / She woude saye nothyng  
 but that the kynge answered to her / ther  
 was nothyng hyd fro hym / The que-  
 ne of Saba thenne seying alle the wy-  
 sedom of Salamon / the holbe that he  
 had bylded / and the mete and ser-  
 uys of hys table / the habytacles of  
 hys seruantes / the ordre of the myn-  
 stres / theyr clothyng and aray / hys  
 botellers and offycers / And the sacre  
 tyces that he offred in the holbe of our  
 lord whan she sawe alle thys thynges  
 she had no spoyte to answer but she  
 said to kynge Salamon / The wordy  
 is trew that I herde in my lande of thy  
 wordes and thy wysedom / And I bele-  
 uyd not them that told it to me / And  
 the tyme that I my self come and haue  
 sen it with myn eyen / And I haue  
 now bel sen and prouyd that the half  
 was not told to me / Thy sappyne is  
 more and thy werkis also / than the  
 thynges that I herde / Blesyd be thy  
 seruantes / and blesyd ben thys that  
 stande allwhe to fore the and her thy  
 sappyne / and wysedom / **A**nd thy  
 lord god be blesyd whom thou hast  
 plesyd & hath sette the vpon the throne of  
 Istacl for so moche as god of Istacl  
 knoweth the & hath ordeyned the a kynge  
 for to do rightwysnes & iustysse / She  
 gaf thene to the kynge an & & xx be-  
 sautes of gold / many Aromatikes &  
 gemes precious / There were neuer sen  
 to fore so many aromatikes ne so slyes  
 & odours sine kynge / as the quene of sa-  
 ba gaf to kynge Salamon /  
 Kynge Salamon gaf to the quene of  
 Saba alle that euer she desired and de-  
 maunded of hym / And after retou-  
 ned in to her contre and londe / The  
 weyght of pure gold that was offred  
 euery yere to Salamon / was vij hon-  
 dred lyvj talentis of gold / except that  
 that the marchantes offred and alle  
 ther that sold / and alle the knynges  
 of Arabye & dukes of that londe / Sala-  
 mon made silu & stales of the purest  
 gold & sette the in y holbe of Lybani / he  
 made hym also a throne of yuoye which  
 was grete and was clad with gold  
 whiche had vij grees & stapes whiche  
 was ryche bybrought with silu lyons

## 4 The storie of Salamon

of gold: holdynge the sete above / and  
 yij smale lyons standynge vpon þe stapes  
 / on euerych theynge here and there  
 Ther was neuer such a werke in no  
 Royame / And all the vesselis that  
 kynge Salamon dreight of were of  
 gold / and the seekynge of the holtes  
 of ephraim in which his sheldes of gold  
 were in was of the most pure gold /  
 Syluer was of no prys in the dayes  
 of kynge Salamon / For the nauye of  
 the kynge / with the nauye of Hyram  
 went in thre yere ones in to thair &  
 brought thens gold and syluer / tress  
 of Olyphauntes and grete rycheesses /  
 The kynge Salamon was magnified  
 aboue all the kynges of the world in  
 Rycheffis and wysedom / And all the  
 world despyred to see the chere & vnt  
 ge of Salamon and to heere hys wyses  
 dom that god had gyven to hym /  
 Euery man brought to hym ryches / res  
 sellis of gold and syluer / clothes &  
 Armour for warre / Aromatikes hors  
 se and mules euery yere / Salamon  
 gadred to gydre charis and horsmen  
 he had a thousand and four hundred  
 charis and caris / and yij thousand  
 horsmen / And there lodged in smale  
 cyties and towne abowte Iherusalem  
 by the kynge / Ther was as grete habi  
 danc and plente of gold and syluer  
 in tho dayes in Iherusalem as stone /  
 or richomours that growe in the felde /  
 and horses were brought to hym frowe  
 egypte and chao / what shal I aldaye  
 wyte of the Rycheffes glorie and mag  
 nyfience of kynge Salamon it was  
 so grete that it can not be exprest /  
 For ther was neuer none lyke to fore  
 hym ne neuer shal none come after  
 hym lyke vnto hym / he made the booke  
 of the parables conteynyng vij cha  
 ptyres / the booke of the canticles / the  
 booke of ecclesiastes conteynyng vij /  
 chappyres and the booke of sapience co  
 teynyng xij chappyres / Thys kynge  
 Salamon buyde ouermuche wyemen / &  
 specially he rauinge wyemen of other sec  
 tes / as kynge phamos daughter and  
 many other / of the gentyles / of whom  
 god had comanded to the chyldezen of  
 Israhel that they shold not haue to doo  
 with them / ne they with theyr dought  
 tres / For god said certaynly they shold

borne your hertes to serue theyr goddes  
 To such wyemen Salamon was crip  
 led with most brennyng loue / he had  
 vij C wyues / whyche were as quenes  
 and iij C concubynes / and thys wy  
 men turned hys herte / For whan  
 he was olde he so doobted and loued hem  
 that they made hym honoure their seua  
 ge goddes and worshippid Ashtaroth  
 Chemos and Molech / ydolys of sy  
 done of moaltres and Amonytes /  
 And made to them tabernacles for to  
 plesse hys wyues and concubynes / wher  
 for god was wroth with hym / And  
 said to hym / Whi cause thou hast not  
 obserued my preceptes and my coman  
 dements that I comanded the / I shal  
 cutte thy kyngdom and deuide it and  
 gyue it to thy seruants / but not in the  
 dayes I shal not do it for loue that I  
 had to Dauid thy fader / but frowe  
 hand of thy sone I shal cutte it but not  
 alle / I shal reserue to hym one trib  
 for Dauides loue and Iherusalem that  
 I haue chosyn / And after thys dyuer  
 se kynges leaue aduersaryes to Sala  
 mon / and was neuer in pces after /  
 It is said but I fynde it not in the b  
 yle / that Salamon repented hym mo  
 che of thys synne of ydolatre / and  
 dyde moche penance therfor / For he  
 let hym be draibed thurgh Iherusalem  
 and let hym self with foddres and  
 scorches that the bloody folowed in the  
 syght of alle the peple / He reigned  
 vpon alle Israhel in Iherusalem xij  
 yere / and dyde and was buryed with  
 hys fadres in the cyte of Dauid and  
 Robas hys sone reigned after hym /

4 Thus endeth the lyf of Sala  
 mon





After Salomon rege

nedz hys sone Robas /

He cam to Sychem and

theder cam alle the peple

for to ordeyne hym kyn

ge / Jeroboam andz alle

the multitude of Israel spak to Ro

bas andz saidz / Thy fader sette on vs

an hardy poken & grete impossions /

Nold thou hast not so moche nede / wher

for lasse it andz mynysse it / andz

ease vs of the grete andz hardy burthen

andz we shal serue the / Robas ans

werd andz saidz goo ye & come agayn

the thyrde day and ye shal haue an ans

wer / whan the peple was departedz

Robas made a counseyl of the senyors

andz old men that hadz assayedz hys

fader Salomon whych he luydz andz

saidz to them what saye ye / andz coun

seyll me / that I may answer to the

peple / whych saidz to Robas /

If thou wylt obeye andz agree to this

peple / andz agree to theyr petycion and

speke fayr andz frendly to them / they

shal serue the all the way / but Robas

forsoke the counseyl of the olde men &

calledz the yongmen that were of hys

age / andz agaydz of them counseyl /

Andz the yong men that hadz ken no

assayedz with hym hadz hym saye to the

peple in thys wyse / Is not my fengre

gretter than the backe of my fader /  
If my fader hath lepedz on you an he  
up burthen / I shal adde andz put mo  
re to your burthen / my fader let you  
with scorgis / andz I shal let you with  
scorpions /

The thyrde day after  
Jeroboam andz alle the peple cam to  
Robas / to haue theyr answer / Andz  
Robas like the counseyl of the olde  
men / andz saidz to them lyke as the  
yong men hadz counseyledz hym /

Andz anon the peple of Israel forsoke  
Robas / Andz of xij tribus / ther a  
fode with hym no moo but the tribus of  
Juda andz of beniamyn / Andz the o

ther ten tribus departed andz made Jhe  
roham theyr kynge / andz neuer retou  
nedz vnto the folles of dauid after vnto  
thys day / Andz thus for synne of sa  
lomon / Andz by cause Robas wolde  
not doo after the counseyl of the olde  
men / but was counseyledz by yong

men / the ten tribus of Israel forsoke  
hym / andz departedz fro Jerusalem &  
seruydz Jeroboam andz ordeynedz hym  
kynge vpon Israel / Anon after thys  
Jeroboas felte to ydolatre / andz

grete deuyssion was euer after bytwe  
ne the kynges of Juda andz the kyn  
ges of Israel / Andz so regnedz  
dyuerse kynges echz after other in Jhe  
rusalem / after Robas / Andz in Is

rahel after Jeroboam / Andz here I le  
ue alle thys storie andz make an ende of  
booke of kynges for thys tyme & /

For ye that lyke to knowe how euery  
kynge reigned after other ye may fynde  
it in the first chapytre of saynt Ma  
thew / whych is wode on Crystemas  
day in the mornynge to fore Te durn /

whych is the genealogye of our lady /

Here foloweth The storie of  
Job red on the first sonday of  
Septembre



**Th**ere was a man in  
the lande of bus named  
Job/ And this mā was  
simple: rightfule: & dre  
dunge god: and goyng  
from all euyl/ he had

viij fones and thre doughtres/ And his  
possession was viij/ m/ shep/ iij/ m/ ca  
mellis/ v/ C/ yoke of oxen/ v/ C/ asses &  
hys famlye and household passenge  
moche & grette/ he was a grette man and  
riche among all the men of the orient /  
And his fones were dayly eche to other  
holys making grette festes/ & euerich as  
his day cam/ & they sente for their thre  
sisters for to ete & drynke with hem /  
whan they had thus fested eche other  
ofte/ Job sente to them & blesseyd & sanc  
tified the/ & respyng eueri day erly /  
he offred sacrefyses for the all / sayeng /  
lesse my chyldren synne and blesse not  
god in theyre heretes / And thus dyde  
Job eueri day / On a daye whan the  
fones of god were to fore our lord /  
Sathan cam and was emonge them /  
to whom our lord saide / Whens comest  
thou / whiche answered / I haue goon  
round aboute the erthe and thurgh

walked it / Our lord saide to hym / hast  
thou not consydered my seruaunt Job/  
that ther is none lyke vnto hym in the  
erthe / A man simple / rightfule / dre  
dunge god and gooyng from euyl / To  
whom Sathan answered / doth not Job  
drece god? ydelly / yf so were that thou  
ouertheldest hym hys holbs and alle  
hys substaunce woude aboute / he shold  
sone forsake the / Thou hast blesseyd the  
werkkes of hys handes / and hys posses  
sion is increasyd moche in theriche / but  
scratche out thy hond a lytyl / & with  
che all that he hath in possession / and he  
shal soone gruteche and not blesse the  
Thenne sayd our lord to Sathan / ho  
all that / Whiche he oweth and hath in  
possession / I wyl it be in thy hand / and  
polber / but on hys persone ne body sei  
te not thy hand / Sathan departed / &  
wente fro the face of our lord / On a  
day as hys fones and doughtres etc &  
dronke wyne in the holbs of the oldest  
brother / ther cam a messenger to Job  
whiche saide / The oxen eate in the plow  
ghe / and the asse pastured in the pas  
ture by them / And the men of Sabe  
ray on them and smeten thy seruau  
tes and selde them with sberdy / and  
I only escaped for to come & to selde  
it to the / And whyles he spak / ther  
cam an other and saide / The fyre of  
god felle down from heuyn / and hath  
brente the shep and seruantes and  
consumed them / and I only escaped  
for to come and selde it to the / And  
yet whyles he spak / cam another and  
sayd the chaldeys made thre hoostes /  
and haue enuayled thy camels and  
taken them / and hath slayn thy seru  
tes with sberdy / and I only escaped  
for to bryng the word / And yet he  
spekyng / another entayd in and said  
The fones and doughtres crynyng  
wyne in the holbs of thy first begoten  
sone / sodenly cam a belemente wynde  
fro the regyon of deserte and smote the  
iiij corners of the holbs / whiche sal  
lyng oppelshed the chyldren and ben  
all deed / and I only fledde for to tel  
le to the / Thene Job arose & cutte his  
kote and dyde do shawe his heed and  
fallynge down to the ground worshipping  
red & adored god / sayeng / I am come  
out naked fro the wombe of my mother



And naked shal reburne agayn theru  
Our lord hath gyven / and our lord  
hath taken alway / as it hath plesyd our  
lord so is it don / The name of our lord  
be blessed / In all thysse thynges Job  
synned not with hys lippes / ne spak  
nothyng folowly ayens our lord / but  
wike it all pacyently / After thys it was  
soo that on a certayn day when the chil  
dren of god stode to fore our lord / sa  
than cam and stode emonge them and  
god said to hym / Whens comest thou  
to whom Sathan answered / I haue gon  
rourke the erthe and walked thorough  
it / And god said to Sathan / hast thou  
not considered my seruauit Job / that  
ther is noman lyke hym in the erthe / a  
man simple / ryghtful dreyng god /  
and goyng fro euyl / And yet wex  
uppryng hys innocencye / Thou hast me  
uppryng me ayens hym / that I shold put  
hym to affliction without cause / To  
whom Sathan said / Skynne for skyn  
ne / and all that euer a man hath / be  
shal gyue for hys soule / Neuentheles  
seatche thy hande & toke his mouth  
and hys fleshe / and thou shalt see  
that he shal not blesse the / Thenne said god  
to sathan / I wyl well that hys body be  
in thy hande / but saue hys soule and  
hys lyf / Thenne sathan departed fro  
the face of our lord / and smote Job  
with the worst botches & blaynes fro  
plants of hys foot vnto the toppe of  
hys heed / whiche was made lyke a las  
zar / and was caste out & satte on the  
dongehyll / Thenne cam hys wyf to hym  
and said / yet thou abydest in thy sym  
ples / Forsake thy god and blesse  
hym nomore / And god depe / Thenne  
Job said to her / Thou hast spoken ly  
ke a folyss woman / yf we haue wey  
uppryng and taken good thyngis of the  
hande of our lord why shal we not susteyne  
and suffre euyl thynges / In all  
thysse thynges Job synned not with his  
lippes / Thenne thre men that were frend  
es of Job heeryng what harme was  
happyd and comyng to Job / camyng eue  
rich fro hys place / to hym / that one  
was named Elphaz themanyte /  
Another Baldad schite / And the  
thyrde Sophar naamathite / And  
when they salbe hym fro fer they kne  
we hym not / And cryenge they wepte

they cam for to conforthe hym and when  
they considered hys mysferte they tare  
theyr clothis and caste duste on theyr  
heedes / and satte by hym seuen dayes  
and seuen nyghtes / and noman spak  
ke to hym a word seepng hys sorow  
Thenne after that Job and they talked  
and spoken to gydre of hys sorow &  
mysferte of whiche seynt Gregory hath  
made a grete booke callid the Morallys  
of seynt Gregory / whiche is a noble  
booke and a grete werk / but I passe  
ouer all tho maters and retorne vnto  
the ende how god resored Job agayn  
to prosperite / It was so that when  
thysse thre frendes of Job had ben longe  
with Job and had sayd many thynges  
eche of them to Job / and Job agayn to  
hem / our lord was wroth with thysse  
thre men and said to them ye haue not  
spoken ryghtfully as my seruauit Job  
hath spoken / Take ye therefore seuen  
bulles & seuen ieders / And goo to  
my seruauit Job and offere ye sacrifice  
for you / Job my seruauit shal praye  
for you / I shal receyue hys prayer &  
shal take hys bysage / They went  
forth and dyde as our lord comanded  
them / And our lord rebeld the bysa  
ge of Job / and salde hys penance /  
when he prayd for hys frendes / And  
our lord addyd to Job double of all that  
Job had possessed / Alle hys brethern  
came to hym and alle hys susters and  
all they that to fore had knowen hym  
And ete with hym in hys houles / and  
menyd theyr heedes vpon hym / and  
conforted hym vpon all the euyl that  
god had sente to hym / And eke of the  
gaf hym a sheep / and a golde ryng  
for hys eere / Our lord blessed more  
Job in hys last dayes than he dyde in  
the begynnyng / And he had  
thenne after viii thousand sheep / vii  
thousand camels / a thousand yox  
of Oxen a thousand asses /  
And he had vii sones and thre dought  
res / And the first doughters name  
was diem / the seconde Cassiam and  
the thyrde Cornusidib / Ther were nob  
her founden in the world so fair byme  
as were the doughters of Job / They  
sader Job gaf to them herpage emonge  
their brethern / & thus Job by his paci  
ence gat so moche bue of god that he

was reſtored double of all his loſſes /  
And Job buyd after one hondred  
and xl yere / And ſalve hys ſones &  
the ſones of hys ſones into the fourth  
generacion / and deyed an old man  
and ful of dayes /

**Thus endeth the ſtorpe of Job**

**Here foloweth thyſtorpe of to-  
bye whyche is red the thyrde  
ſondaye of Septembre**



**Toby of the trile**

**T**he cyte of Neptalym  
whiche is in the ouerpar-  
tyes of galylee vpon  
Nafon after the wyse  
ledeth men westward /  
hauynge on his lyfte syde the cyte  
of Sephet / was taken in the dayes  
of Salmanasar kynge of thassaryens  
and put in captiuyte / yet he forsoke  
not the wyse of trouthe / but alle that  
he had or coude gete he departed dayly  
with his brethern of hys kyned which  
were prysoners with hym / And hol-  
le it that he was yongest in alle the try-  
be of Neptalym / yet dyde he nothyng  
chyldestly / Also when alle other wente  
into the golden Calues that iherobas

kynge of ysrahel had made this thobye  
only fledde the felowshippes of them alle  
and wente to iherusalem in to the tem-  
ple of our lord / And there he adou-  
red and worshypped the lord god of  
ysrahel / offrynge truly hys fyrst fruy-  
tes and tythes / in so moche that in the  
thyrde yere he mynystred into profesy-  
tyes / and straungers alle the tythe /  
suche thynges and other lyke to thys  
he offeryd whys he was a chylde /  
And when he cam to age and was a  
man / he toke a wyf named Anne of  
hys trybe / and gat on her a sone na-  
myng after hys olde name thobye /  
whom fro hys chyldehode he taught to  
drede god and abstepne hym fro alle  
synne / Thene after whā he was brought  
by captiuyte with hys wyf & his sone  
in to the cyte of nyneue with alle  
hys trybe / And when alle etc of the  
metes of the gentyles and paynens /  
Thys thobye kepte hys soule cleue / &  
was neuer defiled in the metes of  
them / And by cause he remembred  
our lord in all hys herte / god gaf hym  
grace to be in the fauour of Salmanas-  
sar the kynge / whiche gaf to hym po-  
wer to goo where he wold / hauynge  
lykerte to doo what he wolde / he wente  
thence to alle them in captiuyte and  
gaf to them warnynges of helth / whā  
he cam on a tyme in Fages cyte of the  
Belbes / he had suche yestys as he had  
he honoured with / of the kynge ten  
hesautes of syluer / And when he sa-  
we one gabele leuyng neddy whych was  
of hys trybe / he lente hym the sayd  
weight of syluer vpon hys oblyga-  
cion / longe tyme after thys when Sal-  
manasar the kynge was ded / Senna-  
cherib hys sone reigned for hym /  
And hated and loued not the chyl-  
dren of ysrahel / And Thobye wente  
into alle hys kyned and comforted  
them / and deuyed to euerich of them  
as he myght of hys facultees and goos-  
des / he fedde the hungry / and gaf to  
the naked clothes / And dylygently  
he buryed the ded men / and them that  
were slayn / After this when sennache-  
rib returned sleynge the plaghe fro the  
jellybery / that god hath sente hym for  
hys blasphemye / And he kyng wroth  
selve many of the chyldezen of ysrahel



And thohye allwaie berpede the so-  
 dyes of them / whiche was told to the  
 kynge / whiche comander to see hym /  
 And toke allwaie all hys substance /  
 Thohye thenne with hys wyf and hys  
 sone hysd hym and fledde alway all na-  
 ked / For many buyd hym wel / /  
 After thys yll dayes the sonnes of the  
 kynge slewe the kynge / And  
 thenne returned thohye into hys hous  
 and all hys facultes and goodes were  
 restored to hym agayn /  
**A**fter this on an hys festful day of  
 our lord / whan that thohye had a good  
 dyner in hys holbe / he said to hys so-  
 ne / Soo and fette to be some of our  
 tryle dreyng god that they may come  
 and ete with vs / And he wente forth  
 and anon he returned tellng to hys  
 father that one of the chyldren of Isra-  
 hel was slayn and laye dede in the  
 strete / And anon he lepe out of his  
 holbe leuyng hys mete and fastng  
 am to the body / toke it and bare it in  
 to hys holbe pryuelly / that he mygt se-  
 cretly berre it whan the sonne were dou-  
 And whan he had hysd the corpe he  
 ete his mete with waillng and drede  
 remembryng that worde that our lord  
 said by amos the prophete / The daye  
 of youre fesse shal be turned in to la-  
 mentacion and waillng / And whā  
 the sonne was gon down he wente and  
 buryed hym / Alle hys neyghbours  
 reprevyd and chydde hym sayng /  
 for thys cause thou were comander to  
 be slayn / and vnneth thou escapedest  
 the comandement of deth / and yet thou  
 berest dede men / But thohye more dre-  
 dyng god than the kynge toke vp the  
 bodys of dede men and hysd them in  
 hys holbe / and at mydnyght he buryed  
 them / hit hapedy on a day after thys  
 that he was lery of berpeng dede men  
 am home and leyde hym down by a  
 walke / and slepte / And fto a siba-  
 lobe nesse aboue ther fylle down hote  
 donge of them on hys even / and he  
 was therof blynde /  
 Thys temptacion suffred god to falle  
 to hym that it shold be example to the  
 that shal come after hym of hys pad-  
 ent / lyke as it was of holy Job /  
 For fto hys infancie he drede euer  
 god / and kepte hys preceptis and

was not gultyng agens god for  
 hys blyndnes / but he abode vnnem-  
 ble in the drede of god gyuyng and  
 rendryng thankngis to god alle the  
 dayes of hys lyf / **F**or lyke as  
 Job was assayled So was thohye as-  
 sayled of hys kynnesmen skornng  
 hym and sayng to hym / Where is  
 noli thy hope and rewarde for whiche  
 thou gauest thy almes and madeſt  
 sepulchres / Thohye blameſt them  
 for suche wordes sayng to them / In no  
 wyse saye ye not so / For we be the  
 sonnes of holy men / and we abyde that  
 lyf that god shal gyue to them that ne-  
 uer shal chaunge theyr faith fro hym  
 anna hys wyf wente dely to the ther-  
 ke of iheruſalme / and gate by the la-  
 bour of her handes theyr lyuelode as  
 moche as she myght / whereof on a day  
 she gate a kynde / e brought it home /  
 whan thohye herde the boys of the kynd  
 sletyng he saide / **S**ee that it be not  
 stolen yede it agayn to the olunar /  
 For it is not keful to be to ete ne fou-  
 che any thyng that is stolen / To that  
 hys wyf all angry answered / Noli  
 manifestely and openly is thy hope  
 made bayne / And thy almesſes for-  
 And thus wyth such and lyke wor-  
 des she chydde hym / Thenne thohye be-  
 gan to syle / and began to praye our  
 lord with theris sayng / **O** lord  
 thou art rightfule / And alle thy do-  
 mes ben trewe / and alle thy wayes  
 ben mercy trouth and ryghtwysnes /  
 And noli lord remembre me / and  
 take thou no vengeance of my synnes  
 ne remembre not my trespace ne the  
 synnes of my fadres / For we haue  
 not obeyed thy comandementis / ther-  
 fore we ben betaken in to dyscepon /  
 captuyte / deth / fables / and in to re-  
 preſt and shame to alle nacions in  
 whiche thou hast dysperced vs /  
 And noli lord grete be thy iugementis  
 For we haue not don accordyng to  
 thy preceptes / ne haue not walkyd  
 wel to fore the / And noli lord doo  
 to me after thy wyll / and comande  
 my spere to be receyved in pes / it is  
 more expedyt to me to dye than to lyue  
 The same day it hapedy that Sara  
 daughter of Raguel in the cyte of me-  
 des / she was rebuked e herde repeel  
 & iij

of one of the handmaidens of her fader  
 For ſhe had be pruen to vii men/ And  
 a deuyll named/ Amodeus ſleibe them  
 aſſone as they wolde haue gon to her /  
 therfor the mayde reueryd her ſayeng  
 we ſhal neuer ſee ſone ne daughter of  
 the on the erthe / thou ſear of thy huſ-  
 bondes / wilt thou ſee me as thou haſt  
 ſlayn vii men / wyth thyſe boys and  
 Rebuke ſhe wente vp in the ſperit au  
 licle of the holbe / ¶ And thre dayes  
 and thre nyghtes ſhe ete not ne drank  
 not / but was continually in prayers  
 beſechynge god for to deliuer her fro  
 this wrecche and ſhame / And on the  
 thirde day when ſhe had accompliſhed  
 her prayer / beſſynge our lord ſhe ſaid  
 bleſſyd be thy name god of our fa-  
 dres / For when thou art wroth thou  
 ſhal doo mercy / And in a tyme of try-  
 bulacion thou forgyueſt ſynnies to the  
 that calle to the / Vnto the lord I conuer-  
 te my wyſage / And vnto the I addreſſe  
 ſe myn eyen / I aſke and requyre the  
 that thou aſſoyle me fro the bonde of  
 the wrecche and ſhame / or certaynly  
 vpon the erthe kepe me / Thou knoweſt  
 wel lord that I neuer deſired man /  
 but I haue kepte cleue my ſoules from  
 all concupiſſence / I neuer medlyd me  
 with playes / ne neuer had part of  
 them that walke in lightnes / I conſen-  
 ted for to take an huſband wyth thy  
 drede / but I neuer gaf conſente to take  
 one with my luſte / Or I was vnbor-  
 thy to them / or happily thou wert vn-  
 worthy to me / or happily thou haſt co-  
 ſcrupled and kepte me for ſom other mā  
 Thy counſeyl is not in mannes polber  
 this knoweſt euery mā that worſhip-  
 peth the / For the lpf of hym yf it be in  
 proſucion ſhal be wolded / and yf it  
 be in tribulacion / it ſhal be deliuerd /  
 and yf it be in correction / it ſhal be be-  
 full to come to mercy / Thou haſt none  
 delectacion in oure perdition / For after  
 te myſte thou makeſt tranquillite /  
 And after wepyng and ſhedynge of  
 teares / thou bringeſt in exultacion &  
 joye / Thy name god of Iſrael be bleſ-  
 syd world without ende / In that ſa-  
 me tyme were the prayers of them to  
 the hede in the ſight of the glory of the  
 hie god / And the holy angele of god  
 Raphael was ſente to ſee them both

of whom in one tyme were the prayers  
 receyvd in the ſight of our lord god  
 ¶ Thanne when Tobie ſuppoſed his  
 prayer to be herd that he myght deye /  
 he called to hym his ſone thobye & ſaid  
 to hym / here my ſone the wordes of my  
 mouth and ſet them in thy herte as a  
 fundamēt / when god ſhal take away  
 my ſoule / burye my body & thou ſhalt  
 worſhippe thy moder alle the dayes of  
 her lpf / Thou otheſt to remembre / what &  
 how many peryllis ſhe hath ſuffred for  
 the in her wombe / when ſhe ſhal haue  
 accompliſhed the tyme of her lpf burye  
 her by me / Like the dayes of thy lpf  
 haue god in thy mynde / And beware  
 that thou neuer conſente to ſynne / ne  
 to diſobey ne breake the comandments  
 of god / Of thy ſubſtance doo almeſſe  
 and turne neuer thy face fro ony poure  
 man / So doo that god wene not hys  
 face fro the / as moche as thou mayſt /  
 be merciful / yf thou haue moche good  
 gyue abundantly / yf thou haue but  
 lytyl / yet ſtudy to gyue and to de-  
 te therof gladly / Thou makeſte to the  
 therof good treſour and mede in the  
 daye of neceſſyte / For almeſſe deliue-  
 rith a man fro alle ſynne and fro deſt  
 and ſuffreth not hys ſoule to goo in to  
 darkneſſe / Almeſſe is a grete ſeker-  
 neſſe to fore the hie god vnto all them  
 that doo it / beware my ſone kepe the  
 fro alle fornycacon / And ſuffre not  
 thy ſelf ſauſt with thy wyf / to knowe  
 that ſynne / And ſuffre neuer pryde to  
 haue domynaciō in thy wyf no in thy  
 worde / that ſynne was the begynnyng  
 of alle perdition / who ſomeuer werke  
 to the ony thyng / anon yelde to hym  
 hys mede and hye / late neuer the hye-  
 re of thy ſeruaunt ne mede of thy mer-  
 cenarye remaine in no wyſe wyth the /  
 That þ haſte to be don to the of other /  
 ſee that thou neuer doo to an other /  
 ete thy brede wyth the hungry and ne-  
 dy / And couer the naked wyth thy  
 clothis / Orderne thy brede and wyne  
 vpon the ſepulture of a righte wyſeman /  
 but ete it not ne drynke it not wyth  
 ſynniers / Aſke and demaunde coun-  
 ſeyl of a wyſeman / Allday and in  
 euery tyme bleſſe god / and deſyre of  
 hym that he adreſſe thy wayes / and  
 late all thy counſailles abyde in hym / I



telle to the my sone / that whan thou  
were a chylde chylde I sente to gabele y  
resauetes of syluer duellyng in Pages  
the cyte of medes thyn an obligacion  
whiche I haue by me / And therfore  
spyre and aske how thou maist goo to  
hym/ and thou shalt receyue of hym the  
saide weight of syluer / and restore to  
hym his obligacion / drede thou not  
my sone / though he be a poure lyf  
he shal haue moche good: yf he drede  
god: and goo fro hym and doo well/  
Thenne ponge thobye answerd to his  
fader / Alle that thou hast comanded  
to me / I shal do fader / But how I shal  
gete this moneye I wote neuer/ he kno:  
weth not me ne I knolbe not hym /  
what token shal I geue hym / and al  
so I knolbe not the waye thether /

¶ Thenne his fader answerd to  
hym and said / I haue his obligacion  
by me/ whiche whan thou shaldest hym  
anoy he shal paye the / But goo now  
first and seeke for the some trelbe man  
that for hys hye shal goo with the  
whiche I geue that thou mayst receyue  
it / Thenne the hye wente forth and fo  
de a fair ponge man gyft by and redy  
for to walke / ¶ And not knolvyng  
that it was the aungele of god: sale s  
wed: hym and said / fro whens haue  
we the good: ponge man / and he ans  
werd / of the chylde of Israhel /  
And thobye sayd to hym / kno s  
west thou the waye that ledest one in  
to the region of medes / to whom he  
answerd / I knolbe it wel / and alle  
the journeyes I haue ofte walke: and  
haue dwellyn: with gabele our brother  
whiche dwellyn: in Pages the cyte of  
medes whychen stoneth in the hylle of  
Egathanis / To whom thobye said / I  
pray the tary here a whyle / til I ha  
ue tolde this to my fader / Thenne tho:  
ye wente in to his fader and tolde to  
hym alle thysse thynges / wherof his fa  
der meruaylled / and prayde hym that  
he shold: brynge hym in / Thenne the  
angel cam in and salued the old tho:  
ye and said / Joye be to the allewaye/  
And thobye said / what joye shal be to  
me that lyte in darknesses and see not  
the light of sun / To whom the pong:  
eys said / be of serenge hyleue / it  
shal not be longe but of god thou shalt

be cured: and heled / Thenne said tho:  
ye to hym / mayste thou lede my sone  
into gabele in Pages cyte of medes / &  
whan thou comest agayn I shal restore  
to the thy mede / And the Aungele saide  
I shal lede hym thether & brynge hym  
agayn to the / To whom thobye said / I  
pray the to telle me / of what holbe or  
of what kynred art thou / To whom  
Raphael the aungele said / Thou ne s  
dest not to aske the kynred of hym that  
shal goo with thy sone but lest hapely  
I shold: not deliure hym to the agayn  
I am Azarias sone of greet anayn /  
Thobye answerd / thou art of a greet  
kynred / But I pray the be not wroth  
thaugh I wold: knolbe thy kynred /  
The aungele said to hym / I shal sa  
uely lede thy sone theer and sauely  
brynge hym and rendre hym to the a  
gayn / Thobye thenne answeryn: said  
wel mote ye walke / and our lord: be  
in yore journeye / And hys aungele  
felabshyppe with you / Thenne whan  
all was redy y they shold: haue with  
hem by the waye / ponge thobye tolde  
ue of his fader and moder / and lode  
them fare wel / whan they shold: depar  
te / the moder began to wepe and saye  
thou haste taken alway and sente fro  
us the staf of our old age / wold: god  
that thilke money had: neuer ben for  
whiche thou hast sente hym / our pouers  
be suffysent ynough to us / that he  
myght haue seen our sone / Thobye said  
to her / wepe not / our sone shal come  
sauely agayn / And thyn eyen shal see  
hym / I hyleue that the good: aungele  
of god: felabshypeth with hym / and  
shal dyspose all thynges that shal be ne  
cessful to hym / and that he shal retorne  
agayn to us with joye / with this the  
moder cessedy of her weppynge and was  
feylle / Thenne ponge thobye wente forth  
and a hounde folowed: hym / And  
the first mansion that they made was  
by the Ryuer of tygre / And thobye  
wente out for to wassh his feet / and  
ther ca a greet fyssh for to deuoure hym  
whom thobye feryng cryde out with a  
greet voye / lord: he cometh on me and  
the aungele said to hym / Take hym  
by the synne and dralbe hym to the /  
and so he dyde and dreibe hym out of  
the water to the drye londe / Thenne said

the angede to hym open the pylle // e  
andz take to the / the herte the galles  
the mylke / andz kepe them by the /  
They be prouffitable and necessary for  
medecynes / Andz whan he hadz don  
so he wokedz of the pylle e toke it with  
hem for to ete by the waye / andz the re  
menaunt they saladz / it it myght suf  
fise them tyl they c o n in to the cyte of  
Rages / Thenne the demanded of  
the angede andz saidz / I pray the Aza  
ria brother to telle me wher to thys be  
goodz that thou hast woen me kepe /  
andz the aungele answered andz saidz  
yf thou take a pylle of hys herte andz  
put it on the colles / the moke and fu  
me therof dryueth away all maner kyn  
de of deuylls be it fro man or fro wo  
man in such wyse that / shal nomore  
come to them / Andz thohye saidz / wher  
wilt thou that we shal abyde / andz  
he answered andz saidz / herby is a ma  
namedz Faguel a man nyght to thy  
kynde andz tye / Andz he hath a  
a daughter namedz Sara / Andz he hath  
neither sone ne daughter more than her  
Thou shalt olbe all his substance / for  
the behoueth to take her to thy wyf /  
therfor aske thou her / her fader /  
Andz he shal gyue her to the for to be  
thy wyf / Thenne thesye answered e  
saidz / I haue herde saye that she hath  
be gyuen to vii men / e they ben deedz /  
andz I haue herd that a deuyll sleeth the  
I drede therfor that it myght happe so  
to me / Andz I that am an only sone  
to my fader andz moder / I shold depe  
se theyr olde age with heuynes andz so  
wold to helpe / Thenne Raphael thau  
gele saidz to hym / here me andz I shal  
serue to the wherwith thou mayst pre  
uayle agens that deuyll / Thys that toke  
their weddok in such wyse that they ex  
clude godz fro them andz their mynde /  
andz wayte but to their luste as an  
hors andz mule in whom is none vi  
derstandyng / the deuyll hath polver  
vpon them / Thou therfor whan thou  
shalt take a wyf / Andz entrest in to  
her chynelle / be thou content by the  
space of thre dayes fro her andz thou  
shalt do nothyng but bee in prayers  
with her / Andz that same nyght put  
the herte of the pylle on the fyre / andz  
that shal put away the deuyll / The

seconde nyght thou shalt be admytted in  
copulacion of holy patrymkes / The th  
nyght ye shal folowe the blessinge that  
sones may be begoten of you both / e af  
ter the thyrde nyght thou shalt take the  
byrgyne with drede of god more for  
loue of procreacion of chyliden than for  
luste of thy body that thou mayst fol  
we the blessinge of Abraham in hys  
seedz / Thenne they wente andz entred  
in to Faguels holles / Andz Faguel  
wraypde them joyously / Andz Fa  
guel beholdyng wel thohye sayd to  
anna hys wyf / how lyke is thys pong  
man vnto my ofsyn /  
Andz whan he hadz so saidz he asked  
them / whens be ye pongz men my bre  
ther / Andz they saidz of the trybe of  
neptalym of the captivitye of nyngue /  
Faguel saidz to them / knowe ye tho  
sye my brother / whiche said we know  
hym wel / whan Faguel hadz spoken  
moche good of hym / Thaaungele saidz  
to Faguel / Thohye of whom thou de  
maundest is fader of this pong man  
Andz thenne wente Faguel andz with  
wepyng epen kysedz hym / andz we  
pyng vpon hys necke saide / the bles  
syngz of god be to the my sone for thou  
art sone of a blessedz andz goodz man /  
Andz Anna hys wyf andz Sara hys  
daughter wepte also / After they hadz  
spoken / Faguel comandedz to slee a be  
der andz make redy a fesse / whan he  
thenne sholdz bydde them syt down to  
dynner / Thohye saidz / I shal not ete  
here thys day ne drynke / but yf thou  
first graunte to me my peticion / andz  
promyse to me to gyue me Sara thy  
daughter / whiche whan Faguel herde  
he was afeynedz andz affashid / kno  
wpyng whan had fallen to vii men that  
to fore hadz wedded her / Andz drede  
lesse it myght happe to this pong man  
in lyke wyse / Andz whan he helde his  
pees andz wold gyue hym none answe  
re / the Angele saidz to hym / We not  
aferde to gyue thy daughter to thys ma  
dredyng godz / for to hym thy dought  
er is ordeyned to be hys wyf / Ther  
for none other may haue her / Thenne  
saidz Faguel I doubt not godz hath ad  
mytted my prayers andz teres in hys  
syght / Andz I beleue that therfor he  
hath made you to come to me that thys



may be joyned in one kynrede after  
the salve of moyses / And nold haue  
no doute / but I shal gyue her to the  
And he takynge the right honde of his  
doughter / deliuered it to Thobie seys  
enge / God of Abraham / god of ysa  
ac / and god of iacob be wyth you /  
and to conioyne you to gydre /  
and fulfyl hys blessinge in yow / And  
take a chartre and wrote the conscrip  
tion of the wedlok / And after thys  
they ete blessing our lord god / Ragu  
el callyd to hym anne hys wyf / and  
had her to make redy another cubyle /  
And she brought Sara her doughter  
therin / and she wepte / to whom her  
moder said / Be thou stronge of herte  
my doughter / our lord of heuen gyue  
to the joye for the kynnes that thou  
hast suffered / After they had souped  
they lad the yonge man to her / Thobie  
remembryd the wordes of thaungels &  
take out of hys lagge parte of the her  
te of the yfyste and leyde on brennyng  
oles / Thenne Raphael thangel toke  
the dewyll and bonde hym in the bype  
ysle desert of egypte / Thenne thobie  
exhorted the byrgyne and sayd to her  
Ayle Sara and late vs praye to god  
thys day / and to morow and after to  
morow / For thys thre nyghtis we be  
joyned to god / And after the thyrde  
nyght we shal be in our wedlok / we  
ken sothly the chylde of sayntes / &  
we may not so joyne to gydre as peple  
do that knowe not god / Thenne they  
bothe arysynge prayde to gydre instat  
ly that helth myght be gyuen to them /  
Thobie said / lord god of our fadres  
heuen and erthe See / welles / and flos  
des and all creatures / that ken in them  
blesse the / Thou madest adam of the  
slyme of the erthe / and gaufst to hym  
for an helpe Eve / And nold lord thou  
knowest that for the cause of lecherie I  
take not my suster to wyf / but only  
for the loue of posterite and procrea  
cion of chylde / in whiche thy name  
be blessed / word without ende / Thene  
said Sara / Have mercy on vs lord  
haue mercy / And late vs wepe olde  
bothe to gydre in helthe / and after this  
the wykes began to crolbe at whiche  
tyme Ragucl commanded hys seruantes  
to come to hym / And they to gydre

ibente for to make and delue a sepul  
cre / he said / lest happely it happen to  
hym at it hath happed to the syn men /  
that wedded her / whan they had ma  
de redy the fosse and pyte / Ragucl  
retorned to hys wyf / and said to her /  
Send one of thy handmaydens and  
late her see yf he be deed / that he may be  
beried / er it be lyght day / And she  
sent forth one of her seruantes / whiche  
entred in to the cubyle / and fonde the  
bothe saul and hole / And slepyng to  
gydre / And she retorned and brought  
good tydynge / And Ragucl and  
Anna blessed our lord god and said  
we blesse the lord god of Israel / that  
it hath not happed to vs / as we suppo  
sid / Thou hast don to vs thy mercy / &  
thou hast ecluded fro vs our enemye  
poursellyng vs / Thou hast don mer  
cy on vbo only chylde / Make them  
lord to blesse the to fulle and to offe do  
the / sacrefys of prayng and of theyr  
helth that the vniuersite of peple may  
knowe that thou art god only in the  
vniuersal erthe / Anone thenne Ragucl  
comaded his seruantes to fylle agayn  
the pyte that they had made / er it be  
id lyght / And lad hys wyf to order  
ne a feste / and make all redy that were  
necessarye to mete / he dyde doo slee ii  
fatte kyen and foure wedes / and to  
ordyne mete for all hys neyghbours &  
frendys / And Ragucl desired and  
advised thobie / that he shold abyde with  
hym vbo wekes / Of all that euer Ra  
gucl had in possession of goodys he  
gaf half parte to thobie / And made  
to hym a writyng / that yf after half p  
te he shold haue a fater the deth of hym /  
and hys wyf Thene thobie called than  
gele to hym / whiche he trowed and  
ken a man / And said to hym / Aza  
ria brother I praye the to take heed to  
my wordes / yf I make my self seruant  
to the / I shal not be worthy to satisfye  
thy prouydence / Neuertheles / I pray  
the to take to the the festes and seruau  
tes and goo to gabele in Pages the cy  
te of medes / and rendre to hym hys  
obligaciō & receiue of them the money  
and praye hym to come to my weddyn  
ge / thou knowest thy self that my fader  
nombred the dayes of my byng out /  
And yf I targe more / hys soule shal

he heuy and certaynly thou ſeeſt how  
Raguel hath aduured me / whos deſire  
I may not deſpyſe / Thenne Raphael  
ſayynge ſoure of the ſeruantis of Ra-  
guel and alſo camels and wente to  
Rages the cpte of medes / And there  
ſyndynge galele gaf to hym hys obly-  
gacion / and receyvyd alle the money  
And tolde to hym of thobye ſone of  
thobye alle that was don / and made  
hym come wyth hym to the weddyng /  
whan thenne he entred the holbs of ra-  
guel / he ſonde thobye ſpytynge at mede  
and cam to hym and kyſſed hym /  
And galele wepte / and bleſſed god  
ſayenge / God of Iſrahel bleſſe the for  
thou art ſone of the beſt man and juſte  
dredynge god and doyng almeſſe / and  
the bleſſyng he ſaid / vpon thy wyf and  
your parentis / and that ye may ſee the  
ſones of your ſones into the thyrde &  
fourth generacion / and your ſceds be  
bleſſyd of god of Iſrahel wyche reg-  
neth in ſcula ſculor / And whan alle  
had ſaid Amen / they wente to the feſ-  
te / And wyth the drede of god they  
exerciſed the ſcite of theyr weddynges  
whyles that thobye taried / by cauſe of  
hys marriage / hys fader thobye began  
to be heuy ſayenge / Trolbeſt wxtfor my  
ſone tarieth / and why he is holden there  
Trolbeſt thou that galele be deed / and  
noman is there that ſhal gyue hym his  
money / he began to be forp and heuy  
greely ſothe he & Anna hys wyf wyth  
hym and began ſothe to wepe by cauſe  
at the day ſette he cam not home / his mo-  
der therfor wepte wyth vnumerable te-  
ris and ſaid / Alas my ſone wherfore  
ſente we the to goo this pylgrymage /  
the lyyght of our eyen / the ſtat of our  
age / the ſolace of our lyf / the hope of  
our poſteryte / all thyſe only haunyng  
in the / we ought not to haue latten the  
goo fro vs / To whom thobye ſaid /  
Be ſeylle / and trouble the not / our ſo-  
ne is ſauf ynough / the man is trewe &  
faithful ynough wyth whom we ſente  
hym / She myght in no wyſe be confor-  
ted / but every day ſhe wente and lo-  
ked and eſpyed the waye that he ſhould  
come yf ſhe myght ſee hym come ſo fer-  
re / Thenne Raguel ſaid to thobye his  
ſone in laſte / Abode here wyth me / and  
I ſhal ſende meſſagers of thy belthe &

weſfare to thobye thy fader / To whom  
thobias ſaide / I knowe wel that my fa-  
der and my moder accompte the dayes /  
and the ſpyrite is in grete payne wyth  
in them / Raguel prayd hym wyth many  
wordes / but thobye wold in no wyſe  
graunte hym / thenne he deluyrde to  
hym Sara hys doughter / and half  
parte of all hys ſubſtaunce in ſeruau-  
tis men and wyemen in beſtis cattell  
in lyeen and moche money / And ſauf  
& Joyeful he lete hym departe fro hym  
ſayenge / Changel of god that is holy  
be in your journey / and brynge you  
home ſool and ſounde and that ye may  
ſynce alle thynges weel and ryghtful  
about your fader and moder / And yf  
my eyen may ſee your ſones er I dye  
And the fader and moder ſayynge their  
doughter kyſſed her and lete her departe  
te warnyng her to worſhippe her huſband  
des fader and moder / ſoue her huſband  
to reſide wel the meyne / to gouerne the  
holbs and to kepe her ſelf irreprehenſi-  
ble / that is to ſaye wythout reпреeſ /  
whan they thus returned and departed  
they came to eharcam which is the half  
waye to nynyue the thertenths day / Then-  
ne ſaid the Angelle to thobye / Thobye  
brother / thou knoweſt how ſhouldeſt  
leſte thy fader / yf it pleaſe the we ſhall  
go to fore / And late thy ſamplye co-  
me ſoftly after wyth thy wiſ / and wyth  
thy ſiſters / Thys pleaſed wel to thobye /  
thenne ſaid Raphael to thobye / Take  
wyth the of y galle of the fyſſhe / it ſhal  
be neceſſarye / Thobye toke of the galle  
and wente forth to fore / Anna hys mo-  
der ſatte every daye by the waye in the  
toppe of the hylle / ſo whens ſhe myght  
ſee hym come ſo ferre / and whyles ſhe  
ſatte there and looked after hys comyng  
ſhe ſalve a ferre / and knelwe ſer ſome  
comyng / And remynge home ſhe tolde  
to her huſſonde ſayenge / lo thy ſone co-  
meth / Raphael thenne ſaid to yong  
thobye / A non as thou entereſt in to the  
holbs adolbre thy lord god / & Grynnyng  
to hym thakyngeſe goo to thy fader and  
kyſſe hym / And anone thenne enoynt  
hys eyen wyth the galle of the fyſſhe /  
that y bereſt wyth the / thou ſhalt wel  
knowe that hys eyen ſhal be openyd / &  
thy fader ſhal ſee the lyyght of hys / and  
ſhal joye in thy lyyght / Thenne ranne



the dogge that folowed hym and had  
 ten wyth hym in the waye and cam to  
 me as a meſſager ſaluyng and ma-  
 kyng joye wyth hys taylor / And the  
 blynde fader awoos and began oſſen-  
 dyng hys feet to venne to meete hys ſon-  
 ne geyng to hym hys honde / And ſo  
 ne geyng he kyſſed hym wyth hys wyf and  
 began to wepe for joye whan they  
 had worſhyppyd god and thanked hym  
 they ſatte down to gyde / Thenne thobye  
 takyng the galle of þe fyſſhe enoynted  
 hys faders eyen / and above as it had  
 be half an houre / And the ſpyne of  
 hys eyen began to fall allway lyke as  
 it had be the wyghte of an egge whiche  
 thobye toke and drelbe fro hys faders  
 eyen / and anon he receyvyd ſight /  
 And they gloryfyed god / that is to  
 wyte he and hys wyf and all they that  
 knewe hym / Thenne ſaid thobye the  
 fader / I beſſe the lord god of Iſrahel  
 for thou haſt chaſtyſed me / and thou  
 haſt ſaued me / And loo I ſee thobye  
 my ſone / After thys viij dayes Sara  
 the wyf of hys ſone cam and entred  
 in wyth alle the familye / and the ſer-  
 tis hole and founde camellys and mo-  
 che money of hys wyfys / And alſo  
 the money that he had receyvyd of ga-  
 bele / And he told to hys fader & mo-  
 ther alle the benefetes of god that was  
 don to hym by the man that ladde hym  
 thence cam achior and nabath coſyns of  
 thobye joyeng and thankyng god of  
 all the goodes that god had ſhewde to  
 hym / And viij dayes they ate to gyde  
 makyng feſte and were gladd wyth  
 grete joye / Thenne olde thobye cal-  
 led hys ſone thobye to hym and ſayde  
 what may be gyue to thys holy man  
 that cometh wyth the / Thenne thobye  
 anſweryng ſaid to hys fader / Fader  
 what meche may be gyue to hym / or  
 what may be worthy to hym for hys be-  
 nefetes / he ladde me out & hath brought  
 me hole agayn / he receyvyd the money  
 of gabele / he dyde me haue my wyf /  
 and he put allway the deuyll fro her / he  
 hath made joye to my parentis and ſa-  
 ued my ſelf fro deuouring of the fyſſhe  
 and hath made the ſee the lyght of hys  
 And by hym we be repleneſſhed wyth  
 all goodes / what may be thenne wor-  
 thy gyue to hym / wherfor I praye

the fader that thou praye hym yf he  
 vouchſauf to take the half of all that  
 I haue / Thenne the fader and the ſone  
 callyng hym toke hym a parte / and be-  
 gonne to pray hym that he wold vouch-  
 ſauf to take half the parte of all the  
 goodes that they had brought / Thenne  
 ſaid he to them pryncely / Beſſe ye god  
 of heuen / And byfore alle prayyng  
 þe knowleche ye hym / for he hath don  
 to you hys mercy / Forſothe to hyde  
 the ſacramente of the kyngde / it is good  
 but for to ſhelue the werkyng of god &  
 to knowleche them it is worſhyppful /  
 Oration and prayer is good wyth fa-  
 ſtyng and almeſſe / and more than to  
 ſette by treſours of gold / For almeſſe  
 deliuereth fro deſth / and it is ſhe that  
 purgeth ſynnes / and maketh a man to  
 fynde euerlaſtyng lyf / who that doo  
 ſynne and wyckednes / they ken eney-  
 myes of hys ſolbe / I ſhew to you thet  
 for the trouthe / And I ſhal not hys  
 fro you the ſexete worde / whan thou  
 praidſt wyth teres / and dydeſt kerye the  
 dede men / And I ſaſt thy dyner / and  
 hydeſt dede men by daye in thy holbe &  
 in the nyght thou berdeſt them / I of-  
 fered thy prayer into god / And for  
 as moche as thou wert accepted to fore  
 god / it was neceſſarye thou beynge tēp-  
 ted that he ſhold proue the / And now  
 hath our lord ſente me for to cure the /  
 and Sara the wyf of thy ſone I haue  
 deliuered fro the deuyll / I am ſothly  
 Raphael the angele / one of the ſeuē  
 wyſche ſtande to fore our lord god /  
 whan they herd thys / they were to  
 bledy / and trembleng ſel down grof-  
 kyng on theyr faces vpon the ground /  
 The Angelle ſaid to them / weſe he to  
 you / drede you not / Forſothe whan  
 I was wyth you by the wyll of god  
 hym allelway beſſe ye and ſynge ye to  
 hym / I was ſeen to you / to ete and  
 drynke / but I be meche and drynke  
 iuſtyſſible wyſche of men may not be  
 ſeen / It is now therfor tyme that I re-  
 turne to hym whiche hath ſent me / ye al-  
 way beſſe god and telle ye alle hys  
 meruaylles / And whan he had ſaid  
 this / he was taken allway fro the ſight  
 of them / and after that they myght  
 nomore ſee hym Thenne they ſel down  
 flatte on theyr faces by the ſpace of iij

ſoures / and bleſſyd god / And ari-  
ſynge vp they tolde all the meruayles  
of hym / Thenne tholder tholye opening  
hys mouth bleſſyd our lord & ſayde /  
Grette art thou lord euermore / and  
thy regne is in to alle worldes / For þ  
ſcorgeſt and ſaupe / thou lodyſt to helte  
and bryngeſt agayn / And ther is  
none that may flee thy hande / knowle  
de and confeſſe you to the lord y chil-  
dren of Iſtael / And in the ſyght of  
gentylis preſe y hym / therfor he hath  
deſperplede you emonge gentyles / that  
knowle hym not / that y telle hys mer-  
uayles / and make them to be knowen  
For ther is none other god almyghy  
but he / he hath chaſtyſed vs for our  
wickedneſſes / and he ſhal ſaue vs  
for hys mercy / ¶ Take heed and ſee  
therfor what he hath don to vs / And  
with fere and drede knowleche y to  
hym / and exalte hym kyng of alle  
worldys in your iherkys / I ſothly in  
the kinde of my captiuite ſhal knol  
leche to hym / for he hath ſtelyd hys ma-  
geſte in to the ſynful peple / Confeſſe  
you therfor ſynners / and do y juſt-  
ce to for our lord bryngynge that he ſhal  
doo to you hys mercy / I ſothly & my  
ſoule ſhal be glady in hym / Alle y  
choſen of god bleſſe y hym / and ma-  
ke y dayes of gladnes and knowle  
de y to hym Iheruſalem cyte of god /  
our lord hath chaſtyſed the in the iher-  
kys of hys hondys / Confeſſe thou to  
our lord in hys good thynges / and  
bleſſe thou god of worldes / that he may  
redeſſe y in the hys tabernacle / & that  
he may calle agayn to the alle pryſ-  
ners / and them that ben in captiuite  
and that thou Joye in omnia ſcula ſe-  
culoz / Thou ſhalt ſhine with a bright  
lyght / And all the endes of the erthe  
ſhal worſhippe the / Nacions ſhal come  
to the ſw fere / and bryngynge yeffes  
ſhal worſhippe in the our lord / and ſhal  
haue thy kinde in to ſanctification / They  
ſhal calle in the a grette name / They  
ſhal be curſed that ſhal deſpyſe the /  
And they all ſhal be concernedy that  
blaſpheme the / Bleſſyd be they that  
eate y the / thou ſhalt be Joyeful in thy  
ſoues / For all ſhal be bleſſyd and ſhal  
be gadred to gyde / Into our lord /  
Bleſſed be they that loue the & that

joye vpon thy pees / my ſoule bleſſe  
thou our lord / for he hath deliuered  
Iheruſalem hys cyte / I ſhal be bleſſyd  
yf ther be left of my ſeid for to ſee the  
clowneſſe of Iheruſalem / The yates of  
Iheruſalem ſhal be eſtepyd of Saphir  
and emetabde / And all the caryage  
of hys walles of precious ſtone / alle  
the ſtreets therof ſhal be paved with  
whyte ſtone & clene / And Alkeluga  
ſhal be ſong by the wayes therof /  
Bleſſyd be the lord that hath exaltad  
it / that it may be hys kyngdome in ſe-  
cula ſeculorum Amen / And thus tho-  
bye ſpynſſed theſe wordes / ¶ And  
thoye luyd after he had receyvd his  
ſight yll yere / and ſalde the ſoues of  
hys neuclis / that is the ſoues of the  
ſoues of hys ſone yonge thoye / And  
whan he had luyd & y yere he dyde  
and was honourably buryed in the cy-  
te of nynyue / he was lvi yere old  
whan he loſt hys ſyght & whan he was  
ly yere old he receyvd hys ſyght a-  
gayn / The reſpoude of hys lyf was in  
joye / and with good profpyght of the  
drede of god he departed in pees /  
In the houre of hys deſt he calked to  
hym thoye hys ſone / and vii of hys  
yonge ſoues hys neuclis / and ſayd  
to hem / the deſtruction of Nynyue is  
nygh / The worde of god ſhal not paſ-  
ſe / And our brethern that ben deſper-  
plede fro the kinde of Iſtael / ſhal re-  
turne theder agayn / All the kinde ther-  
of ſhal be fulfylid with deſerte / and  
the holbs that is brente therin ſhal be  
redeſſed / and theder ſhal returne all  
pep're dredynge god / And gentylis  
ſhal leue theyr ydokes / and ſhal co-  
me in Iheruſalem / and ſhal dwelle  
therin / And alle the kynges of the  
erthe ſhal Joye in her woſhyppynge the  
kyng of Iſtael / here y therfor my  
ſoues me your fader / Serue y  
god in trouthe / and ſeche y that y  
doo that may be pleaſynge to hym / And  
comande y to your ſoues that they doo  
rightlyſſeſſis and almeſſes / that they  
may remembre god and bleſſe hym in  
all tyme in trouthe and in alle theyr  
vertue / Now therfor my ſoues here me  
and dwelle y no longer here / but whā  
ſomeuer your moder ſhal depe lerye be  
by me / And ſw than forthon dreſſe



ye your ſtappes that ye goo hens / I ſee  
 wel that wyckedneſſe ſhal make an  
 ende of it / hyt was ſoo thenne after  
 the deſth of hys moder *Choye* wene  
 ſw Nynue with hys wyf and hys ſo  
 nes and the ſones of hys ſones / and  
 returned vnto hys wyues fader and  
 moder whom they founde in good helthe  
 and good age / And toke the care &  
 charge of them / And were with them  
 vnto their deſth and elſydr there eyn /  
 And thohy weywydr alle therſtage  
 of the hoſes of *Raguel* and ſalde the  
 ſones of hys ſones vnto the ſyſhe gene  
 racion And whan he had compleſſyd  
 lxxxvij year he deyde in the drede of  
 god / and with joye they beryd hym

Alle hys cognacion and alle hys ge  
 neracion abode in good lyf and in holy  
 conuerſacion / in ſuche wyſe as they we  
 re acceptable as wel to god as to men  
 and to alle dyſcypyls on the erthe /

Thus ende th the hyſtorpe of  
*Choye* tholder and of hys ſone  
*Choye* the ponger

**¶** Here begynneth thyltorpe of  
*Iudith* whiche is redde the laſt  
 ſonday of *Octobre*



**¶** *Aphar*at kynge of  
 the medes ſubdued vnto  
 his eyre many peoples /  
 And edrefed a myghty  
 cite whych he named *Eg  
 lathams* and made hyt

with ſtones ſquared & polyſſed them  
 the walles therof were of brighthe  
 cubitis and of brede xxx cubitis / and  
 the towres therof were an hondred cu  
 bitis hye / And glorifyed hym ſelf  
 as he that was myghty in puiſſance

and in the glorie of hys hoſte and of  
 hys chaires / *Nabugodonosor* for them e in  
 the viij yer of hys Regne / whych was  
 kynge of *baſſyren* and regned in  
 the cite of *Nynue* fought agayn *Az  
 pharat* and toke hym in the felde / wher  
 of *Nabugodonosor* was exalted and  
 enhaſſed hym ſelf / And ſente vnto all  
 Regyons aboute / And vnto *Iheruſa  
 lem* tyl the mountes of *ethyope* for to  
 ſeke and hoſde of hym whych all gayn  
 ſaid hym with one wyllie and without

Woſſhye ſente home hys meſſagers  
 Boyd and ſettedy nought by hym /  
 Ehenne Nabugodonozor hauynge ſet at  
 grete indignacion ſboze by hys regne  
 and by hys trone / that he wold aue  
 ge hym on them all / And therupon  
 calldy all hys dukes prynces and men  
 of warre / and helde a counſell in which  
 was decreedy that he ſhould ſubdue alle  
 the world vnto hys empyre / And  
 therupon he ordeyned Olyfernes prync  
 of hys knyghthode and ladi hym goo  
 forth and in eſpecial agayn them that  
 had deſpedy hys empyre / And ladi  
 hym ſpare no voyage ne trowne but  
 ſubdue all to hym / Ehenne Olyfernes  
 aſſemblydy dukes and maiſtres of the  
 ſtrength of Nabugodonozor / and no  
 bred C xxiii for men / And hoſmen  
 ſhoers yn iii And to fore them he co  
 mandedy to goo a multitude of innume  
 rable Camellis laden with ſuche thyng  
 as was neceſſary to the hoſt as by  
 ſayll / gold and ſyluer moche that was  
 taken out of the treſore of the kynges /  
 And ſo went to many royaumes which  
 he ſubdued and occupyed a grete parte  
 of thowent / tyl he cam approchynge the  
 lande of Iſrael / ¶ And whan the  
 chyldren of Iſrael herde herof they dree  
 ded fore leſte he ſhould come amonge them  
 in to Iheruſalem / and deſtroye the pe  
 ple / For Nabugodonozor had coman  
 ded that he ſhould egyptize alle the gods  
 des of the erthe / & that no god ſhould  
 be named ne worſhiped but he hym ſelf  
 of all the nacions that Olyfernes ſhould  
 ſubdue / Eliachym thenne preest in I  
 ſrael wrote vnto all them in the mon  
 tayne that they ſhould kepe the ſcrayle  
 wayes of the montaynes / and ſo the  
 chyldren of Iſrael dyde as the preest  
 had ordeyned / Ehenne Eliachym the  
 preest wente aboute alle Iſrael and  
 ſayd to them knowe ye that god hath  
 herde your prayers / yf ye abyde and  
 continue in your prayers and faſtyn  
 ge in the ſight of god / Remembre ye  
 of moſes the ſeruaunt of god whiche  
 ouerthrew Amalech truſtyng in hys  
 ſtrength and in hys polver / in hys  
 hoſt in hys helmes in hys charres and  
 in hys hoſmen / not feyghtryng with  
 wyll / but with prayenge of holy pray  
 ers / In lyke wyſe ſhal be all the enemy

es of Iſrael / yf ye pſeuere in this ther  
 ke that ye haue begonne / with this oc  
 caſion they continued prayenge god  
 they pſeuere in the ſight of god / and  
 alſo they ſ offered to our lord were cladd  
 with ſack cloth & had afflictes on there  
 heedes / & with all their herce they prayd  
 god to viſite hys peple / Iſrael / It was  
 told to holobernes prync of the knyght  
 hode of chaſſhyrens that the chyldren of  
 Iſrael made them redy to reſſe hys /  
 & had cloſed ſ wayes of the montaynes /  
 & he was breened in ouermuche furour  
 in grete ire / he callid all the prynces of  
 moab & dukes of amon & ſaid to them  
 Saye ye to me what peple is this that  
 biſege the montaynes / or what or how  
 many cyties haue they / alſo what is  
 there vertue & what multitude is of  
 them / or who is kyng of their knyght  
 hode / Ehenne archior duke of all them of  
 amon anſweryng ſaid / yf thou daigneſt  
 to here me / I ſhal telle the trouthe of  
 this peple that dwelleth in ſ montaynes  
 And ther ſhal not yſſue out of my  
 mouth one falſe worde / this peple dwel  
 led fyrſt in meſopotamye / and was of  
 the progenye of the caldees / but wold  
 not dwelle there for they wold not ſo  
 holde the goddes of their fathers that  
 were in the lande of caldees / & goynge  
 and leuyng the ceremonyes of their fa  
 ders which was in the multitude of  
 many goddes / they honoured one god  
 of heu / which comanded them to goo  
 thens & that they ſhould dwelle in ar  
 rama Ehenne after was there moche longre  
 that they deſcended in to Egipte / & there  
 alſo in Egipte & multiplied that they  
 myght not be nombred / whan the kyngs  
 of egipt greuyd them in his hildyngis  
 keepynge claye tyles & ſubdued theſe  
 they cryed to our lord / and he ſmote the lande  
 of egipte with dyuerſe plaghes / whan  
 they of egipt had caſte them out ſw the  
 the plague ceſſed ſw them / And whan  
 they wold haue taken hem agayn &  
 wold haue called the to their ſcayple / &  
 they ſleyng their god opend the ſea to  
 the that they wente thurgh drye ſoote /  
 in which the innumerable hoſt of the  
 egiptiens pourſeluyng them were drow  
 ned / that ther was not one of them ſa  
 uyd for to telle to them that cam after  
 them / They paſſedy thus the reed ſee &



them with manna y<sup>e</sup> yere / and made  
 eyght waters swete / and gaf them  
 water out of a stone / And where som  
 erer this peple entered without folde or  
 awolfe / sheld or slyder theyr god fought  
 for them / And ther is no man may pre  
 uayle agens this peple but whan they  
 departe fro the culture and honour of  
 theyr god / And as ofte as they haue  
 departed fro theyr god and worschipp  
 y<sup>e</sup> other strange goddes so ofte haue  
 they ben ouercome with their enemyes  
 And whan they repente & come to the  
 knowlege of their synne and crye their  
 god mercy / they ben restored agayn  
 and theyr god gyueth to them vertue  
 to resiste their enemyes / They haue  
 ouertolben Cananeu the kyng / Ierusalem  
 pharise / encu / ethru / and amoreu / and  
 all the myghty men in Esekou / And  
 haue taken their honde and cytes and  
 possesse them / and shal as longe as  
 they please their god / Their god hateth  
 wickednesse / **4** For to fore this tyme  
 whan they wente fro the lalues that  
 theyr god gaf to them / he suffred them  
 to be taken of many naacens in to capti  
 uyte / and were disperphd / And nolbe  
 late they be comen agayn and possede  
 yherim where in is tanta scoe / & ben co  
 men ouer thise mōtayne where as some  
 of hem dwelle / nolt therfor my lord see  
 & serche yf ther be ony wickednesse of  
 them in the sight of their god / & the  
 late ys goo to the for their god shal  
 gyue the in to thy honde / & they shal  
 be subdued vnder þe poct of thy polber /  
 and whā Achior had said thus / all the  
 grete men about hollyerne were agry / &  
 had thought for to haue slayn hym say  
 eng eke to other / who is this that may  
 make the chyldre of ysrahel resiste the  
 kyng nabugodonosor & hys Armece &  
 hois / men colbardis & without myght  
 & without ony wysedō of warre / Ther  
 for that achior may knowe / that he  
 saith not trewe / late ys ascende the mō  
 tayne / And whan the myghty men of  
 them be taken / late hym be slayn with  
 theym / that all mē may knowe that na  
 bugodonosor is god of the erthe / & that  
 ther is none other but he / Thē whan  
 they cressed to speke holsernes shuyng  
 Indignacō said to achior / by cause thou  
 hast propheted to ys of the chyldren

of ysrahel saying that their god defen  
 ded them / Israhel shalbe to the that  
 ther is no god but Nabugodonosor /  
 For whan we haue ouercomen them  
 all and slayn them as one man / thē  
 shalt thou dye with them by the swerde  
 of assyryens / And all ysrahel shal be  
 put in to wyne and perdition / and  
 thēne shal be knowen that nabugodo  
 nosor is lord of all the erthe / And  
 the swerde of m<sup>y</sup> knyghte shal pass  
 se thurgh thy sydes / And thou shalt  
 departe hens and goo to them / And  
 shal not dye vnto the tyme that I ha  
 ue them and the / And whan I haue  
 slayn them with my swerde / thou shalt  
 in lyke wyse be slayn with lyke ven  
 geaunce / After this holsernes comā  
 ded hys seruauitis to take Achior &  
 lede hym to bethulye and to put hym in  
 the handes of them of ysrahel /  
 And so they toke Achior and ascen  
 ded the montayns / Aye whom cam  
 out men of warre / **4** Thēne the  
 seruantes of holsernes comēd aside &  
 bonde Achior to a tree honde and feet  
 with cordes and leste hym and so retu  
 ned to their lord / Thēne the sones  
 of ysrahel compynge down fro bethulye  
 hoosed and vnbond hym and brought  
 hym to bethulye / And he kepynge sette  
 ampyde the peple was demaūded what  
 he was and why he was so fore there  
 bounden / And he tolde to them alle the  
 mater lyke as it is asforaid / and how  
 holsernes had comāded hym to be de  
 lyuered vnto them of ysrahel / Thēne  
 all the peple folke down in to their fa  
 cess wosshyppynge god / And with  
 grete lamentacion and wepyng  
 one wyse made their prayers vnto our  
 lord god of heuen / And that he wold  
 beholde the pryde of them / and to the  
 mekenes of them of ysrahel and take  
 hede to the faces of hys halibes and  
 shalbe to them his grace and not forsake  
 the / And praid god to haue mercy  
 on them & defende the fro their enemyes  
 And on that other side holsernes comā  
 ded his hois to goo by and assaillke  
 bethulye / & so wēt by of foot men an  
 C and by M / and by thousand hois  
 men / & bysedged the tow & toke their wa  
 ter fro the in so moche that they þe  
 in þe tow were in grete penury of water

For in all the wun was not water y /  
nolthg for one daye / And such as they  
had was gyuen to the peple / by mesure  
Thene all the peple ponge and odo cam  
to Oziar whiche was their pryncer with  
Earmy & gothomel / all with one voyce  
cryng / God the lord deme hylbene be  
e the / For thou hast don to be cruel /  
what y spakest not pssibly with thas  
serpens / For nolt be shal be deluey  
ryd in to the hondes of the / It is better  
for be to lyue in captiuyte vnder hols  
fernes & lyue / than to dye here for  
thurs / e see our wyues & chyldren dye  
byfore our eyes / And whan they had  
made thys pteuous cryng & vowing /  
they wente all to theyr chyrche / e ther  
a longe whyle prayden & cryden vnto  
god / knoiblechynge theyr synnes and  
lyckednes / mekely besechyng to shalbe  
hys grace & pte on the / Thene at laste  
Oziar aroos vp & said to the peple / late  
be as yet fyue dayes / and yf god  
sende be no vscolde ne helpe be not in  
that tyme / that we may gyue gloze to  
hys name / ellis we shal doo as ye ha /  
ue said / And whan that judith herde  
herof whiche was a wyddle and a  
blessyd woman / And was left wyde /  
we in yere and by monethis after thas  
Manasses her husband deyde / Anon she  
wente in to ouerest parte of her folwes  
in whiche she made a pryue kedde whiche  
she and her seruantes closed / e haunyng  
on her body an hery / had fasted all the  
dayes of her lyf sau fadotus and nelbe  
mones / e the festis of the hys of is /  
rahel / She was a fayr womā & her hus  
band had left her moche riches / with  
plentyfull meyne / e possessions of dwo  
ues of oye & flockes / of shepe / and she  
was a famous woman and drede god  
gretly / And whā she had herde that oziar  
as had said that the fyfthe day the cyte  
shold be gyue ouer yf god helpe hem  
not / she sente for the prestis of ambre  
e of Earmy & said to he / what is this  
worde in whiche Oziar hath consented  
that the cyte shold be delueryd to thas  
syrrens / yf with in fyue dayes ther co /  
me no helpe to be / And who be ye that  
tepe the lord god / Thys worde is not  
so fyre god / to mercy / but rather to a  
wyse brath / e wodeness / ye haue sette a  
tyme of mercy doyng by god / And

in your dome ye haue ordeyned a daye  
to hym / O god lord holb patient is he  
late be aske hym forpnes with be /  
pyng treeris he shal not threan as a  
man / ne enflame in wrath as a so  
ne of a man / Therefore meke be our  
folwes to hym / And in a contyte spy  
ryt and meklyd serue be to hym /  
And saye be wepyng to god that af /  
ter hys wyll be shalbe to be hys mer /  
cy / And as our herte is troubled in the  
pyde of them / So also of our humble /  
nes & meknes late be be ioyful / For  
be haue not folowed the synne of our  
fadres that forsoke theyr god and  
worshyde strange goddes / wherfor  
they were gyuen and bytaken in to hy  
dous and grete vengeance / in to swerd  
rauyne and in to confusyon to theyr  
enemyes / we forsoke knowen none of  
ther god but hym / And be mekely  
the comforte of hym / And shal be  
be fro our enemyes / And he shal  
meke all gentiles that arise ayenst hym  
And shal make them without wor /  
ship the lord our god / And nolt be  
brethern ye that ben prestes on whom  
honygeth the lyf of the peple of god /  
praye ye vnto almyghty that he make  
me stedfaste in the purpose that I haue  
purposed / ye shal stande attē gate and  
I shal goo out with my handmayde /  
And praye ye the lord that he stedfast  
make my folwe / And do ye nothyng  
till I come agayn / And thenne judith  
wente in to her oratory and arayd her  
with her precious clothyng and flour  
nemente / and toke vnto her handmayde  
certayn bytapples suche as she myght  
lawfully etc / And whan she had ma  
de her prayers vnto god / she departed  
in her most noble away toward the ga  
te / where as Oziar and the prestes  
abode her / And whan they sawe her /  
they meruaylled of her beaute / Not  
withstandyng they lete her goo sevyng  
god of our fadres geue the grace and  
strengthe all the counseyl of thyn herte  
with hys vertue / and gloze to the  
rusalem / And be thy name in the  
nombre of syntis & of ryghtwysmen  
And they all they that were there said  
amen / and fiat fiat / Thenne she pray  
syng god passed thurgh the gate and  
her handmayde with her / And whan



He am down the hylle aboute the spryn-  
gynge of the day/ and the espyes of that  
syrrens wike he sayeng whens comest þ  
or whether goost þ/ the which an swerd  
I am a daughter of thebelbes/ & flee fro  
the/ knowyng that they shal be taken by  
you/ & come to holofernes for to telle hym  
thei pnyettes/ & I shal stawe hym by  
what entre he may wyne them in such  
wyse as one mā of his booke shal not re-  
nyste/ And the me that herd their wordes  
seked her bysage & wondred of her beau-  
te/ sayeng to her/ Thou hast sayd thy lye  
by cause thou hast fowden such couysel/  
come therfor to our lord/ For whan thou  
shalt stonde in his sight/ he shal accepte þ  
And they ladde her to the tabernacle of  
holofernes/ And whā she cā byfor hym/  
anon holofernes was caught by hys ey-  
en/ And his tiraūt knyghtis said to hym  
who despised þ peple of jelles that haue  
so faye wyemen/ that not for hem of right  
we ought to fight agens the/ & so Judith  
seyng holofernes settynge in hys anape  
that was of purpure/ of gold/ smatag  
des & precious stones withyn wouen/ and  
whan she had seen hys face/ she honolbrid  
hym fallynge down he self into thetise/  
And the seruantes of holofernes toke  
her by/ & so comadyng/ Thene holofernes  
said to her/ We thou not aser/ ne drede  
the not/ I neuer greuyd ne noyed man  
that wolde serue Nabugodonosor/ Thy  
peple sothly yf they had not despised me  
I had not reped my peple ne strengthe as  
pens the/ now telle to me the cause why  
thou identist fro the/ And that it hath ple-  
sith the to come to vs/ And Judith said/  
Take the wordes of thy handmayde and  
yf thou folowe the a perfight thyng god  
shal doo with the/ Forsothe Nabugodo-  
nor is the lpyung kynge of thetise/ and  
thou hast hys polver for to chastyse alle  
peple/ For me only serue not hym/ but  
also the besies of the felde oopen to hym  
hys myght is knowen ouer all/ and the  
chyldeyn of jrael shal be golden to the  
For their god is agry with the for their  
wickednes/ they ben ensampned & lacke  
biede/ & watte/ They ben cōstrayned to ete  
their horse & besies/ & to take such holy  
thynges as ben forboden by theyr lalbe/  
as watte wyne & oyle/ All thys thynges  
god hath sleibd to me/ And they purpose  
to wast such thyngis as they ought not

to take/ and herfor & for their synnes they  
shal be put in the bandes of their enemy-  
es/ & our lord hath sleibd me thys thyng  
ges to telle the/ And I thy handmayde  
shal worshipe god & shal goon out an-  
praye hym & come in & take the what he  
shal seye to me/ in such wyse that I shal  
bryng the i-rough the myddes of jera-  
lem/ and thou shalt haue all the peple of  
jrael vnder the/ as the shep ben vnder  
the shepheard/ in so moche þ ther shal not  
an hounde hurke agens the/ And by cau-  
se thys thynges ben said to me by the pro-  
phete of god/ & that god is wroth with  
them I am sente to telle the thys thynges

Forsothe all thys wordes plesed moche  
to holofernes & to hys peple/ And they  
meruaylleden of þ wyse of her/ & one  
said to another/ Ther is not such a womā  
vpo erthe in sight/ in fairnesse/ & in witi-  
te of wordes/ And holofernes said to her  
god hath doo wel that he hath sente þ to  
ther/ for to lete me haue knowleche/ and  
yf thy god do to me thys thynges/ he shal  
be my god/ and thou & thy name shal be  
grette in the holbs of Nabugodonosor/  
Thenne comanded holofernes her to goo in  
wher hys tresor laye & to abyde there/ &  
to gyue to her mete fro his feste/ to whom  
she said that she myght not ete of hys me-  
te but that she hath brougt mete with her  
for to ete/ Thenne holofernes saide whā  
that mete sayleth what shal we gyue to  
the to ete/ And Judith said that she  
shold not speide alle/ tyl god shal do in  
my hondes tho thynges þ I haue thought  
And the seruantes ladde her in to hys ta-  
bernacle/ And she desyd that she myght  
goo out in the nyght and byfore daye  
to praye and come in agayn/ And the  
lord comanded hys chyldeyn that  
she shold goo and come at her playse  
thre dayes duryng/ And she wente  
out in to the valeye of betulre and lapped  
tysed her in the water/ of the welles/  
And she stratched her hondes to the  
god of jrael/ prayeng the good lord  
that he shold gouerne her waye for to de-  
lyuer hys peple/ And thus she dyde  
vnto the fourth day/ Thenne holof-  
nes made a grette feste/ And sente a  
man of hys wyse was gylde named  
Bago/ for to etere Judith for to lye with  
his lord and to come etc and drynke wyne  
with hym/ And Judith sayd what am  
e ij

3 that sheld gaynsaye my lordes desire I  
am at hys comandemēt / What somener he  
wil that I doo / I shal doo e plese hym all  
the dayes of my lyf / And she wos e as  
ourned for self with her rich e pacious  
clothes / e wente in e stode byfore holfer-  
nes / And holfernes herte was perceyvd  
with her beaute e breined in the lust e de-  
syre of her / e said to her sitte dou e drynk  
in joye for thou hast fowden grace byfore  
me / Judith said 3 shal drynk my lord / for  
my lyf is magnifyed this day biforn all  
the dayes of my lyf / e she et e dronke  
suche as her handmayde had ordeyned for  
her / And holfernes was mery e dranke  
so moche wyne 3 he neuer drinke so moche  
in one day in all his lyf / e was dronken  
and at euē whā it was nyght holfernes  
wente into his bedde / and Bago brought  
judith in to his chābre / e closed the dore  
and whā judith was allone in the chā-  
bre / e holfernes laye and slepte in ouer-  
muche drōkenesse / Judith said to her hand-  
mayde that she shold stonde withoutforth  
byfore the dore of the preuy chābre and  
wayte aboute / and judith stode biforn the  
bedde prayyng with teris e with meuyng  
of her lippes secretly sayeng / O lord god  
of israhel cōferme me in this houre to the  
iherkes of my honours / that thou wyls vp  
the cyte of iherusalem as thou hast pro-  
myced / And that I may performe this  
that I haue thought to doo / And whā  
she had thus said she wente to the pylle  
that was at his beddes heade / And toke  
hys swerde and lofed it / and whā she  
had dralben it out / she toke hys hert in  
her hand e said / Conferme me god of is-  
rahel in this houre e smote thybes in the  
neck e cutte of his heed / e lefte the to  
dy by styll e toke the heed e wrapped  
it in the canopye / and deliuerd it to her  
mayde / e had her to put it in her scrpye /  
And they two wente oute after their  
vsaue to pray / And they passed the ten-  
tes e goyng aboute the valleye camen to  
the parr of the cyte / And judyth said  
to the keepers of the walles / Opene the  
gates / for god is with vs that hath don  
grete vertue in israhel / And anon whā  
they herd her calle / they called the preef-  
tis of the cyte / And they comē rennyng  
for they had supposyd nomore to haue se-  
her / And byghdynng lightes all wente as  
foute her / she thēne entaid in / stode by m

an hye place e comāded sylençe / and said  
paryle ye the lord god that forsaketh not  
me hoppyng in hym / And in me hys had  
womā in hath suffelyd hys mercy / that  
he promysed to the hous of israhel / And  
hath slayn in my hand the enemye of hys  
peple this nyght / And thēne she brought  
forth the heed of holfernes / and stelde it  
to them sayeng / lo here the heed of holfer-  
nes prync of the chyualrye of assyriens  
And to the canopye of hym in whiche he  
laye in hys dronkenhed / where our lady  
hath smewn hym by the honde of a womā  
Jhosoth godd lyueth for hys aūgel kepte  
me hens goyng / ther abidyng / e fro thens  
hyther retournyng / And the lord hath not  
suffred me his handwomā to ben defoul-  
led / But without pollucio of synne hath  
calld me agayn to you joyeng in hys  
victorie in my escappynge / e in your deli-  
uerāce / Knowleche ye hym all for good  
For hys mercy is euerlastyng word  
withouten ende / And all they honouryng  
our lord sayden to her the lord blesse the in  
hys vertue / For by the he hath brought  
our enemyes to nought / Thēne Ozias  
the prync of the peple said to her / Bless-  
fyd be thou of the hye god / byfore alle  
wymen vpon erthe / And blesfyd be the  
lord that made heu e erthe that hath ad-  
dressed the in the woundes of the heed of  
the prync of our enemyes / Afer this ju-  
dith had that the heed shold be hanged vp  
on the walles / And at the sonne rising  
euery man in hys armes yssue out vnto  
your enemyes / e whā their espies shal  
see polb / they shal rēne vnto the tent of  
their prync / to wyls hym e to make hym  
redy to fight / e whā his lordes shal see  
hym deed / they shal be smewn with so gre-  
te drede e fear that they shal flee / whom  
ye thēne shal pursyue / And god shal  
bryng the e trede them vnder your feet  
Thēne achior seeyng the vertue of 3 god  
of israhel / lefte his olde hathens aūid e  
hyleuyd in god e was arctūfised in his  
preuy mebre e put hym self to the peple  
of isrl / e all the successon of hys kyn  
red vnto this day / Thēne at the spyn-  
nyng of the day they henge the heed of  
holfernes on the walles / And euery  
man toke hys armes e wente out with  
grete noyse / whiche thyng seeyng the  
ppes romay to gyde to the tabernacle  
of holfernes /



and am making noyse for to make  
 hym taryse & that he shold alwake but  
 nomā was so hardy to knycke or ente  
 in to his prey chābre/ but whā the du  
 kes & leders of thousandes came & other  
 they said to the prey chāberlayns/ goo  
 & abake your lord/ for myce ben gon  
 out of their caues & ben hardy to alle  
 be to kysaple/ Thēne Bago his salbe  
 wēt in to his prey chābre/ & stode by  
 fore the curtyn/ & clapped his handes  
 to gyde wenyng he had slept with iu  
 dith/ And whā he perceyvd noo me  
 nyng of hym/ he dreibe the curtyn / &  
 seepng the dede body of hokfernes with  
 out hed lyeng in his blood/ cryed with  
 a grete voye lrepyng & wenyng his  
 clothes/ & went in to the tabernacle of  
 Iudith & fonde her not/ And sterce out  
 to the peple & said/ A womā of thebre  
 wes hath made cōfusiō in the hous of  
 nabugodonosor/ she hath slayn hokfer  
 & nes & is deed/ & she hath his hed with  
 her/ And whā p pynces & cappaynes  
 of thassaryens herde this/ Anone they  
 rent their clothes & insollerable drede  
 felle on them/ & were sore trobled in  
 their wittes & made an horrible crye in  
 their tentis/ And whā all thoost had  
 herde hokfernes was hyshed/ wuse/  
 yf & mynde fleibh fro the/ & with grete  
 trellyng for socoure bygonne to flee/ in  
 such wise that none wold speke with  
 othe/ but with their heedes solved down  
 fledde for tescap fro thebreibis / whom  
 they salbe armed comyng upon the/ and  
 departed slepyng by feltes & beyes of  
 hilles & dalepes/ And the sones of Is  
 rael seepng them slepyng/ folowed them  
 cryeng with trūpes & sholbpyng after  
 the/ And sleibe & smote down all them  
 p they ouertoke/ And Osiā sent forth  
 with into all the cytres & regyons of  
 Israhel / And they sente after alle the  
 pong mē & valiaūt to pnselbe the by  
 liberd/ & so they dyde into the dārmes  
 coostis of Israhel / The othe mē forthly  
 p weren in bethulye wēt in to the tens  
 tis of thassaryens/ & toke all the praye  
 that thassaryens had left/ And whā  
 the mē p had purselbed the/ were rewor  
 ned/ they toke all their bestis & all the  
 meuable goodes & thynges p they had  
 left so moche/ that euery mā fro p mos  
 t to the lesse were made rich by the

praye that they toke Thēne Joachim the  
 highte bisschop of Israhel cā into bethulye  
 with all the preestis for to see Iudith/ &  
 whā she cā to fore the/ all they blestid  
 her with one vois sayeng/ Thou glori  
 est of Israhel/ thou gladnes of Israhel/ thou  
 the worship doyng of our peple/ p dyde  
 māly/ & thyng herde is cōforted by cause  
 p kuedyft chastyte/ & kneldest noman  
 after the deth of thy husband/ and ther  
 for the honde of god hath cōforted the/  
 And therfor p shalt be blestid wold  
 without ende/ and all the peple said fi  
 at/ fiat/ be it don/ be it don/ certaynly the  
 spoyles of thassaryens were bnnethe ga  
 dzed & assembled to gode in xvj day  
 es of the peple of Israhel/ But all the pro  
 pre pchessers p were aperteynyng to  
 hokfernes & coude be founden p had ben  
 hys/ they were gyue to Iudith as wel  
 gold/ syluer gēmes clothis as all other  
 appertēnācs to houshold/ & all was de  
 lyuerd to her of the peple/ & the folkes  
 with wime & maydes joyed in organes  
 & harpes/ Thēne Iudith songe this song  
 into god saieng/ Begynne ye in hym  
 & bres/ Synge ye to the lord in cyntails/  
 Manerly synge to hym a nelbe psalme  
 fully joye ye & inlyardly alle ye hys  
 name/ & so forth / And for this grete  
 myracle & victoie all the peple cam to  
 Israhel for to gyue laude honour & wor  
 ship into our lord god/ and after they  
 were purified they offred sacrifices to  
 wes/ & bestis into god/ and the Joye  
 of this victoie was solēpysed during  
 iij monethis/ & after p cete went home  
 agayn in to his olben cyte & hous/ and  
 Iudith returned in to bethulye and was  
 made more grete and deer to alle men  
 of the londe of Israhel / She  
 was joynded to the vertue of chastyte /  
 so that she knelbe noman alle the day  
 es of her lyf/ after p deth of manasses  
 her husband/ And theyd in the hous  
 of her husband/ an hondred & fyue  
 yere And she lefte her damoyelle free/  
 And after this she dyde & is buryed  
 in bethulye/ & all the peple bewailed her  
 seven dayes / during her lyf after this  
 journeye was no trouble among the Je  
 wes/ and the daye of this victoie of p  
 hebreibis was accepted for a feyful day  
 & halowed of the Jelves & nombred &  
 mong their festis into this day /

After the festes of our lord Jhesu crist to fore sette in ordre to :  
lowen the legēdes of Sayntes  
a first of saynt Andrew



**A**ndrew is expounded  
e is as moche to saye as fair  
or answeryng vnto strengthe  
and it is said of androz that  
is as moche to saye as strengthe/ Or an  
drelbe is said thus as antypos/ Of ana  
whiche is to saye hys/ e of tropos/ whiche  
is cōuersion/ so that andrelbe is to saye  
A man hysely conuerted/ e in heuen  
adressyd vnto hys make/ he was sayr  
in his lye/ answeryng in wysedom/ e in  
doctryne/ swonge in payne/ e conuerted  
hie in glorie/ The prestes e diacones of  
achayre wrote hys passyō lyke as they  
had seyn it with theyr eyen /

**A**ndrew and some  
other dyscyples were cal  
led in tymes of our lord  
he called them first in the  
knowlechynge of hym /  
as whan saynt andrelbe  
was with john the baptyse hys mayst  
er/ and another dyscypyl/ he herde that  
john said/ to here the sonke of god/ and  
thene he wente anon with another dysci  
ple e cam to Jhesu cryste and abode with  
hym all that day/ And thenne saynt  
Andrew fonde symon hys brother/ and  
brought hym to Jhesu cryst / e the next  
day folowynge they wete to theyr craste  
of tellyng/ And after thys he called  
them the secunde tyme/ by the stagne of  
genazareth/ whiche is named the see of  
galylee / he entred in to the shippe of  
symon e of andrelb/ e ther was taken  
grette multitude of fyssh/ And he called  
james e john/ whiche were in another  
shippe e they folowed hym/ And after  
wente in to their propre places/ After  
this he called hem fro their fysshynge / e  
saide/ come folowbe me/ I shal make you  
fysshers of men/ Thanne they lefte their  
shippes e nettes e folowed hym/ And  
after this they abode with hym/ e wete  
nomore to theyr olde folwes / And  
holb be it he callid/ Andrew e forane  
other to be apostles / of whiche callynge  
mattheu saith in the thirde chappre/ he  
called to hym them that he wolde/ And  
after the scencion of our lord/ the aposto  
les were departyd/ and andrelb prechid  
in sichye/ And mattheu in murgondye  
And the me of this cōtey refused to  
terly the prechynge of saynt mattheu  
e drelbe out his eyen / And cause hym  
in prysō fast bounden/ In the mene whys  
le an angelle sente fro our lord appered  
to saynt andrelb/ e comaded hym to go  
to saynt mattheu in to murgondye/ e he  
answērd that he knewt not þ way/ and  
thene thāgelle comaded hym þ he shold  
goo vnto the see syde/ e that he shold en  
tre in to the first shippe þ he shold fynde  
e so he dyde gladly in accōplissynge the  
comādmēt/ e wete in to þ cite by the les  
dyng of the āgelle e had wynde apper  
and whan he was come / he fonde the  
pryson opene / where saynt mattheu  
was inne / and whan he sawe hym he



thepe fore andy worshyppyd hym/ andy  
thenne our lordy wendyd e gaf agayn  
to saynt Mathewe hys eldo eyen andy  
hys syght/ Andy thenne saynt Mathew  
departed fro thens andy cam in to An  
thioche/ Andy saynt Andrelwe abode in  
margondye/ Andy they of the concyep  
were wroth that saynt Mathew was so  
eshaped/ Thenne toke they saynt An  
drelwe andy drelwe hym thurgh the pla  
ces/ hys hondes bounden in suchy wyse  
that the blood ranne out/ he prayd for  
them to ihesu cryst/ Andy conuerted  
them by hys prayer/ Andy fro thens he  
cam to anthioche/ Thys that is sayd of  
the blyndyng of saynt Mathew I sup  
pose that it is not trelwe/ ne that theuā  
gelyste was not so inferne but that he  
myght geve for hys syght/ that saynt  
andrelwe gafe for hym so lyghtly/

**¶** Hys was so that a yong man cam and  
folowed saynt Andrelwe/ agayn the  
wyll of alle hys parentis/ Andy on  
a tyme hys parentis sette fyre on the  
folwe/ where he was with thapossile/

whych traueylledy in grete payne andy  
began to persyste/ Andy thapossile sayd  
to her by goody right suffere thou this  
payne/ Thou conceyvedest in tyechepe e  
synne/ Andy thou counseylldest with  
the deuyll/ Repente the andy hyleue in  
ihesu cryst/ andy thou shalt be anon deli  
uered of thy chyldy/ Andy when she  
hyleuyd and was repentant/ she was  
deliuered of her chyldy andy the payne  
and yowly passedy andy essed/

An olde man calld nicholas by na  
me/ wente into thapossile andy sayd  
to hym/ Syre I haue luyed yesty yere  
and alle way in lechery/ Andy I toke  
on a tyme a gospelle in prayng god  
that he woldy gyue me fro than forthon  
contynence/ But I am accustomed in  
thys synne andy ful of euyl deliciacon  
in suchy wyse that I shal retorne to this  
synne accustomed/ On a tyme that I  
was enflamedy by luyre I wente to  
the boudel/ andy forgate the gospel  
vpon me/ Andy anon the folle womā  
sayd goo hens thou oldy man for thou  
art an angelle of gody/ touche me not/  
ne come no ner me/ for I see meruaylle  
upon the/ andy I was admyred of the  
word of the womā andy I remembryd  
that I had the gospelle vpon me wher  
fore I beseeche the/ to praye gody for me  
and for my felthe/ Andy when saynt  
Andrelwe herde thys/ he began to wepe  
andy prayd fro tyece into none/

Andy when he aroos he woldy not ete/  
And sayd I shal ete no mete tyl I kno  
we whether our lordy shal haue pyte of  
thys oldy man/ Andy when he had faste  
foure dayes/ a voye cam to saynt An  
drelwe/ andy said to hym/ Andrelwe  
thy request is graunted for the olde mā  
for lyke as thou hast fasted andy made  
thy self lene/ so shal he faste a nor mā  
ke hym self lene/ by fastynges for to be  
saued/ Andy so he dyde/ for he fasted  
by monethis to brede andy water/ andy  
after that he rested in pees andy goody  
werkis/

**¶** Thenne cam a voye that  
sayd/ I haue gotten Nicholas by thy  
prayers whom I had lost/

A yonge crysten man sayd to saynt  
Andrelwe/ My moder saide that I  
was fyre/ andy requyred me/ for to  
haue to doo andy synne with her/  
Andy when I woldy not consente to

to her in no maner / she wente to the  
Juge / and wolde retourne and sepe to  
me the synne of so grete a felonpe / pray  
for me that I deye not so vntuly / For  
whan I shal be accusyd / I shal holde  
my peas and speke not one worde / e  
haue leuer to deye / than to dyffame e  
sklaundre my moder so foully / Thus  
cam he to Jugement / and hys moder  
accused hym sayenge that he wolde ha  
ue defouled her / And it was ay  
ed of hym othe yf it was so as she  
said / And he answered nothyng / The  
ne sayd saynt andrew to her / Thou  
art most cruel of alle wyemen / whyche  
for thaccomplishment of thy lecherie /  
wilt make thy sone to deye / Thenne  
said this woman to the prouost / Spre  
yth that my sone cam and accompanied  
wyth this man / he wolde haue don hys  
wyll with me / but I withstode hym  
that he myght not / And anon the pro  
uost and Juge comanded / that the so  
ne shold be put in a sacke enoynted  
wyth alebe and grolow in to the Ry  
uer / And saynt Andrewe to be put  
in cryson / yel he had aduysed hym  
houl be myght tumented hym / But  
seynt andrew made hys prayer to god  
And anon cam an horryble thondre /  
whyche fered them alle / and made the  
erthe to tremble strongly / And the  
woman was smeten wyth the thondre  
vnto the deeth / And the othe prayed  
the apostle that they myght not peryshe  
And he prayd for them / And the tem  
pest cessed / Thus thenne the prouoste  
beleuyd in god and alle hys mayne /

¶ After this as thapostle was in  
the cyte of Myce / the cyzemes said  
to hym that there were seuen demples  
wythout p cyte by the hye way / which  
sleib all them that passed forthby / and  
thapostle comanded them to come to  
hym / whyche cam in the lyknes of dog  
ges / And yth he comanded them that  
they shold goo / where as they shold  
not geue ne doo harme to ony man /  
And anon they banysshid alway /  
And whan the peple saib this / they  
rewaypd the sayth of Iesu Cryste /  
And whan thapostle cam to the pate  
of an other cyte / ther was brought a  
yonge man deed / Thapostle demanded  
what was byfallen hym / and it was

told hym that thyn dogges cam e stean  
gled hym / Thenne thapostle wept e  
sayd / O lord god / I knowe wep  
these were the demples / that I put out  
of Myce / And after said to the fa  
der of hym that was deed / what wyll  
thou geue to me yf I wele hym /  
And he said I haue nothyng to geue as  
hym / I shal geue hym to the / And  
anon thapostle made hys prayers  
vnto almyghty god / and respdyd hym  
from deeth to lyf / And he wente and  
folowyd hym /

¶ On a tyme ther were xl me by non  
bre whyche were comyng by the se  
sayllinge vnto thapostle for to receyue  
of hym the doctrine of the sayth / and  
the deyl respdyd and meuyd a grete  
storme and so horryble a tourment / that  
all they were drownded to gydre / And  
whan theye bodys were brought to  
fore thapostle / he respdyd them fro deeth  
to lyf anon / And ther they sayd alle  
that was befallen to them / And  
therfor it is rede in an hymne / that  
he rendyd the lyf to yonge men drow  
ned in the see / And the blyssyd seynt  
andrew whylps he was in achape / he  
replenessyd all the contrey wyth chir  
ches and conuerted the peple to the faith  
of Iesu cryste / And enformed the wif  
of Egeas whyche was prouost and ju  
ge of the towyn / in the sayth / and tapy  
fyd her / and whan Egeas herde this  
he cam in to the cyte of pallas and con  
feyrmed the crysten to sacrefye / And  
seynt Andrew cam vnto hym and said  
hyt sekoueth the whyche hast deservyd  
to be a Juge / to knowe thy Juge which  
is in heuen / and he so knowen / that  
thou worshype hym / And so worshype  
pyng wifordale thy corage fro the  
false goodes /

¶ And Egeas said  
thou art Andrewe that prechist a false  
saib / whyche the prynces of Rome  
haue comanded to be destroyed / to whom  
Andrewe saide / The prynces of Rome  
knowe neuer how the sone of god cam  
And taught and enformed hem that  
the poples ben demples / And he that  
teyth such thynges angreth god / and  
he so angred / departyd fro them that he  
leweth hem not / And therefore ben they  
caytyues of the deyl / e ben so illused  
and waypyd / that they yssue out of



the body all naked / ande here nothing  
 with them but synnes / Ande Egeas  
 said to hym / Thys leu the vanytees  
 that your Ihesu prechyd / whych was  
 naped on the gablows of the crosse /  
 To whom Andrelbe said / he wepyd  
 with hys agremēt the gyfet of the crof-  
 se / not for hys culpe ande trespaaes / but  
 for our redemption / Ande Egeas said  
 whan he was delueryd of hys dysce-  
 ple / taken ande holden with the ielbes  
 ande crucifyed by the knyghtes / how  
 saist thou that it was by hys agreement  
 Thenne seynt Andrelbe began to shewe  
 by fyue raysons that Ihesu cryste wey-  
 ned deeth by hys owne agreement & will  
 For as moche as he cam to fore hys pas-  
 syon / ande said to hys dyscepples that  
 it shold be / whan he said we shal gon  
 by to Iherusalem ande the sone of the  
 mayde shal be hys trayn / Ande also for  
 that / that petre wolde wythdrawe hym  
 he reprevyd hym / ande said goo after  
 me sathanas / Ande also for that / that  
 he sheld that he had polver to suffre  
 deeth / ande to ryse agayn / whan he said  
 I haue polver to put away my soule /  
 ande to take it agayn / Ande also for  
 that he knele to fore hym that betrayd  
 hym / whan he gaf hym his souper / and  
 sheld hym not / Ande also for that he  
 chese the place where he shold be taken  
 For he knele wel that the traytre  
 shold come / Ande saynt Andrelbe  
 said that he had leu at all thys thyn-  
 ges / Ande yet he said more / that the  
 mystere of þe crosse was greet / to whō  
 Egeas said it may not be said myste-  
 ry / but turment / ande yf thou wilt  
 not graunte to my sayengys / truly I  
 shal make the preuē thys mystere /  
 And Andrelbe said to hym / yf I doubt  
 to the gyfet of the crosse / I wolde not  
 preche the glory therof / I wyl that þe  
 see the mystere and yf thou knele &  
 kyleuydyt on it / thou sholdst be saued  
 Thenne he sheld to hym the mystere  
 of the crosse / Ande assignyd fyue re-  
 sons / The fyrst is thys / For as mo-  
 che as the fyrst man that descryd deeth  
 was by cause of the tre / in brekyng  
 the comandement of god / Thenne is  
 it thynge couenable that the secunde mā  
 shold put away that deeth / in suffryng  
 the same on the tre / The secunde was

that he whiche was made of erthe not  
 corrupted / ande was breker of the  
 comandement / thenne was it thynge  
 couenable that he that shold repelle this  
 default shold be born of a vyrgyne /  
 The thyrde / for so moche as Adam had  
 scratched hys hande dysordynally to the  
 fruyt forbidden / it was thynge couena-  
 ble / that the nelve Adam shold strit-  
 che hys hadys in the crosse / The fourth  
 for so moche as adam had tasted swete-  
 ly the fruyt forbidden / it is therfor ray-  
 son / that it be put away by thynge co-  
 trarye / so that Ihesu cryste was fedde  
 with bitter galle / The fyfthe for as  
 moche as Ihesu cryste gaf to vs hys im-  
 mortalte / it is thynge reasonnable þe  
 he take our mortalte / For yf Ihesu  
 cryste had not be deed / Man had neuer  
 be made immortal / Ande thenne said  
 Egeas / Telle to thy dyscepples such  
 vanytees / Ande okepe thou to me / &  
 make sacrifice into the goddes almygh-  
 ty / Ande thenne said saynt Andrelbe  
 I offre euery day into god almygh-  
 ty a lambe without spotte / Ande after  
 that he is wepyd of alle the peple so  
 lyueth he / ande is all hole / Thenne de-  
 mandeth Egeas / how that myght be /  
 Ande Andrelbe saide / take the forme  
 for to be a dysceple / & thou shal knowe  
 it wel / I shal demande the said Egeas  
 by turmentis / Thenne he byng alle  
 angry comanded that he shold be en-  
 clofed in prysoun / Ande on the morne he  
 cam to Jugement / Ande the blessyd  
 saynt Andrelbe into the sacrifice of þe  
 ydolles / Ande Egeas comanded to be  
 said to hym / yf thou okepe not to me  
 I shal doo hange the on the crosse / For  
 so moche as thou hast prayedyt it / And  
 thus as he menaced hym of many tur-  
 mentis / seynt Andrelbe said to hym /  
 Thynke what turment that is most gre-  
 uous that thou mayst doo to me / ande  
 the more I suffre the more I shal be &  
 greable to my kynge / by cause I shal  
 be most ferme in the turmentis & payne  
 Thenne comanded Egeas that he shold  
 be leu of xxiij men / Ande that he shold  
 be so luten bounden by the feet ande han-  
 des into the crosse / to shewe that hys  
 payne shold endure the lenger / Ande  
 whan he was ledde into the crosse / ther  
 ray moche peple theder sayeng / The blood

of thynnocent is dampned without au  
se / And thapostle prayd them / that  
they shold not emperse ne lete hys  
turment ne martirdom / And whan he  
salbe the crosse fro fere / he salbede it  
and sayd / Alle hyl crosse whych art  
redympt in the body of Iesu xpi / and  
were aourned with the meires of hym  
as of precious stones / So fore that  
our lord Ascended on the / thou were  
the polber eithly / Now thou art the to  
ue of heuen / Thou shalt receyue me by  
my desyre / I come to the surely & glad  
ly so that thou receyue me gladly as  
despyrle of hym that hung in the / For  
I haue allway worshypid the and ha  
ue desyre the embrace / O thou crosse  
whych hast receyued beaute and no  
lesse of the membres of our lord / whos  
I haue so longe despyred / and curiously  
loued and whom my corage hath so mo  
che despyred and coneyct / take me fro  
kens and yelde me to my mayster / to  
thende that he receyue me by the / that  
redympt me by the / And in this say  
enge he dyspoyled and Enclad hym  
and gaf hys clothys vnto the chypers  
And thenne they henge hym in the cros  
se / lyke as to them was comanded /  
And there he lyuyd ftybo dayes and  
prechyd to twenty thousand men that  
there were / Thenne alle the company  
sibore the deeth of egeas / and said /  
The holy man and debounayr eught  
not to suffre this / Thenne cam theder  
egeas for to take hym down of the cros  
se / And whan andrelbe salbe hym he  
said / wherfore art thou come to me  
Egeas / yf it be for penaunce thou shalt  
haue it / And yf it be for to take me  
down knowe thou for certayn / thou  
shalt not take me herof alpyue /  
For I see nowbe my lord and kyng  
that abideth for me / therwith they wold  
haue vnbunden hym / And they myght  
in noo wyse touch hym / For they ar  
mes were hymnomy and of no polber /  
And the holy seynt Andrewe salbe / that  
the world wold haue taken hym down  
of the crosse / he made this oryson han  
gung on the crosse as seynt Austyn  
saith in the boke of penaunce /  
Syre suffre me not defecde fro this cros  
se a lyue / For it is tyme that thou co  
mande my body to the erthe / For I ha

ue born longe the charge / And haue  
so moche watchede this that which was  
comanded to me / and haue so longe  
trauepplid / that I wold noli be deli  
uerd of this okedynce / and he taketh  
alway fro this agreable charge / I wene  
he that it is moche greuous / in prold  
keryng / in doubtynge / insted fast / in nou  
ryssynge / And haue gladly laboured  
in the restryngynge of them / Syre thou  
knowest how oft the world hath en  
tended to withdralbe me fro the pure  
of contemplacion / how oft he hath en  
tended to abake me fro the steepe of my  
swete reste / how moche and how oft  
tymes he hath made me to sorolbe / And  
as moche as I haue had myght / I haue  
respyced it ryght debounayrly / in ryght  
tynge ayens it / And haue by thy wer  
ke and ayde surmountid it / And I re  
quyre of the / Iustie and debounayr glen  
don and welward / And that thou so  
made that I not goo agayn therby / but  
I yelde to the that / whych thou hast  
deliuered me / Comande it to another /  
and emperse me nomore / but kepe me  
in the resurrection / so that I may recey  
ue the mercy of my labour / Comande  
my body vnto the erthe / so that it be  
ueth nomore to wake / but late it be  
stratched fully to the / whiche art fontay  
ne of Joye neuer fayllynge / 4 And  
whan he had said this / ther cam two  
heron a ryght grette shynynge lyght /  
whiche enuyroned hym by the space of  
half an our / in such wyse that noman  
myght see hym / And whan this lyght  
departed he yelded and rendyd ther  
with hys spyrte / And maximilla  
the wyf of Egeas toke alway the body  
of thapostle and buried it honnour  
ably / And or that Egeas was comen  
agayn to hys holwe / he was rauysshed  
with a deyl by the wyse / and deyed  
to fore them alle / and it is said that  
out of hys sepulchre cometh manna lyke  
vnto mele / And oyle whych hath a  
right swete fauour and odour / And  
by that is shewed to the peple of the con  
trei / whan ther shal be plente of goos  
des / For whan ther cometh but lytle  
of manna / Therthe shal byynge forth  
but lytle frucht / And whan it cometh  
habundantly / The erthe byngeth forth  
frucht plentiously / And this myght



wel happen of olde tyme / For the so  
dy of hym was transported in to Con-  
stantynoble /

There was a bysshop that ledde an ho-  
ly and relygious lyf / And buyde  
saynt Andrewe by grete deuocoon and  
wofullnesse hym aboue all other sayn-  
tes / so that in alle hys werkys he re-  
membred hym euery day / and sayde  
certayn prayers in thounour of god &  
saynt Andrewe / in suche wyse that  
the enemye had enuye on hym and sette  
hym for to deceyue hym with alle hys  
malice /

And transfourmed hym  
in to the fourme of a ryght fayr bo-  
man / And cam to the palays of the  
bysshop / and sayde that he wolde be  
confessor to hym / And the bysshop  
had her to goo confesse her to hys peny-  
tencer which had playn polber of hym  
And he sente hym wordis agayn / that  
he wolde not receiue ne skibe the secre-  
tes of her confessyon to none but to hym  
And so the bysshop comanded her to  
come / And she said to hym / Syr I  
praye the that thou haue mercy on me  
I am so as ye see in the yeres of my  
yongthe and a mayde / and was de-  
spousyd nourished to my Infance /  
and born of ryal bygnage / but I am  
come allone in strange habyte / for my  
fader which is a ryght myghty kynge  
wolde geue me to a prynce by marrya-  
ge / whereto I answered that I haue hoz-  
tour of alle beddes of marryage / and I  
haue geuen my dyscrepyte to Ihesu  
criste for euer / And therfor I  
may not consente to carnal copulacion /  
And in thende he conswainned me so  
moche that I muste consente to hys wyll  
or suffer dyuerse tormentes / so that I  
am fled secretly alway / and had le-  
uer to be in eygls than to breke and cor-  
rupte my saynt to my spouse / And  
by cause I here the preyng of your  
right holy luf / I am fledde vnto you &  
to your garde / in hope that I may fyn-  
de with you place of reste / wher as I  
may be secrete in contemplacion / and  
eschewe the euyl peryples of thys pre-  
sent luf / and flee the dyuerse tribula-  
cions of the world / Of whiche thyng  
the bysshop meruaylled hym greatly /  
as wel for the grete noblesse of her by-  
gnage / as for the traucte of her body /

for the brennyng of the grete loue of  
god / And of the honeste fayr speking  
of thys woman / so that the bysshop  
answered to her with a meke & playn  
saint boys / daughter be sure & doubt  
nothyng / For he for whos loue thou  
hast despyed thy self / and thys thyng  
ges / shal geue to the grete thyng / In  
thys tyme present is litle glorie or joye  
but it shal be in tyme to come / And I  
which am sergeant of the same / offe-  
re me to the and my goodes / And chese  
the an holbe wher it shal please the /  
And I wyl that thou dyne with me  
thys day / And she answered and  
said fader requyre me of no suche thyng  
ge / For by auenture some euyl suspec-  
tyon myght come therof / And also  
the respelndour of your good remou-  
myght be therby empayred / to whom  
the bysshop answered / we shal be many  
to gyde / and I shal not be with you  
allone / And therfore ther may be no  
suspicion of euyl / Thenne they cam  
to the table / and were sette that one  
ayens that other / And the other fol-  
le her and ther / and the bysshop en-  
trede mocke to her / and behelde her  
allkway in the bysage / and he mer-  
ualled of her grete beaute / And thus  
as he speked hys eyen on her / hys co-  
rage was hurte / And thauyngent ene-  
mys / whan he saide the herte of hym  
hurte with a greuous dart / And this  
deuyl apperaypud it / and began tene-  
crete her beaute more and more /  
in so moche that the bysshop was then-  
ne redy for to requyre her to synne whan  
he myght / Thenne a pylgryme cam  
and began to synge strongly at the  
gate or dore / and they wolde not ope-  
ne it / Thenne he cryde and knocked  
more strongly / And the bysshop ayde  
of the woman yf she wolde that the  
pylgrim shold entre / And she said /  
men shold age first of hym a question  
greuous ynowh and yf he coude ans-  
were thereto / he shold be receyved / and  
yf he coude not / he shold abyde with-  
out and not come in / as he that were  
not worthy but unbetynge / And alle  
agreed to her sentence / and enquired  
whiche of them were suffysant for to  
put the questyon / And whan none  
was founde suffysant / the bysshop said

none of vs is so suffisaunt as ye dame  
For ye passe vs alle in fayr spekyng/  
and shyne in wysdom more than we  
alle / propose ye the question / Thenne  
she said / demaunde ye of hym / whyche  
is the greetest meruaylle that euer gode  
made in lityl space / And thenne one  
went and demanded the pylgrym /  
The pylgrym answered to the messager  
that it was the dyuersyte and the exal-  
lence of the faces of men / For amonge  
also many men as haue ben sith the be-  
gyngynge of the world into the ende / in  
men myght not be founden of whom  
theyr faces were lyke and semblable  
in alle thynges / And whan thanswer  
was herde / alle they meruaylled and  
said that thys was a deuy and ryght  
good answer of the question / Thenne  
the woman sayde late the seconde ques-  
tion he proposed to hym / whyche that he  
more geuous to answer to / for to pre-  
ue the letter the wysed of hym / which  
was thys / Whether the erthe is hyer  
than alle the heuen / And whan it was  
demanded of hym / the pylgrym an-  
swerd / In the heuen imperial where  
the body of ihesu xpi is whyche is the  
fourme of our flesche / he is more hye  
than all the heuen / Of thys answer  
they meruaylled all wha the messager  
reported it / and prayed meruayllous-  
ly hye wysedom / Consequently she  
said the thyrd question / which was  
more derke and geuous to assaye / for  
to preue the thyrd tyme hye wysedom  
and that thenne he be worthy to be re-  
ceyved at bysshops table / demaunde  
age of hym / how moche space is fro  
the abyssme / Into the same heuen /  
Thenne the messager demanded of the  
pylgrym / And he answered hym / goo  
to hym that sente the to me / and age  
of hym this thyng / For he knoweth  
better than I / and can better answer  
to it / For he hath mesured thys espa-  
ce whan he fyl fro heuen in to the a-  
byssme / And I neuer mesured it /  
Thys is nothyng a woman / but it is  
a deuy / whyche hath taken the forme  
of a woman / And whan the messa-  
ger herd this / he was sore aferd / and  
told to fore them all / this that he had  
herde / And whan the bysshop herde this  
and all other they were sore aferd /

And anon forthwith the deuy dany-  
shyd a way to fore her eyen / And af-  
ter the bysshop cam agayn to hym self  
and repentyd hym self bytarkely be-  
pyng repentyng and requyryng par-  
don of his synne / And sente a mes-  
sager for to fetch and bryng in the  
pylgryme / but he founde hym neuer  
after / Thenne the bysshop assembled  
the peple and told to them the maner  
of this thyng / And prayd them that  
they all wolde be in oryson and pray-  
ers / in such wyse that our lord wolde  
shalbe to somme persone / who this py-  
gryme was / whyche had deliuered  
hym fro so greet peryl / And thenne it  
was sturde that nyght to the bysshop  
that it was saynt Andrewe / whyche  
had put hym in thabyt of a pylgrym  
for the deliurance of hym /  
Thenne began the bysshop more and  
more to haue deuocion and remembra-  
ce to seynt Andrewe than he had to fore  
The prouost of a Cyte had taken  
alway a felde fro the chyrche of saynt  
Andrewe / And by the prayer of the  
bysshop he was fallen in to a stronge fe-  
uer / And theune he prayd the bysshop  
that he wolde praye for hym / And he  
wolde yelde agayn the felde / And  
whan the bysshop had prayd for hym  
and had his helthe / he toke the felde  
agayn / Thenne the bysshop put hym  
self to praye & oryson / and brake all  
the lampes of the chyrche and said /  
There shal none of them be agayn / tyl  
that our lord hath benygnd hym on his  
enemy / and that the chyrche haue re-  
couerd that whyche she hath losse /  
And thenne the prouost was strongly  
turmentid with feures / and sente to  
the bysshop by messagers that he shold  
praye for hym / And he wolde yelde  
agayn his felde and another sembla-  
ble / Thenne the bysshop answered I ha-  
ue here to fore prayd for hym / and  
gode herd and graunted my prayer /  
and whan he was hole / he toke fro me  
agayn the felde / And thenne the pro-  
uost made hym to be born to the bysshop  
and constayned hym to entre in to the  
chyrche for to praye / And the bysshop  
entred in to the chyrche / And anon the  
prouost dyed / And the felde was re-  
stablysshed into the chyrche / & sic & finis



Here endeth the lif of saynt An  
drew the chappelle

And here begynneth the lyf of  
saynt Nicholas the byllshop



**N**icholas is saide of ny-  
chos / whiche is to saye victo-  
rye / e of laos / xple / so nych-  
olas is as moche to saye / as  
victorye of pep'e / that is victorye of  
synnes / whiche ben foulerwyle /

Or ellis he is saide vic-  
torye of xple / by cause he enseyned / e  
taught moche pep'e / by hys doctryne to  
ouercome vices and synnes / Or Ny-  
cholas is saide of nichoz / that is the re-  
spendour or shewynge of the xple /  
For he had in hym thynges that make  
shewynge and clemesse / After this  
that saynt Ambrose saith / The word of  
god / becom confessyon / e holy thought  
make a man clem / And the doctours  
of grece wrote hys legende / And some  
other saye / that Methodius the patri-  
arche wrote it in greke / And John the  
deken translated it in to latyn / and  
adorned thereto many thynges /

**N**icholas citeyzen  
of the cite of panoraas  
was born of ryche and  
holy kynde / And hys  
fader was Epphanus /  
And hys moder Johane

he was bygotten in the first flour of  
their age / And fro that tyme forthon /  
they lyued in continence / and ledde an  
heuenly lyf / Thanne the first day that  
he was baptyzed and sayned / he adref-  
sid hym right by in the bapty / And  
he wolde not take the breke ne the pap-  
pe but ones on the iheruzalem day / and o-  
nes on the fryday / And in his yonge  
age he eschewed the playes and japes  
of other yonge chylde / he was and  
haunted gladly holy chyrche / And all  
that he myght vnderstonde of holy scrip-  
ture / he executed it in dede and werke  
after hys polber / And whan hys fa-  
der and moder were departed / out of  
this lyf / he began to thynke / how he  
myght distrebutte hys richesses / and  
not to the preyng of the world / but  
to the honour and glorie of god / and  
it was so / that one hys neybour had  
thre daughters virgins / and  
he was a noble man / but for the po-  
uerie of them to gyde / they were con-  
strayned and in veray purpose to ad-  
dorne them to the synne of lechery / so  
that by the gayne and bynyng of  
their Infamy he myght be susteyned /  
And whan the holy man Nicholas  
knewe that / he had gatte orowre of  
this bylony / And threwe by nyght  
secretly in to the holbe of the man a  
masse of golde / wrapped in a cloth /  
And whan the man aroos in the mor-  
nyng / he fonde this masse of golde /  
And wendred to god therfor grete tha-  
nynges / And therby he married  
hys oldest daughter / And a litle whyle  
after / hys holy seruant of god /  
drew in an other masse of golde /  
whiche the man fonde / and thanked  
god / and purposed to waite for to  
knowe hym that so had ayded hym in  
hys pouerte / And a felde dayes Ni-  
cholas doubled the masse of golde and  
caste it in to the holbe of this man /  
he alwoke by the shynne of the golde / e  
folowed Nicholas / whiche fledde fro  
hym / and he saide to hym / Spee flee

## The lyf of Seynt Nicholas

not abay so/ but that I may see & knowe the / Therne he can aser hym more hastily / and he nelde that it was Nicholas / And anon he kneled down & wold haue kyssed hys feet/ but the good man wold not / but requyred hym not to telle ne discouer this thyng as longe as he lyued / ¶ After this the bysshop of the cytye of Myre deyde / & other bysshoppis assembled for to pour weye to this chyrche a bysshop / And ther was emonge the other / a bysshop of grete auctorite / And alle thelece & tyon was in hym / And whan he kyd warded all for to be in fastynges and in prayers / This bysshop herd that myght a boye / whiche said to hym / that at houre of matynes he shold take hede to the doores of the chyrche / And hym that shold come first to the chyrche and haue the name of Nicholas / they shold saue hym bysshop / And he seid whi this to the other bysshops / and admonestred them for to be alle in prayers / And he kepte the doores / And this was a merueyllous thyng / For at the houre of matynes / lyke as he had sent fro god/ Nicholas aroose to fore all other / And the bysshop toke hym whan he was comen / And demanded of hym hys name / And he whiche was symple as a doune/ enclenyed hys heed / and said I haue to name Nicholas / Therne the bysshop said to hym / Nicholas seruauant and fronde of god / for your holynes ye shal be bysshop of this place / And with they brought hym to the chyrche / how he if that he refused it strongly / yet they set to hym in the chayer / ¶ And he folowed as he dyde to fore in all thynges of humylyte and honeste of maners / he wote in prayers / and made hys body lene / he eschewed compaignie of wyemen/ he was humble in receyvinge all thynges/ prouffitable/ in spekyng/ joyous in admonestynge and cruel in correctynge /

But is redy in a conyng / that the blessed Nicholas was at the counseil of Nicene / And on a day as a shippe with maronniers were in perissyng on the see / they prayd and requyred de uoutly Nicholas seruauant of god / sayenge/ of tho thynges that we haue

herd of the said kyng trellie/ proue them now / And anon a man apereid in lyknes and sayde / ho see ye me not / ye called me / And therne he began to helpe them in theyre explayte of the see / And anon the tempest cessid / And whan they were come to hys chyrche / they knelid hym / without any man to stele hym to them / And yet they had neuer sen hym / And therne they thanked god and hym of theyre deliuerance / And he had them to attre / bue it to the mercy of god and to their blyse / ony nothyng to hys merces /

It was so on a tyme that alle the prynces of saynt Nicholas suffred grete famyne/ in such wyse that bytalle fayled / And therne this holy man herd / saye that certayn shippes laden with wyte were arriued in the haue / And anon he wente thider / and prayde the maronniers/ that they wold socoure the perissid / atte lesse with an e mure of wyte of euery ship / And they said faier we dar not / For it is moten/ and mesured / And we muste gyue rekenyng therof in the garners of themperour / in Alexandre / And the holy man said to them / doo this that I haue said to you / and I promyse in the trouthe of god / that it shal not be lassed/ ne mynysshid / whan ye shal come to the garners / And whan they had deliuerd so moche out of euery shippe/ they cam in to alexandre / & deliuerd the mesure that they had receyued / And therne they recountid the myracle to the mynysters of thempour / and whaspid / and preysed strongly god and hys seruauant Nicholas / Therne this holy man dyscretyd / and the wyte to euery man after that he had nede/ in such wyse that it sufficed for y pery / not only for to selle/ but also for to solue / And in this contre the peple seruyd ydolles / and whaspid / the fals ymage of the curfew deane / And to the tyme of this holy man / many of them had some cuses / mes of the paynens for to sacrifice to dyane vnder a sacred tree / But this thyng good man made them of alle the contre to esse therne this custommes / And comanded to cutte of the tree / Therne the temple was angry & wrot



ayenſt hym / and made an oyle that  
 brenned ayenſt nature in water and  
 brenned ſtones alſo / And thenne he  
 transformed hym in the guſe of a re  
 ſpouſe woman / and put hym in a  
 ſteple boe / & encounterd pylgrymes that  
 ſaynt / in the ſee withard thys holy  
 ſaynt / and areſonued them thus and  
 ſaide / I wolde ſayn goo to this / holy  
 man / but I may not / wherfor I pray  
 man / to ſere thys oyle in to hys chyrche  
 and for the remembraunce of me / that  
 ye eneynte the wallis of the halle / and  
 anon he banſſhed alway / Thenne they  
 ſalve anon after another ſhypp with  
 honeſte perſones emonge whome ther  
 was one like to ſaynt Nicholas which  
 ſpake to them ſoftly / what hath this  
 woman ſaid to you / And what ſhe  
 hath brought / And they told to hym  
 alle by ordie / And he ſaid to them /  
 thys is the euyl and foule dyane / And  
 to thide that ye know that I ſaye trau  
 the caſte that oyle in to the ſee / And  
 whan they had caſte it / A grete fyre  
 caught it in the ſee / And they ſalve  
 it longe brenne ayenſt nature / Thenne  
 they cam to thys holy man and ſaid to  
 hym / Verely thou art he that appered to  
 to be in the ſee / and deliuerdeſt vs  
 fro the ſee and albaytes of the deuyll /  
**A**nd in thys tyme certayn men re  
 ſelled ayenſt themperour / And thempe  
 our ſente ayenſt them thre prynces /  
 Nepocian / Overſen / and Apollyn /  
 And they cam to the port Andrieu /  
 for the bynde whych was contrary to  
 them / And the bleſſyd Nicholas coma  
 ded them to dyne with hym / For he  
 wolde kepe his people / fro the Rauys  
 ne that they made / And whyles they  
 were atte dyner / The conſul corrupte  
 by money had commanded thre innocent  
 knyghtes to ben hysked / And whan  
 the bleſſyd Nicholas knele this / he  
 prayd thiſe in prynces that they wolde  
 moke haſtely goo with hym / And  
 whan they cam there / wher they ſhold  
 be hysked / he fonde them on theyr  
 knees and blyndfeld / And the right  
 far brandyſſhid hys ſyberd ouer their  
 ſeides / Thenne ſaynt Nicholas embraz  
 ed with the loue of god ſette hym har  
 dely ayenſt the righter / and toke the  
 ſyberd out of hys hond / and threilde

it fro hym / and brynden the innocen  
 tis / and ladee them with hym alle  
 ſauf / And anon he wente to the iuges  
 ment / to the Conſul and fonde the  
 the pates cloſed / whych / anon he ope  
 ned by force / And the Conſul cam and  
 and ſalued hym / And thys holy man  
 hauyng thys ſalutacio in deſpyte ſayd  
 to hym / Thou enemy of god corrup  
 ter of the ſalve / wherfor haſt thou conſen  
 ted to ſo grete euyl and felonye / how  
 darſt thou lye on vs / And whan he  
 had ſore chyd / and repreud hym /  
 he repented and atte prayer of the in  
 prynces he repayed hym to penance /  
 After whan the meſſagers of thempe  
 our had receyued hys benediction / they  
 made theyr geer redy and departed / and  
 ſuboued theyr enemyes to themper  
 without ſhedynge of blood / And with  
 returned to themperour / and were wor  
 ſhyppfully receyued / And after thys  
 it hapned that ſome other in theperours  
 hous had enuye on the lyeel of thys  
 thre prynces / **A**nd accuſed them to  
 themperour of hys trayſon / And dy  
 de ſo moche by prayer and by yettes /  
 that they cauſed themperour to be ſo ful  
 of yre / that he comanded them to pry  
 ſon / And without other demaunde he  
 comanded that they ſhold be ſlayn that  
 ſame nyght / And whan they knele  
 it by ther kepar / they rente their clothes  
 and wepte hytlerly / And thenne Ne  
 pocien remembryd hym / how ſeynt ny  
 cholas had deliuerd the thre Innantes  
 And admoniſted the other that they  
 ſhold requyre hys ayde and helpe / and  
 thus as they prayed ſeynt nycolas  
 appiered to them / And after appiered  
 to conſentyn themperour / and ſayd to  
 hym / wherfor haſt thou taken thiſe thre  
 prynces with ſo grete wronge / and haſt  
 juged them to deſth without treſpaas  
 Ariſe dy haſtely and commande that  
 they be not executed / Or I ſhall praye  
 to god that he moeue ſatulle ayenſt the  
 in whiche thou ſhalt be ouer throlwen /  
 and ſhalt be made mete to beſtes / and  
 themperour demaunded what art thou  
 that art entred by nyght in to my pa  
 leys / and darſt ſaye to me ſuche wordes  
 And he ſayde to hym I am nycolas  
 byſſhop of myre / and in lyke wyſe he  
 appiered to the prynces and ſered hym

sayeng with a ferdful voye / Thou  
that hast lost mynde and wytt / wher  
for hast thou consented to the deeth of  
Innocentes / Soo forth anon and doo  
thy part to deliuer them / Or ellis thy  
body shal wte and be eten with wor-  
mes / And thy mayne shal be destroy-  
ed / And he asked hym / how art þu  
that so menacest me / And he answered  
knowe thou that I am Nicholas / the  
bisschop of the cyte of Myrr / Thene that  
one alboke that other / and eche holdr  
to other theyr dremes / and anon sen-  
te for them that were in pryson / To  
whom thempetour said / what art ma-  
nyke or sorcery can ye / that ye hane  
this myght by Illusion caused vs to ha-  
ue suche dremes / And they said / that  
they were none enchaunters ne knelbe  
no witchcraft / and also that they had  
not desceyved the sentence of deeth / Thene  
thempetour said to them / knowe ye  
wel a man named Nicholas / And  
whan they herd speke of the name of  
the holy saynt / they felow þp theyr hanz  
des towarde heuene / and prayd our  
lord that by the merces of saynt Ni-  
cholas they myght be deliuered of this  
present peryll / And whan thempetour  
had herd of them the lyf & myracles  
of saynt Nicholas / he said to them /  
So ye forth and yelde ye thankynges  
to god / which hath deliuered you by  
the prayer of this holy man / & worshi-  
pe ye hym / and tere ye to hym of your  
jewellis / and praye ye hym that he  
thetene me nomore / But that he pray  
for me and for my Royame into our  
lord / And a while after the said  
prynces wente into the holy mā / And  
felle down on theyr knees humbly atte  
hys feet / sayeng verayly / Thou art  
the sergeant of god / and the Semy  
worshyper and louer of Ihesu cryst  
and whan they had all tolde this said  
thyng by ordre he lyft vp hys hondes  
to heuene and gaf thankynges & pray-  
synges to god / And sente agayn the  
prynces wel enformed in to theyr con-  
trees / And whan it pleased our  
lord to haue hym departe out of thys  
world / he prayd our lord that he wold  
sende hym hys angellis / And encl-  
ynge hys heed he salde thaungellis to  
me to hym / wherby he knelbe wel that

he shold departe / & began this holy psal-  
me / In te domine speraui vnto In ma-  
nus tuas / And so sayenge lord In te  
thyndes I comence my spyrte / he  
rendid vp hys solble and deyde the pe-  
re of our lord thre hondred and yel-  
with grete melodye songen of the celestes  
all company / And whan he was  
buried in a tombe of marbre / a fontay-  
ne of oyle sprang out fro the heed vnto  
hys feet / And vnto this day holy  
oyle pssueth out of hys body / which  
is moche sayllable to thelthe of syke  
nesses of many men / And after hym  
in hys see succedde a man of good & ho-  
ly lyf / which by euere was put of hys  
byschopricke / And whan he was out  
of his see the oyle cessed to renne / And  
whan he was restored agayn thereto /  
the oyle ranne agayn /

Longe after this the turkes destroy-  
ed the cyte of myrr / And thenne ca-  
theder iij knyghtes of Bar / and iij  
Monkes felowed to them the sepulture  
of saynt Nicholas / And they opened  
it / And fonde the bones whymyng in  
the oyle / And they bare them alway  
honourably in to the cyte of Bar / in the  
yere of our lord M lxxxvii /

There was a man that had borowed  
of a Ielbe a some of money / And staa-  
re vpon the aulter of saynt Nicholas  
that he wold rendre and paye it agayn  
as sone as he myght / and gaf none  
other pledge / And thys man felde  
thys moneye so longe / that the Ielbe be-  
maunded and ayed hys moneye /  
And he said that he had paid hym /  
Thenne the Ielbe made hym to come to  
fore the laite in iugement / And the  
oth was gyuen to the debitor / And  
he brought with hym an holow staff / in  
which he had put the money in golde  
And he lentre vpon the staf / And whan  
he shold make his oth and swere / he  
spuerd hys staf to the Ielbe to kepe  
hold whilpe he shold swere / And  
thenne sware that he had deliuered to  
hym more than he ought to hym / and  
whan he had made the oth he demaund  
hys staf agayn of the Ielbe / And he  
nothyng knolynge of hys malice / de-  
liuered it to hym / Thenne this wyl-  
nouer wente hys waye / and anon af-  
ter hym lyfte sore to slepe / and legat



hym in the way/ And a carte with iiii  
wheles cam with grete force/ and sleib  
hym / and brake the staf wylth goldr/  
that it spredde a brood / And whan  
the Jelde herd this/ he cam theder fore  
meuedr/ and saide the fraibdr And  
many saidr to hym that he sholdr take  
to hym the goldr / And he refusedr it  
sayenge / but yf he that was deedr/ wes  
it not respedr agayn to lyf by the mercy  
of saynt Nicholas/ he woldr not re  
cure it / And yf he cam agayn to lyf  
he woldr receiue baptisme / and beco  
me apstle / Thenne he that was deedr  
arose/ And the Jelde was clyenedr

**A**nother Jelde saide the veruous  
myracles of saynt Nicholas/ and dyde  
to make an ymage of the saynt / and  
sette it in hys holbe / and comandedr  
hym that he sholdr kepe wel hys holbe  
whan he wete oute And that he sholdr  
kepe wel all hys goodes sayeng to hym  
Nicholas to here he alle my goodes / I  
charge the to kepe theym / And yf thou  
kepe theym not well I shal auenge me  
on the in ketyng and wurmentyng the /  
And on a tyme whan the Jelde was  
oute/ theys cam andr Robbedr alle his  
goodes / and lefte vnsorn alway onhy  
thymage / And whan the Jelde cam  
home / he fonde hym robbedr of alle hys  
goodes / he awsonedr thymage sayenge  
thys wordes / Syre Nicholas I hadr  
sette you in my holbe for to kepe my  
goodes fro theues / wherfore haue ye  
not kepte theym / ye shal receiue sorow  
andr turmentis / andr shal haue payne  
for the theues / I shal auenge my losse  
andr resayn my wodines in ketyng  
the / And thenne wote the Jelde the  
ymage / andr sette it andr wurmentedr  
it cruelly / Thenne happed a grete mer  
uayle / for whan the theys departed  
the goodes / The holy saynt lyke as he  
had be in his awaye appered to the the  
ys / andr saidr to them / wherfore ha  
ue I be kety so cruelly for you / andr  
haue so many turmentis / See how my  
body is helb andr broken / See how  
that the rede bloodr renneth down by my  
body / goo yre faste and restore it agayn  
or ellis the yre of godr almyghthy shal  
make you as to be one out of hys lyf  
te / andr that all men shal knowe your  
felownge / andr that eche of you shal

be honged / andr they saide who art  
thou that saist to be such thynges / e he  
said to them / I am Nicholas the sers  
uaunt of Ihesu Cryst / whom the J  
be hath so cruelly kety for hys goo  
des that ye hure alway / **T**henne  
they were aferde / andr cam to the J  
be / andr herd what he had don to  
thymage / andr they to lde hym the my  
racle / andr alpuerd to hym agayn  
all hys goodis / And thus cam the  
theys to the wyage of trouthe / and  
the Jelde to the wyage of Ihesu Cryst /

**A** man for the loue of hys sone  
that wente to scole for to lerne / had  
wedy euery yere the feste of saynt Ni  
cholas moche solemnyly / On a tyme  
hpt happed that the fader hadr do  
make wedy the dyner / andr calledr ma  
ny clerkes to thys dyner / And the  
deyul cam to the yate in thabyte of  
a pylgrym for to demande almesse /  
And the fader anon comandedr hys  
sone / that he sholdr gyue almesse to  
the pylgryme / he folowedr hym as he  
wente / for to gyue to hym almesse  
And whan he cam to the quar  
fere / the deyul caught the chyld andr  
sewngledr hym / And whan the fa  
der herd thys / he sorowledr moche sern  
gly / andr wepte / andr hure the to  
dy in to hys chambere / andr began  
to crye for sorowbe andr saye / ight  
suer sone how is it wylth the / saynt  
Nicholas is thys the guerdon that ye  
haue don to me / by cause I haue so  
longe seruyd you / And as he  
saidr thys wordes andr other sembla  
ble / The chyldr openedr hys epen  
andr alwoke lyke as he hadr ben a  
slepe / andr arose up to fore alle e  
was respedr fro deeth to lyf /

**A**nother noble man prayd to saynt  
Nicholas / that he woldr by hys me  
rites geue of our hord that he myght ha  
ue a sone / And promysed that he woldr  
baynge his sone to the church / e woldr  
offre up to hym a cuppe of gold / Thene  
p sone was born e ca to age / e the fa  
der comaded to make a cuppe / e the cup  
pe plesid hym moche / e receyvedr it  
for hym self / e dide do make another of  
p same value / e as they wete saylyng  
in a shippe toward the churche of saynt  
Nicholas

## ¶ The lyf of saynt Nicholas

And whan the child wold haue fylled  
the cuppe / he fille in to the water with  
the cuppe / And anon was lost e ca no  
more vp / yet neuertheless the fader per  
fourmed hys auoulbe in wepyng moche  
tendrelly for hys sone / and whan he ca  
to the aulter of saynt Nicholas he of  
frod the second cuppe / And wha he had  
offrid it / It fyl down lyke as one had  
cast it vnder the aulter / And he toke it  
vp e sette it agayn vpo the aulter / and  
thene yet was caste farther than tofore  
And yet he toke it vp e templed it the  
thyrde tyme vpon the aulter / And it  
was thzolbe agayn fether than tofore  
of which thyng all they that were the  
re merueylled / e men ca for to see this  
thyng / And anon the chyld that had  
fallen in the water in the see cam agayn  
presely to fore them alle e brought in  
hys hondes the first cuppe / and recoun  
ted to the people / that anon as he was  
fallen in the see / the blessed saynt Ni  
cholas cam e kept hym that he had no  
ne harme / And thus hys fader was  
glad e offrid to saynt Nicholas bothe  
the two cuppes / ¶ Ther was another  
rich man that by the merites of saynt  
Nicholas had a sone / and called hym  
deus dedit / god gaf / And this rich  
man dyde to make a chapel of saynt  
Nicholas in hys dwellyng place  
and dyd do halowe euery yere the feste  
of saynt Nicholas / And this manoyr  
was sette by the londe of Agariens /  
this chyld was taken prysoner and  
deputyd to serue the kynge / The yere  
folowynge and the day that hys fader  
felde deuoutly the feste of saynt Nicho  
las / the chyld felde a precious cuppe  
to fore the kynge / And remembred his  
pysse / the sorowbe of hys frendes / and  
the ioye that / that day was made in  
the hous of hys fader / And began for  
to sighe fore hys / And the kynge de  
maunded hym what hym eyled and  
the cause of hys sighynge / And he tol  
de to hym euery word booly / And  
whan the kynge knele he he said to  
hym / What fomerer thy Nicholas doo  
or doo not thou shalt abyde here wyth  
vs / And sodaynly ther felbe a mo  
che stronge wynde that made alle the  
holwe to tremble / And the chyld was  
muysshyd wyth the cuppe / and was

sette to fore the yate / where hys fader  
felde the solempnyte of saynt Nicholas  
in such wyse that alle they demened  
grette ioye / And some saye that this  
chyld was of Normandye / and then  
te ouer see / and was taken by the  
soldayn / which made hym ofte to be  
beten to fore hym / And as he was be  
ten on a saynt Nicholas day / and  
was after sette in prysyn / he prayd to  
saynt Nicholas as wel for hys betynge  
that he suffred / as for the grette ioye  
that he was thowte to haue on that day  
of saynt Nicholas / And whan he  
had longe prayd and sigged / he fel  
a slepe / And whan he awoke / he  
fonde hym self in the chapel of hys  
fader / where as was moche ioye ma  
de for hym / Late vs thenne praye  
to this blessed saynt / that he wyll  
praye for vs to oure lord Ihesu cryst  
whiche is blessed in secula seculorum /  
Amen /

Here endeth the lyf of saynt Ni  
cholas

Here foloweth the Conception  
of our blessed lady





**Of the Fest of the Conception  
of our blessed lady**



**M**aria inuensis gra  
ciam apud dominum /  
Luc primo capitulu /  
Whan the Angel ga  
briel had greet our la  
dy for to steele to her

the blessed conception of our lord /  
For to take from her alle doubtes and  
dredes / he comforted her in sayeng the  
wordes aforaid / Marie thou hast  
founden grace at the lord / Ther ben  
four maner of peple of whiche the ij  
ben good / And the two ben euill /  
For some ther ben that seeke not god  
ne hys grace / as peple out of the by  
lue / Of whom may be said as it is  
writen / who that byleuech not on his  
lord god shal deye perpetuelly /  
And other ther ben that seeke god &  
hys grace / but they fynde it not /  
For they seeke it not as they ought to  
do / as Couetous men that sette alle  
their loue in hauyr / and in solace  
of the world / Suche peple ben by  
kyned to them that seeke folwres in  
wynter / Wel seeke they folwres in  
wynter that seeke god and hys gra  
ce in the courtise of the world / which  
is so colde of alle vertues / that it  
quencheth alle the deuotion of the lo  
ue of god / And wel is cal  
led the world wynter in holy scrip  
ture / For hys euill is and vices  
make synners and colde to serue god  
And therefore saith the holy ghoost  
to the soule that is amercuse /  
Canticorum primo capitulu / Arise vp  
thou my fayr soule / the wynter is  
passed / I am enim hyemps trans  
sit / For thou hast dayneyffhed  
the temptacions of the world whiche  
kele my loue / and therefore come in  
to my foyne / where thou shalt fynd  
redempt / of alle folwres of the so  
ner / there as the synners may not  
come by cause they seeke not god as  
they ought / to doo by uery repentans  
ce of herte / And therfor sayth  
our lord Iohannis in capitulu /  
Queritis me non inuenietis / I am

Iohannis octauo capitulu / Ecce vos  
queritis me et in peccato moriemini /  
Ye seeke me and fynde me not / I am  
to ye seeke me / and in synne ye shal  
deye / The thyrde maner of pe  
ple that seeke not god / And yet ne  
uertheles they fynde hym / They ben  
chylidren that deye in their innocencie /  
and ben purged by baptysme / Of whom  
god said by hys prophete / Plaque luyin  
capitulu / Inuenerunt qui non querie  
runt me / I am founden of them that  
fought me not / And that is for de  
faulce of Age / The fourth ma  
ner of peple that seeke god and fynde  
hym / ben they that sette alle theyr de  
spere to serue god and loue hym / by  
ke as the blessed byrgyne marie that  
sitt she was in her enfance she put her  
euer in the seruyce of god and loue  
of hym / and folowed to hym clafte  
afor alle other bymen / And ther  
fore with right myght the Angel wel  
saye to her / Maria inuensis gratiam  
apud dominum / Marie thou hast  
founden grace at god our lord /  
We fynde in the scripture that this  
glorious byrgyne marie hath founden  
grace in thre maners / For her co  
mpnyng was longe afore prophced /  
And her byrthe annunciat and sheld  
by thaungel / And in the wombe of  
her moder she was born sanctified  
and habited / First her conyng  
was sheld and prophced in many  
maners and by many figures /  
For Balaam prophcyed Numeri vi  
cesimo quarto Capitulu / Orietur stella  
ex Jacob / et consurget virga de iudas  
tel / That is to saye / that the byrge  
ne marie shal be born of the signage  
of jacob patriarche it is a custome whā  
folke byl preys a persone / they wyll  
compare hym to a balyant man / byke  
as it said comunely of an hardy man  
Thys is a right alsaundre / And of  
a fymple man / Thys is a right job  
Thus Balaam the prophete comparde  
our lady to a sterre for thre causes /  
First for she is aourned / and gyueth  
beaute to alle humayne creature / byke  
as the sterre doth on the firmament /  
For she hath openede to vs the pte of  
paradis / like as it is songe in holy chir  
che / paradisi porta p ena cūctis clausa ē  
m h

## 4 The Conception of our lady

et per beatam virginem mariam iterum  
 patrefacta est / The gate of paradise  
 whiche by eue was closed fro all men/  
 is now opened by the blessed vergy  
 ne marie / Secondly lyke as the sterre  
 enlumyneth the nyght by hys clere  
 nes / In lyke wyse the gloriously la-  
 dy enlumyneth by her lych all holy chir-  
 che / Wherof holy chyrche syngeth / Tu  
 ius vita gloriosa lucem dedit seculo /  
 The noble lych of our lady geueth light  
 to all chyrches / For as saith hugo de  
 sancto victore / O glorious lady For  
 as moche as thou hast engendred a  
 grace and glorie to all maner of peple  
 into the deedy lych / so synners grace  
 and to captyfs pardon may be said as  
 is said Judith. viij capitulo / Tu glo-  
 ria Iherusalem / tu leticia Iherusalem / tu  
 honorificencia et / Thou art the glorie  
 of Iherusalem Thou art joye of Iherusalem  
 thou art alle the honour of our peple /  
 Thou hast kepte Chastete / and ther  
 for thou shalt be blessed permanently /  
 Capitulum eodem / Confortatum est cor  
 tuum eo qd asitatum amaueras et post  
 vitium tuum adulterium nescieris / deo  
 et manus domini confortauit te / et is-  
 eris benedicta in eternum / Judith viij  
 Ora pro nobis quoniam mulier sancta  
 es / Item capitulum viij Benedicta es  
 et / Hit was said to Judith the wordes  
 be this that be may saye to our lady  
 praye for vs / for ye be an holy womā  
 ye be a daughter that is blessed of the  
 souerayn god above alle the wymen  
 that ben on the erthe / Thyrde / She  
 is compared to the sterre / For she hath  
 diuinely all her lych stedfastly in alle  
 werkes of vertue without doyng ony  
 synne / lyke as the sterre holdeth hym  
 on the firmament without descendyng  
 to the erthe / For as saynt bernard saith  
 yf it were demanded to alle the sayn-  
 tes that euer haue ben / haue ye ben  
 without synne/except the glorious Virgi-  
 ne marie / they myght answere this  
 that is wroten Johis i capitulo / Si dix-  
 erimus quia peccatum non habemus  
 et / Yf we saye that we haue doo  
 no synne / we deceiue our self / and  
 the trouthe is not in vs / This glo-  
 rious Virgyne was in the wombe of  
 her moder sanctified more playnly and  
 more specially than euer was ony

other / For as saith saynt Thomas de  
 quino in compendio / ther ben thre ma-  
 ners of sanctification / The first is co-  
 mune and geyuen by the sacraments  
 of the holy chyrche / lyke as by bap-  
 tisme and other sacraments / And  
 thys geue grace / but to take away  
 the inclynacion to synne dedely and  
 venally / nay / And this was don  
 in the Virgyne marie **A** For she was  
 babilid and conformed in all good-  
 nes more than euer was ony creature /  
 lyke as saith seynt Austyn / She dy-  
 de neuer synne mortal ne venial / For  
 she was so moche enlumyned by the  
 holy ghoost whiche descended in her  
 that thurgh the conception of her blessed  
 sone Ihesu Cryst whiche wyst in  
 her iij monthis / she was so conformed  
 in alle vertues / that there abode in her  
 no inclynacion of synne / And ther  
 for the holy chyrche doth more reueren-  
 ce and honour in ordynnyng to kenne  
 the feste of her conceiue / by cause thys  
 feste is comen to the knowleche of holy  
 chyrche by somme myracles lyke as  
 be fynde redyng in thys manere /  
 Anselme Archebyschop of Cantuar-  
 re and pastour of Englonde sende gre-  
 tyng and benediction / in our lord pr-  
 etuel / into the bysshops that ben in  
 der me / And to alle them that haue  
 membraunce of the blessed vergyne  
 marie moder of god / Right der bre-  
 thren hold the conception of the glory-  
 ous Virgyne marie hath be shewed  
 somtyme in Englonde in fraunce and  
 in other contreyes by myracles / I shal  
 rehere to you / In the tyme that it ple-  
 sed to god for to correcte the peple of  
 englonde of theyr euyls and synnes  
 and to contrayne them by hys seruyse  
 he gaf victorie in bataylle to William  
 the glorious duc of Normandy to wy-  
 ne and conquer the Royame of En-  
 glond / And after that he was  
 kynge of the lond / A none by the hel-  
 pe of god and of hys prynces / re-  
 formed thestate and dygnities of  
 holy chyrche in to better reformation  
 tha it had ben / To whiche s deuyl enu-  
 my into all good werkes had enu-  
 e payned tempest e lette s good wer-  
 kes as wel by fallenes of his seruau-  
 tes as by encounging of his straungers



For whan the daves herde saye that eny  
ghndy was thus subgette vnto the nois  
mans/ Anon they made theym redy to  
withstande it / whan kynge wylliam  
vnderstode this / Anon he sente thabbot  
of Kamesey whiche was namede helius  
in to denmarke for to knowe the trou  
the/ This abbote after that he had don  
wel and dyligently the charge of hys  
compyssion/ And that he was returned  
a grete parte of the see homeward /  
among was a grete tempest on the see  
in such wyse that the cordes and other  
happelmens of the shippe brake /  
And the maysters and gouernours  
of the shyp and alle they that were  
therin / loste the hope and truste to  
scape the peryl of thys tempest /  
And alle cryed demoutely to the glo  
ryouse vyrgyne Marye whiche is con  
foute to dysconforted and hope to dis  
payred and reuolued them self in  
the keepynge of god / And anon  
they saue comynge to fore the shippe vpon  
the water an honourable persone in  
habyte of a bysshop / whiche called  
the said abbot in the shyp and said  
to hym / Wylt thou escape thyle pe  
ryls of the see and goo home hole and  
sauf in to thy contre / And the ab  
bot answered wepyng / that he desy  
red that aboue all other thyng / Then  
he said thaunge to hym / knowe thou  
that I am sente hether by our lady for  
to saye to the / that yf thou wylt here  
me & doo ther after thou shalt escape  
thys peryl of the see / The abbote pro  
myssyd that gladly he wold obeye to  
that he shold saye / **¶** Thenne said  
the Angelle Make covenant to god  
and to me / that thou shal do this  
we the feste of the conception of our  
lady and of her creation wel and so  
lemnly and that thou shalt goo and  
preche it / And the abbote deman  
ded in what tyme thys feste shold be  
kept / The aungele answered to hym  
the viij day of decembee / And the ab  
bot demaunded hym what offyce and  
seruyse he shold take for the seruyse in  
holy chyrche / And the Angel answered  
alle the offyce of the Natyvyte of our  
lady sauf where thou saist Natyvyte  
thou shalt saye Conception /  
And anon after the Angel departed

alway / And the tempest cessed /  
And the abbote cam home saufly in  
to hys contrey wyth hys compagne /  
And note fynd to alle them that he  
myghte / that he had herd and sen /  
And right dere sirs yf ye wylt argwe  
at the port of helth late ys halbe de  
moutly the Creation and the concep  
cion of the moder of our lord / by  
whom we may resseue the welbary of  
her sone in the ghorze of paradys celesti  
al /

Wyth is also othertwyse declared / In  
the tyme of Charlemyne kynge of  
frawce ther was a clerke whiche was  
broder germany to the kynge of Hong  
gry / whiche huyd heretly the bles  
syd vyrgyne maye / **¶** And was  
wonte to saye euery day matyns of  
her / and the houres / It hapened  
that by counseyl of hys frendes he toke  
in marriage a moche fayr damoyseyle /  
And whan he had wedded her / and  
the prest had gyuen the benediction  
on hem after the masse / Anone he re  
membryd that that day he had not said  
hys oures of our lady / wherfore he  
sent home the wyde hys wyf and the  
peple to hys hous / And he abode in  
the chyrche besyde an altare for to saye  
hys houres / **¶** And whan he cam to  
thys AntHEME / *Quidam es et deo  
filiu iherusalem* / that is to saye / thou  
art fayr and gracious doughter of ihe  
rusalem / Anon appered to fore hym  
the glorouse vyrgyne maye wyth iiij  
angelis on eyther syde / and sayd to  
hym / I am fayr and gracefule  
wherfor leuef thou me and takef thou  
another wyf / or where hast thou sen  
one more fayr than I am / And the  
clerke answered madame thy beaute sur  
mounteth alle the beaute of the world  
Thou art wyse by aboue the beutenes  
and aboue the Angelis / what wylt  
thou that I doo / **¶** And she answered  
and said yf thou wylt leue thy wyf  
flesshely / Thou shalt haue me thy  
esposse / in the Royame of heuen /  
And yf thou wylt halbe the feste of  
my conception the eyght day of decem  
ber / And preche it aboue that it  
may be halbed / thou shalt be wold  
ned in the Royame of heuen /  
And anone ther wyth our blesyd lady

## 4 The lynes of the sayntes gencien fulcien and victorie

lady banysshid alwaye/ Late vs thene  
pray to that glorious virgyne our las  
dy saynt marge/ that we after thys  
short and transitorye lye may be crow  
ned in heuen in glorye celestiall/ to which  
godd kynge vs Amen/

The endeth the Conception of  
our blessed lady

The lynes of the sayntes genci  
en fulcien and victorie

**I** saynt Fulcien and  
saynt Victorie of whom s  
solempnyte is holden/   
came fro the cyte of rome  
for to preche the faith of  
Jhu crith in to thise parties/ & were in  
the cite of terlbane/ & preched there the  
faith/ And they repayred by ampens/   
and passed by a lityl bylage named  
Sayns/ & founde there a good man that  
blynded in god/ but he was not yet hap  
pysed/ & was named genci/ And he sa  
id to the/ & said sirs ye be welcome/   
And they said god saue you/ And af  
ter he demanded the/ what seche ye/ and  
they answered we seche one of our fel  
lowes called quynnye/ and he said/ ha  
faire sirs he was but late blynded  
not longe sith/ and senten was givyn  
that where such maner people myght be  
founden that prechid of god/ that they  
shold be slayn/ but come ye ner & ete ye  
a morsel of bread/ And as they were  
there/ a tyrant that was callid Rigo  
naye came with sergeantes/ & said to gen  
cien/ deliuer to vs theym that ben here  
in/ and he said/ I shal not doo it/ The  
ne he se drelbe out his siverd al naked  
Gencien said/ they take non hede of you  
The tyrant Rigionaire had grete an  
gry & sorowe/ and made to take gen  
cien and smote of hys heed/ And after  
he made to be taken saynt fulcien and  
saynt victorie/ and brought the to a  
myens/ And saide to the that they shold  
forsake their god/ whom they had ma  
de dye an euyl deith/ and they said they  
wold not/ Thenne he dyde do take

broches of yron/ and putte them thurgh  
their eeres/ thurgh theyr noses/ & after  
dide do smyte of their heedes/ & by  
s wil & polver of our lord they arose  
vp and toke their heedes in their hon  
des/ and bare them thre myle ferre fro  
the place/ where they had ben beheaded/   
And alle thre were buried to gedre in  
that toun/ which is called saynt ful  
cien/ a grete rage and madnes toke  
the tiraunt Rigionaire/ & he cried thurgh  
the cyte of ampens alle araged/ A  
las/ Alas/ Alas/ Nold he wel the  
sayntes auenged on me/ And sith  
depede foible in hys woones/ And  
thus were the frendes of our lord aue  
ged on the tyrant/ And by such  
martirdom the glorious sayntes depar  
ted out of this lye into the Royame  
of heuen/ Thenne praye we unto the  
glorious martirs saynt fulcien/ saynt  
victorie/ And saynt Gencien that  
they wil praye godd for vs/ that by  
their merites we may haue pardon &  
forgeuenes of our synnes/ Amen/

Thus enden the lynes of the b  
ly sayntes Gencien Fulcien a  
victorie

Here foloweth the lif of the ble  
ssid virgyne luche

**L**ucie is said of light/  
And lycht is traute in  
beholdyng/ after that  
saynt Ambrose saith/ the  
nature of light is such  
She is gracious in behol  
dyng/ She spredeth ouer all without  
lyeng down/ She passeth in goyng  
right without coking by right longe  
lygne/ And it is without dela  
cion of taryng/ And therfor it is  
forbe/ the blessed luche hath traute  
of virgynyte without ony corrup  
on/ Essence of charite with  
out disordynate hie/ Figgful goyng



and deuotion to god / With out squas  
ping out of the waye / Righteinge by  
ne by continuel werke without neceſſy  
genc of ſolibus tarynge / In lucye is  
ſaid / the waye of lycht /



**A**ynt lucye the hylp  
Byrgyne was born in  
Cecylle / and extryt e  
engendered of a noble  
lygnage in the cyte of  
Syracuse / Whan ſhe herd

of þ goodr fame and renomee of ſeynt  
Agathe & Agas whiche was publyſ  
ſhyd and ſpadyd al aboute / Anone ſhe  
ident to her ſepulchre with her moder /  
whiche was named eutie / whiche had  
a maladye named the bloody flux  
by the ſpace of iiii yere / the whiche no  
maiſtre in phyſike ne in Cyurgerye cou  
de heale / And whan they were ther atte  
a maſſe /

**O**ne redde a goſpell  
whiche made menſyon / of a woman  
whiche was ſelected of the bloody flux / by  
touchyng of the hemme of the cote of  
Jheſu cryſt / Whan ſaynt Lucye herd this  
anon ſhe ſaid to her moder / Moder yf  
ye hyleue that this whiche is redde be  
trewe / & alſo that ſeynt Agathe hath  
noth preſently with her Jheſu cryſt / and  
alſo that for his name ſhe ſuffred mar  
tyrdom / And yf ye with this beleue tou  
che her ſepulchre / Withoute doubte ye  
ſhal be anon guarryſſhyd and healede  
Upon this they after the meſſe whan  
the peple were departed / they tibeigne  
fel down on their knees on the ſepul  
chre of ſaynt Agathe in prayers /

and wepyng began to praye for her  
helpe and aid / Seynt Lucye in ma  
kyng her prayers for her moder fylle a  
ſtepe / and ſhe ſalve in her ſtepe / ſaynt  
Agathe emonge thaungeles nobly acou  
ned and awayed with precious ſtones  
whiche ſaid thus to her / Lucye my ſwe  
te ſiſter / deuoute Byrgyne to god / wher  
for prayeſt thou to me for thy moder /  
for ſuche thyng as thou maiſt thy ſelf  
right ſoone gyue to her / For I telle þ  
for twythe / that for thy faith / and thy  
goodr lye / thy moder is ſaued and hooll /  
With theſe wordes ſaynt Lucye almoſt  
alle aſcende and ſaid to her moder / Moder  
ye be guarryſſed and alle hooll / praye  
you for her ſake / by whos prayers ye

ben ſelected / That ye neuer make men  
on to me for to take an huſbond ne  
ſpouſe / But alle that goodr that ye  
wold gyue me wyth a man / I praye  
you that ye wyll gyue it to me for to  
doe almeſſe with alle that I may come  
to my Sauour Jhu cryſt / Her moder  
anſwered to her / Faye daughter / thy  
patrymony whiche I haue receyved  
thys is yere ſyth thy fader deide / I haue  
nothyng amynſſyde / but I haue mu  
tepleyed & encreſed it / but abyde ſil I  
am departed out of thys world / And  
thenne forthon doo as it ſhalke pleaſe  
the / Seynt Lucye ſayd ſibete moder here  
my counſeyl / he is not hyloued of god  
that for his loue gyueth that / whiche he  
may not uſe hym ſelf / but yf þ wyll  
fynd godr deſonayr to the / gyue for  
hym that / whiche thou mayſt deſpende  
for after thy deſth thou mayſt in no wy  
ſe uſe thy goodes / that whiche thou gy  
ueſt whan thou ſhalt dye / thou yeueſt  
it / by cauſe thou mayſt not ſee it with  
the / gyue thenne for goddes ſake whiche  
les thou lyueſt / & as to ſuche good as  
thou oughtheſt to gyue to me wyth an  
huſbond or ſpouſe / begyn to gyue all þ  
to pour peple for the loue of Jhu cryſt  
herof ſpake allway ſeynt Lucye to her  
moder / & euery day they gaf almeſſe  
of theyr goodes / & whan they had al  
moſt ſold theyr patrymony & theyr ie  
uels / ſidyngeſ came to the knowleche  
of her ſpouſe that ſhould haue wedded  
her / and that ſhe was promyſed to / the  
whiche he demaunded herof the trouth of  
the notyſ of ſeynt Lucie / & wherfor they  
ſold thus theyr patrymony / ſhe anſwe  
red couteuſly / & ſayd that they did it  
by cauſe that ſeynt Lucye whiche ſhould  
haue ben his wyf / had founden one whi  
che had a more fayrer & noble herſtage  
than his was the whiche they wold bye  
tofore or they ſhould aſſemble by marra  
ge / þ fool beleued it / for he uiderſtoode car  
nally this that þ notyſ had ſaid to hym  
ſpurytually / & helpe the to ſelle their her  
tage / but whan he vnderſtoode þ he gaf  
al for goddes loue / & that he felt hym  
ſelf deſpyred / anon he complayned on  
Lucye / and made her to come tofore a  
Juge named Paſchaſyus whiche  
was a meſſeraunt & ſatthen man / & it  
was by cauſe ſhe was cryſten / And

that she dyde agens the salbe of thence  
 vours / Pascaſius klandy her / and  
 admonestred her to woſſhipe and doo  
 ſacrifice to the ydolles / She ſaide ſacrifi-  
 fiſe whiche pleaſed god is to viſite the  
 wyddes and orphannes / and to helpe  
 them in their neede / I haue not aſſed  
 theſe the yeres paſſed / to make to god  
 ſuche ſacrifice / And for as muche as I  
 haue nomore of which I may make yet  
 ſuche ſacrifice I offre to hym my ſelf /  
 lette hym doo with hys offeryng as it  
 pleaſeth hym / Pascaſius ſaid / Thou  
 myghteſt ſaye theſe wordes vnto Cryſte  
 peple ſemblable to the / but to me which  
 kepe the comandemens of thẽperours  
 thou ſaiſt them in vayne / Septe Lu /  
 chye ſayd / yf thou wilt kepe the la-  
 we of thy lordes / I ſhal kepe the ſalbe  
 of god / Thou doubtſt to angre them  
 And I ſhal kepe me that I angre not  
 my god / Thou wilt playſe them /  
 And I coueyt only to playſe our lord  
 Iheſu cryſt / Pascaſius ſaid / Thou  
 haſt depẽded thy patrymonye with the  
 yſauldes / And therfor thou ſpekeſt  
 thus as a yſaulde / She ſaid / I haue  
 ſette my patrymonye in a ſure place /  
 vnto the corrupcion of my heret ne body  
 I neuer agreed ne ſuffered it / Pascaſi-  
 us ſaid / Who ſen they that corrupte the  
 heret and the body / She ſaid / ye be  
 that corrupte the heret / of whom thap-  
 poſte ſaid / The euyl wordes corrupte  
 the good maners / ye counſelle the  
 ſoules to forſake theyr creatour / and  
 to ſerue the deuyll / in makinge ſacrifi-  
 fiſe to the ydolles / The corrupteurs of  
 the body ſen they / that loue the ſhort  
 delectacions corporall / and deſpyte de-  
 lytes ſperrytuell / that endure euer /  
 Pascaſius ſaid theſe wordes that thou  
 ſaiſt ſhal ſynniſſe / Whan thou ſhalt  
 come to thy paynes / She ſaid / the wor-  
 des of god may not ende ne ſynniſſe /  
 Pascaſius ſaid / howe thenne art thou  
 god / She ſaid / I am the handmayde  
 of god / and for ſo muche I ſaye they  
 be the wordes of god / For he ſaith ye  
 be not they that ſpeke to fore the pry-  
 ces and iuges / but the holy ghoſt  
 ſperryeth in you / Pascaſius ſaid  
 and therfor / the holy ghoſt is in the /  
 She ſaid / Thappoſite ſaith that they  
 be the temple of god that lyue chaſtely

and the holy ghoſt dwelleth in them  
 Pascaſius ſaid / I ſhal do kerynge the  
 to the hurdel / where thou ſhal loſe thy  
 chaſtite / And thenne the holy ghoſt  
 ſhal departe fro the / She ſaid / the bo-  
 dy may take no corrupcion / but yf the  
 heret and wyll gyue thereto aſſentynge /  
 For yf thou maideſt me to do ſacrifice  
 by my handes by force / to the ydolles  
 agens my wyll / god ſhal take it only  
 but a deſon / For he iudgeth only of  
 the wyll and conſentynge / And ther-  
 fore / yf thou make my body to be deſou-  
 led without myn aſſente / and agens  
 my wyll / my chaſtite / ſhal encreaſe dou-  
 ble to the merite of the colone of gh-  
 ryſt / Chynge that thou doſt to the body  
 which is in thy poluer / that heret  
 no preiudice to the handmayde of Iheſu  
 cryſt / Thenne comanded pascaſius that  
 the ſchauldes of the toun ſhould come /  
 to whom he deliuered ſaynt Lucye ſay-  
 eng / Calle othe to you for to deſoule  
 her / and labour her ſo moche tyl that  
 ſhe be deed / Anon the ſchauldes wold  
 haue dralwey her from thens where ſhe  
 was / and haue brought her to the hur-  
 dell / But the holy ghoſt / made her ſo  
 peyſaunt and heuy / that in no wyſe  
 they myght moue her fro the place /  
 wherefore many of the ſeruantes of  
 iuge put honde to for to dralwe with the  
 othe / And ſhe abode ſtylle / Thenne  
 they honde cordes to her handes e ſet /  
 and all dralwe / but ſhe abode all wyſe  
 ſtylle as a motayne without moeyng  
 whereof pascaſius was all anguyſſous  
 and angry / And dyde do calle hys en-  
 chaunters / which myght neuer mooue  
 her for alle enchaunterye / Thenne pas-  
 ſius / dyde do poke for her oger many  
 for to dralwe her / And yet they myght  
 not moue her / fro the place / Thenne  
 Pascaſius demanded her / For what  
 reſon myght it be / that a fraylle mayde  
 myght not be dralwen ne moeuyd by a  
 thouſand men / She ſaid / it is the lye  
 re of god / And yf thou ſetſt thereto  
 yet ten thouſand they ſhould not mooue  
 me / Of theſe wordes the iuge was ſo  
 re tormentid / And ſaynt Lucye ſayd  
 to hym / wherefor tormenteſt thou thy  
 ſelf thus / yf thou haſt preued e aſſayed  
 that I am the temple of god / ſhewe it  
 yf I haſt not aſſayed / lerne to aſſaye /



And herof was the iuge more tozme  
 and / For he falbe that she made but her  
 mockery with hym / Wherefore he dyde  
 to make aboute saynt Lucye / a right  
 greet fyre / and made to be caste on her  
 pyche / For yn and byppling oyle / and  
 she alode all styke to fore the fyre / and  
 said / I haue prayd to ihesu cryst that  
 this fyre haue no compynacion in me to  
 thence that the crysten men that byleue  
 in god / make of the theyr derpyon /  
 And haue prayd for respyt of my  
 martirdom / for to take alday fro the  
 carkyn men the feet and drede to dye for  
 the feith of ihesu cryst / And to take  
 alday fro the mescreauntes the auauun  
 tynge of my martirdom / The frenches  
 of the iuge salbe that he was confused  
 by the wordes of saynt Lucye / & of the  
 diallyngz moche greetly tormented / and  
 therefor they wof a slyberd thurgh her  
 throte / And yet for all that she deyde  
 not anon / but spak to the peple say  
 eng / I adounne and skilbe to you  
 that holy chyrche shal haue peas / For  
 dyoclespen the Emperour whiche was  
 enemy to holy chyrche / is this day put  
 out of his seignourye / And maxymil  
 hys felalbe is this day deed / And  
 in lyke wyse as saynt Agathe is pa  
 troneffe and kepar of cathanenre / In  
 the same wyse shal I be commysed to be  
 patronesse of siraufane this cyte / And  
 as she spak thus to the peple / The ser  
 geantes and mynysters of Rome cam  
 for to take pascasius and byynge hym  
 to rome / by cause that he was accused  
 to fore the senatours of Rome / of that  
 he had Robbery the prouynce / Wherefore  
 he respyued hys sentence of the senate /  
 And had hys hedy synpen of / Saynt  
 Lucye neuer remeid fro the place wher  
 he was hurt byth the slyberd / ne  
 deyde not tyl the prest cam / & brought  
 the blessed body of our lord ihesu cryst  
 And asone as the hedy respyued the  
 blessed sacrament / she rendred and gaf  
 by her soule to god / thankynge and  
 presyng hym of alle his goodnes / In  
 that same place is a chyrche edefyed in  
 the name of her / where as many kenes  
 fetes ben geyuen to thounour of our lord  
 ihu crist / whiche is blessed world  
 bythouten ende / Amen

**Here foloweth the lyf of saynt  
 Nychele /**

**I**n that tyme that the  
 wandles wasted and  
 destroyed many cytes &  
 londes / they cam to the  
 cyte of reynes in fraunce  
 in whiche cyte seynt ny  
 chale was arch bysshop / he preachyd  
 the fayth of ihesu crist and confortyd  
 the peple / and admonestedy them to re  
 ceyue in pacienre the perscucion of the  
 wandles whiche thenne had destroyed  
 the contraye and londe alle aboute the  
 cyte / and as thys peple called wandles  
 approchyd the cyte / The folke cam to  
 tharchebysshop and demaunded counseyll  
 yf they shold yelde theym / or go and  
 feght for the aite / Seynt nychele to  
 whom god hath shewed to fore that  
 the wandles cam / that al the aite shold  
 be destroyed / Impetred and had graunte  
 of our lord that thys tribulacion and  
 thys deth shold be to the helthe of the  
 soules of them / that to theyr wolber  
 shold be repentant of theyr synnes / &  
 sythe sayde to them / late ys goo surely  
 to the peryl of dethe / And lat ys aby  
 de the mercy of god / I am redy to sette  
 my soule for my peple / late us preyre  
 for our enemyes / and late ys desyre  
 of theyr soules lyke as of our owne /  
 Thus as he spake to the peple / seynt  
 eutrope hys suster exorted as moche  
 as she myght the peple to receyue mar  
 tirdom whiche was redy / after they  
 fous and then synementes that they  
 had made to the peple they ysuyed out  
 agens the wandles / And seynt nyche  
 le sayde to thym yf ye wyl slee my po  
 ple / slee me fyrst tofore / And after he  
 preachyd to them the fayth of ihu crist  
 and taughte them how they myght be  
 saued / but they wolde not vnderstonde  
 it / thenne the holy man sette hym to  
 prayer / And whyles he prayde / hys  
 enemyes smote of hys hede / and after  
 that the hede was smeten offe / he made  
 an ende of hys prayer and sayde in his  
 tongwe thys vers of the sautter / adhe  
 panimenta & i whan seynt eutrope saib  
 her brotther martred / And salbe that

## The lyf of saynt Nichaſe

noman made hym redy to be marked /  
but ſtroof / for her beaute / ſhe ran to  
hym / that had ſlayn her brother / And  
wold haue cratched hys eyen out of  
his heed / And anon ſhe was martird  
and many other with her / Thenne the  
handles ſaibe a grete compaigne of che  
ualtrye of heuen come for tounge the  
grete felonye that they had don / and  
herde a grete ſoun in the churche / And  
they had ſo grete feer and drede / that  
they lefte all theyr Armures / and fled  
de / And ther appierd a grete lyght  
and clernes vpon the bodies / that it  
was ſeen ferre by nyght thenne cam a  
gayn ſome burgeyſes of them that had  
fled and ſaibe the clernes / and fel'e  
a grete odour aboute the martirs / and  
buried the aboute the cyte / And than  
ked our lord / and ſeruyd hym more  
perſpyghtly than they had don byfore //  
late he praye thenne to the holy ſaynt  
Nichaſe / and to ſaynt Eutroppe that  
they whyl geue he grace of our lord /  
that they krynge be in to their compa  
nye / Amen /

Thus endeth the lyf of ſaynt  
Nichaſe

And here begynneſh the lyf of  
ſaynt Thomas chaſtyſte

**T**homas is as mo  
che to ſaye as aſpene / or  
double / whiche in grece  
is ſayd didimus / or el  
lis / Thomas is ſayd of  
Thomas / whiche is ſaid  
dypuſſion / and departyng / he was a  
byſhpe or ſubolbe by cauſe he deſerued  
to periſhe the deynes of dypuſſion / whan  
at hys Interrogacion Iheſu cryſt anf  
werd to hym / Ego ſum Via Veritas  
e Vita / I am the waye / trouthe and  
lyf / he is ſayd double / by cauſe he kne  
le the cryſt in hys reſurreccion in double  
thyſe more than other knelbe / For they  
knelbe hym but only in ſeepng / but  
Thomas knelbe hym bothe ſeepng and  
feelpng / he is ſayd dypuſſion or de  
partynge / for he departed hys loue fro

the loue of the world / And was de  
parted fro the other apoſtles attreſ  
ſurreccion / Or Thomas is ſayd / as ap  
pered agayn / that is in the loue of  
god by contemplacion / he had thre thyng  
ges in hym / of whiche proſper ſaith in  
the booke of the ſoule / contemplacyon / and  
demaundeth what it is for to loue / no  
thyng but for to conſpye the breynnyng  
of hym in hys thought / and the ta  
lente of god / and hate of ſynne / and  
to forſake the world / Or Thomas is  
as moche to ſaye / as allway goyng in  
the loue and contemplacion of god /  
Or Thomas is as moche as my god by  
cauſe he ſayd / whan he touchd the ſy  
de of our lord / my god and my lord



**S**aynt Thomas whā  
he was in Cezare / our  
lord appierd to hym and  
ſayd / The kynge of ynde  
gondeſorus hath ſent his  
proueſt Aluines for to ſe  
the men that can wel the craft of ma  
ſons / And I ſhal ſende the to hym / and  
ſaynt Thomas ſaide / Syre ſende me o  
ueral / ſauf to them of ynde / And  
our lord ſayd to hym / goo thy way  
theder ſurely for I ſhal be thy ſepar  
and whan thou haſt conuerted them  
of ynde thou ſhalt come to me by the



colbne of martirdom And Thomas  
said to hym/ thou art my lord / And 3  
thy seruaut/ thy wyll be fulfilled /  
And as the prouost wente thurgh the  
market / our lordz said to hym / yonge  
man what wilt thou bye / And he said  
my lordz hath sente me / for to brynge  
to hym some that be lerned in the scienc  
e of masonrye / that they myght make  
for hym a palays after the werke of  
Rome / And thenne our lordz deliuer  
rid to hym saynt Thomas thapossile /  
and told to hym that he was moche ex  
pect in that werke / and they departed  
and saylled til they cam in a cyte /  
where the kyng made a lbeddyng of  
hys daughter / And had do crye / that  
all the people shold come to this feste  
of this mariage/ or ellis he wold be an  
ex / And it so happed that the pro  
uost and Thomas wente thider / And  
an hselbe mayde had a pype in her ha  
de / And preyed euerych with some  
salbe or preyssing / And whan she  
salbe the apossile / she knele that he  
was an hselbe / by cause he ete not /  
but had allway his eyen ferme to ward  
heuen / And as the mayde songe to fore  
hym in hselbe she said / The godd of  
heuen is one only godd / the whiche cre  
atyd all thynges and founde the se  
es / And thapossile made her to saye  
these wordes agayn / And the botyller  
schelde hym and salbe that Thomas ete  
not / ne dranke not / but allway looked  
upward to heuen/ and he cam to thap  
ossile / and smote hym on the cheke /  
And thapossile said to hym / that in  
tyne to come it be pardoned to the / e  
and that nold a wounde transitorye be  
euen to the / and said / 3 shal not ary  
se fro this place/ til the hounde that hath  
smeten me be eten with dogges /  
And anon after the botyller wente for  
to fetch water at a well / and there a  
tyon cam and slewe hym and dranke  
hys blood/ and the houndes drelbe his  
body into pieces / in such wise that  
a black dogge brought the right arme  
in to the halle in the myddels of the dy  
ner / And whan they salbe this / alle þ  
companye was assished / And the may  
de remembred the wordes / and threlbe  
down her pype or flopye / and fylle down  
the feet of thapossile / And this

Vengeaunce blameth saynt austyn in his  
book of frustyn / and sayth that this  
was sette in of somme fals prophetes  
For thys thyng myght be suspcon  
nous into many thynges /  
Whether it be true or no/ it apperteyneth  
not to me / but 3 wote wel that they  
shold be lyke as our lordz teth /  
whiche sayth / yf any man smyth the  
on that one cheke / selue and offe to  
hym that other / And certainly thap  
ossile seide within hys worage the wyll  
of god / and of dilection / And with  
out forþ he requyred example of cor  
rection / This sayth saynt Austyn/ and  
thenne at the request of the kyng thap  
ossile blessed them that were new ma  
ryed and said / lord godd gyue to this  
chylde the blessinge of thy right hon  
de / and sette in their myndes the seed  
of lyf / And whan thapossile was  
goon / ther was founde in the hond of  
of the yonge man that was maryed a  
braunch of palme ful of dates / And  
whan he and hys wyf had eten of the  
fruyt / they fylle a slepe/ and they had  
one semblable dreme / For theym semed  
that a kyng aourned with precious  
stones embraced them and said / myne  
apossile hath blessed you / in such wise  
that ye shal be partioners of the glorie  
perdurable / Thenne they awoke and  
told to eche other theyr dreme / And  
thenne thapossile cam to theym and  
said / my kyng hath apperid right  
nold to you / and hath brought me by  
ther the doores keyng sette / so that my  
blessing may be fruytful vpon you /  
And that ye may haue the surenesse of  
your flesche / the whiche is quene of  
all vertues / and fruyt of perpetuel  
helthe / And aboue thannges posses  
sions of all good / victorye of eche  
lord of the faith / discifiture of deuyllis  
And suretye of joyes perdurable / seke  
ye is engendred of corrupcion / And  
of corrupcion cometh pollucion/ and of  
pollucio cometh synne / And of synne  
is confusion engendred / And he thus  
sayeng / 3 anges appiered to theym  
and said / we ken the lybo anges depu  
ted for to kepe you / And yf ye kepe  
wel all thadmonestemens of thapos  
sile / we shal offe to godd all your desir  
es / And thenne thapossile baptised

## ¶ The lyf of saynt Thomas thapostle

them/ andz enformedz them diligently  
in the faith/ Andz longe tyme after/ the  
lyf namedz pelagene was saced with  
a beyl & suffredz martirdom / Andz the  
hundredz namedz denys was saced bish-  
shop of that cyte / Andz after this tha-  
postle andz albane cam into the kyngz  
of ynde / Andz the kyngz deuydedz to  
thapostle a merueyllous pallais/ andz  
deuyredz to hym grete tresour / Andz  
the kyngz wente in to another prouyn-  
ce / Andz thapostle gaf all the tresour  
to poure people / Andz thapostle was  
alway in predicaciōs/ eitho yere or ther  
aboutz er the kyngz cam / andz conuer-  
tedz moche people without nobre to the  
faith / Andz when the kyngz cam/ and  
knelebz what he had don / he put hym  
andz adanes in the most depeth of hys  
pyrson/ Andz purposedz fully to flee  
them andz brenne / Andz in the meane  
whyle Gaathz brother of the kyngz dey-  
de / Andz ther was made for hym a  
fiche sepulchre / Andz the fourth day he  
that had ben credz aroos fro deth to lyf  
andz all men there alasshedz andz fledde  
Andz he saidz to hys brother/ thys man  
that thou entendedz to flee andz brenne  
is the frende of godz / Andz thaugelles  
of godz serue hym / andz they brought  
me in to paradis / andz haue sheld me  
a palays of goldz andz siluer andz of  
precious stones / andz is merueyllous  
ly ordeynedz / Andz when J merueylz  
ledz of the grete beaute therof/ they saidz  
to me / this is the palays that thomas  
hath made for thy brother / Andz when  
J saidz that J woldd be therof portyer /  
They saidz to me / thy brother is made  
unlouthy to haue it / yf thou wilt  
dibelle therein/ we shal pray godz to re-  
se the so that thou mayst goo bye it of  
thy brother / in geuyng to hym the mo-  
neye / that he hadz supposedz he hadz lost  
Andz when he hadz saidz this / he ran-  
ne to the pyrson / andz requyredz of tha-  
postle that he woldd pardonne hys bro-  
ther that he hadz don to hym / Andz  
thenne deuyredz hym out of pyrson / &  
prayd thapostle that he woldd take &  
doe on hym a precious beisure / Andz  
thapostle saidz to hym / knoldest thou  
not that they which bene to haue po-  
wer in thynges celestiaall / sette nought  
in no thyng fleschely ne erthly / Andz

when thapostle yssuedz out of pyrson  
the kyngz cam agens hym/ andz felle  
down at hys feet/ andz requyredz of hym  
pardon / Thenne thapostle saidz to hym  
godz hath gyuen to you moche grete gra-  
ce/ when he hath sheldedz to you hys se-  
cretes/ nobt byleue in Ihesu xpe/ and  
be ye baptyzedz / to thence that thou be  
pyrnce in the Royame perourable / And  
thenne the brother of the kyngz sayde/  
I haue seen the palays that thou hast  
do made to my brother / Andz I am con-  
men for to bye it / Andz thapostle said  
to hym / yf it be the wyll of thy bro-  
ther it shal be don/ And the kyngz said  
yth it playseth godz thys shal be myn  
Andz thapostle shal make to the andz  
ther / Andz yf perauenture he may not  
thys same shal be comyn to the andz to  
me / Andz thapostle answeredz and said  
many palayes ben ther in heuen whiche  
ben made redy fith the begynnynge of  
worlddz / that ben bought by pyes of the  
faith / andz by almeses of your ry-  
ches / which may wel goo to fore  
you / to thys palayes / but they may  
not folowe you / Andz after thys ata-  
cende of a moneth / thapostle made as-  
semble all them of the prouynce / Andz  
when they were assembledz / he coman-  
dedz that the felle andz seke sholdz be  
sette a parte by them self / thenne he  
prayd for them / Andz they that were  
wel enseignedz andz taught saiden amen  
Andz forthwith cam a clere light fro he-  
uen / which descendedz vpon them/ andz  
smoed down all the people andz thapo-  
stle to therthe / andz supposedz they had  
ben smedyn with thondre / andz so laye  
by the space of half an houre / After  
thapostle aroos andz saidz / Arise ye  
ye / for my lordz is come as thondre &  
hath heldd vs / Andz anon they aroos  
all hole/ andz glorifyedz godz andz tha-  
postle / Thenne began thapostle to te-  
che them / andz to shelde to them the  
degrees of vertue/ The first is that they  
sholdz byleue in godz which is one of  
scence / andz treble or thre in persones /  
Andz sheldz to them examples (such)  
felle/ how thre persones ben in one essen-  
ce / The first examle in a man is Ihu  
sedome / Andz therof cometh bndes/ can-  
dyngz / memorye andz conynge / Con-  
nyngz is of that thou hast lernedz the



memory or mynde / And receyuest that  
thou shouldest forgete / And the vnder  
standing is that thou vnderstoddest this  
that is taught to the and shewed /  
The seconde example is that in a big  
ne ken the thynges / the threde example is  
that the thynges ken in the hedy of a  
man / heryng / sepyng / and tastyng  
or smellng / The seconde degre / that  
they receyue baptisme / The threde that  
they kepe them fro fornicacion / The  
fourth that they kepe them fro auarice /  
The fyfthe that they reserue them fro  
glotony / The sixt that they kepe their  
pauaite / The seuenth that they perse  
uere and abyde in thyle thynges / The  
eighth that they loue hospitalite / The  
nynthe that in thynges to be don they  
requyre the wyll of god / and that  
they requyre such thynges by werkes /  
The tenth þ they eschebe tho thynges  
that ken not for to be don / The enu-  
nith that they doo charite to theyr enemyes  
and to theyr frendes / The elufth that  
they kepe charite / and to werke by dy-  
ligent to kepe thyle thynges / And  
after hys prediacion forty thousand  
men were baptised without hymen and  
smale chyldezen / **4** And in continet  
he wente in to the grete ynde / where he  
shone by myracles Innumerable / For  
he enlumyned and made to see Syntia  
a frende of Migdone whiche was  
wyf of Carisyon axen of the kynge  
of ynde / And Migdone saide to Sen-  
tia / benest thou / that I maye see hym  
Ekenne Migdone chaüged her hadyde  
by the counseyl of Syntia / and put  
her self emong the poure wyemen / and  
was as thapostle prechyd / And  
he began to preche of the malice and  
vnhappynesse of this lyf / And saide  
that this lyf is vnhappy / vntrethyd /  
and subgette to auentures / And is  
so slepe / and slepyng that whan one  
weneith to holde it / it flieth alway /  
and after he began to stibbe to hym by  
iij Raysons / that they sholde gladly be-  
re the word of god / And epheneth it  
to foure maner of thynges / First vñ  
to a colour / whiche ghygheth the eye of  
our vnderstandyng / Secondly to a  
swope or a purgation / For the wor-  
de of god purgeth our affection fro

alle flesshely loue / Thirde vñ to an  
emplastre by cause it healeth the woundes  
of our synnes / And fourthly vñ  
to mete by cause the word of god non-  
rissith vs and delecteth in heuynly to-  
ue / And in lyke maner like as alle  
thyle thynges awayke not to the seke  
man but yf he take and receyue them /  
In lyke wyse the word of god prouffeth  
fith nothyng to languysshyng seke  
men / yf he hieue it not deuoutly /  
And as thapostle thus preched Mig-  
done vpleued in god and refused the  
kede of her husbond / Ekenne Carisyon  
dyde so moche that he made the apostle  
to be sette in prysyn / And mygdone  
wente to hym and axyd hym forpene-  
nes / by cause he was sette in prysyn  
for her sake / And he comforted her  
swetely / and saide he wolde suffre it  
debonaurely / **4** And theinne Carisyon  
prayd the kynge / that he wolde sende  
the quene his wyues sister vñ to her  
For to assaye yf she myght borne her / e  
calle her agayn fro the prysyn sayth /  
And the quene was sente theder / and  
whan she saibe and knelbe of so many  
myracles as thapostle dyde / She saide  
they be accursed of god that hylde  
not in hys werkes / Ekenne thapostle  
taught them shortly that there were  
four thynges / First that they shold  
loue the chirech / honoure and worshippe  
the preestes / Assemble them ofte in  
prayers / And ofte to here the word  
of god / And whan the kynge saibe  
the quene he saide to her / why hast thou  
abyden there so longe / And she then  
ne answered / I had supposed that  
Migdone had ken a fool / but she is  
right wyse / For she hath brought me  
to thapostle / whiche hath made me to  
knowbe the waye of trouthe / And they  
be ouer noche foolis that byke not the  
way of trouthe / That is to  
saye that they byke in ihsu cryst / And  
neuer after wolde the quene lye wyth  
the kynge / And theinne the kynge was  
asshpyd and sayd to hys cosyn / whā  
I wolde haue recouerd thy wyf / I ha-  
ue lost myne / And my wyf is werse  
to me / than thyne is to the /  
Ekenne the kynge comandyd that tha-  
postle shold be brought to fore hym his  
bondes and feet bounden / And was

comanded that he shold reconceile the wi  
ues to there husbondes / Andz thenne  
thapposle saidz to þ kyngz in shelvng  
to hym by thre examplis that as longe  
as he sholdz be in the errour of the faith  
they ought not obeye them / That is to  
wyte by example of the kyngz / by ex  
ample of the towr / Andz by example  
of the fontayne / Andz saidz to hym /  
thou that art kyngz / wylt haue no  
seruyces soylded ne foibde / but thou  
hast clenly seruantes / andz nete cham  
bereres / e what wenest þ / godz boueth  
chastite / andz clene seruyces / Am I  
thenne to blame / yf I preche to the to  
loue god andz his seruantes whom he lo  
ueth / I haue made them clene seruain  
tes to hym / I haue founded a towre /  
e thou saist to me that I sholdz destoye  
it / Also I haue dolyen in the deep erthe  
andz haue brought forth a fontayn out  
of thabysme / Andz thou saist I sholdz  
stoppe it / Thenne the kyngz was an  
gry / andz comanded to bringe forth  
pieces of yron bremyngz / Andz made  
to sette thapposle on them alle nakedz  
hys feet bounden / Andz anon by the  
wyll of our lord / a fontayne of water  
fouredz andz sprange vp / andz quens  
chordz it alle / Andz thenne the kyngz  
by the counseyl of hys cosyn made hym  
to be sette in a fornyaz brenyng / which  
was so made colde / that the next day  
he yssuedz out all sauf without harme  
Andz thenne saidz Carisen to the kyn  
ge / Make hym to offre sacrefyse to one  
of the goddes only in such wyse / that  
he falle in the yre of his god that thus  
deluyerith hym / e as they consrayned  
hym therw / he saidz / kyngz / thou art noz  
thyng more noble / ne more myghty  
than ten thy payntours / Andz hold des  
pysest thou betray godz / andz worshi  
pest a payntynge / it hom thou wenest  
to be thy godz / lyke as Carisen hath  
saidz to the / that my godz sholdz be an  
gry / whan I hadz worshippedz thy god  
Andz yf he be angard / it sholdz be mo  
re to thy godz than to me / For whan  
thou sholdest bene / that I worshipped  
thy godz / I sholdz worshiipe myne /  
Andz the kyngz said why spekest thou  
to me such wordes / Andz thenne thap  
posle comanded in hebrewe the deuyll  
that was within the people / that assone

as he knelyd to fore thydolle / he sholdz  
anone breke it in pieces / Andz the ap  
posle knelyd andz saidz / lo see ye that  
I worshiipe / but not thydolle / I adou  
re / but not the metal / I worshiipe / but  
not the fals ymage / But I honoure e  
worshiipe my lordz godz Ihesu cryst /  
In the name of whom / I comande the  
deuyll / why che art hydde within this  
ymage that thou breke this fals ydolle  
Andz anon he make it as wyge / And  
thenne the prestes cam as testes / And  
the bysshop of the temple cyste by a  
glayne / Andz wonne thapposle thurgh  
andz saidz I shal auenge thy nyur of  
my godz / Andz the kyngz andz Canis  
en fledde away / For they saibe that  
the peple woldz auenge thapposle / and  
brenne the bysshop all quyl / Andz the  
cristen men hure alway the body of thap  
posle / andz buryedz it worshipfully /  
Longe tyme after about the yere of  
our lordz CC andz xxx / the body of  
thapposle was born in to Edisse the ci  
te / whiche somtyme was saidz Rages  
Cyte of mede / Andz Alysandre them  
perour hure it thider / at the requeste of  
the Serpens / Andz in thys cyte nomd  
myght herkerolbe zelbe ne paynme / ne  
tyrant that sholdz lyue / 4 After  
thys Nagar kyngz of thys cyte desir  
ued to haue a yssile wretyn with the  
honre of our lordz / For yf ony men  
mouedz wawe agens thys cyte / they  
toke a cristen chylde andz sette hym on  
the yate / andz he sholdz rede there the  
epysle / Andz the same day what for  
the vertue of the wrytynge of our sa  
uyour / as for the merytes of thappos  
le / the enemyes fledde / or ellis made  
peas / yf ydore in the booke of the lyf of  
sayntes / saith thus of thys apposle /  
Thomas apposle andz dysceple of  
our lordz Ihesu cryst andz lyke vnto  
our sayuour prechyd the gospel vnto  
mescantres / to them of perre andz of  
mede / to the hyrcpens / andz to the bra  
chpens / Andz he entrynge in to the  
parties of thorent / percyd thurgh  
thent rayles of the people / There deme  
nedz hys predication vnto the tytle of  
hys passyon / Andz ther was he prayd  
thurgh with a glayne / andz so dede  
Andz Crisostomus saith that whan tho  
mas cam in to the parties of the the



kynges/whiche cam to worshipe our  
lord / he baptised theym / and they  
were made helpers and apers of our  
lord and of crysten feith / **4** Praye  
we thenne to this holy Apostle saynt  
Thomas / that he wyll be moyn vnto  
our lord that we may haue grace of  
hym to amende vs in this present lyf/  
that we may come in to his euerlast-  
yng blisse Amen

**Here endeth the lyf of saynt tho-  
mas chappoille**

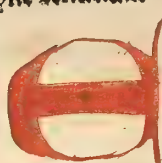
**Here foloweth the lif of saynt  
Anastaise**

**A**lynt anastaise was  
doughter to a gentyl mā  
of the Romayne / but he  
was a paynem / for mo-  
der whiche was crysten  
was taught and enfor-

med in the fayth by saynt gregogone /  
the forsayd saynt anastaise was ma-  
ryed vnto a paynem named papillon  
but she sayned her alletway to be selle /  
in such wyse that she cam not in his co-  
panye / She wente byspynge the cry-  
sten prissoners / that were in dyuerse  
prysones in pouerte and folwe charyng  
And she admynystrer to them such  
thyng as they nededy of her good /  
And therfor her husbonde made her to  
be staytly kept in such wyse that she  
had nothyng to ete / And so wolde  
she her / and all by cause he wolde with  
her good make his pryde and Joly-  
tees / Et inne the lady that wel suppo-  
sed to haue deged / sente ofte lettres to  
saynt gregogone / And the holy saynte  
recomforted her by his lettres as well  
as he myght / Now it happed in the  
mene whyle her husbonde deyde / Et inne  
she was deliuered fro pryson / She had  
thre damogelles whiche were sisters  
that serued her / whom she had enfor-  
med and taught that they shold not  
wape thei sayth ne thei good lyf /  
for ony menaces ne thretynges that

the prouost shold doo / The prouost on  
a day cam to them for to draibe them to  
hym / And saynt Anastaise dyde do hie  
them in her kyche / The prouost then  
te after for to accomplishe his byll  
dyde / And they kneledowne & prayde  
thei prayers / in such wyse that the  
prouost loste his wyte / And whan  
he supposed to haue taken entred and  
holden them / he embraced wote pan-  
nes and the caldrons and kyssed the  
in such wise that he was so foul hot &  
fle and black / that whan he yssued  
out / his meyne that alwayd his co-  
myng supposed that he had sen out of  
his wyte / And they lette hym well  
and afar fledde fro hym for feer / and  
lette hym there allone / And he wente  
for to complayne hym vnto the myoure  
And whan he cam to the gate / the ser-  
geants that saibe hym so black and  
snotted / lette hym wel with wodes / &  
crateyd hym in the bysage / and sel-  
de hym for wood / And the crystyn  
kneibe not that he was so foul & black  
And therfor he meruaylled moche mo-  
re / why they dyde to hym somoch sha-  
me where to fore they dyde to hym so  
moch honour / And he had supposed  
that he had be clad in a whyle tye /  
whan they tode hym how he was away-  
ed / then he supposed the maydens had  
enchainted hym / And sente for them  
and wolde haue despoiled them alle  
naked to fore hym / by cause he myght  
see and behold them and ease hym of  
his lecherie / but thei clothes were  
anone so fast allewed to thei bodies /  
that in no wyse they myght be take of  
ne despoiled / And thenne he  
fylle a stepe and rolted so fast that  
noway myght albaie hym / At the last  
thys thre byrgens were marked and  
suffred deith / And saynt Anastaise  
was gyuen vnto another man a 20 s  
uost / vpon this condicion / that yf he  
myght make her sacrefe vnto the ydol-  
les / he shold haue her to his wyf /  
And whan she was brought in to his  
chamker / and wolde haue embraced  
her / he becam blinde / And syth made  
his pylarage to his goddes / for to  
knothe yf he myght be hiled therof / and  
they sayd to hym / by cause that thou  
hast angred saynt Anastaise / thou

art gyuen to tormentes / and shal be  
 alle day wyth vs / And whan he w  
 turned and was comen home vnto his  
 holbe / he deyd sodaynly among the  
 handes of the sergeante / Thanne them  
 perour delpyerd saynt Anastaie to an  
 othe prouoste / he cam to the saynt and  
 said to her / I wote wel / that thou  
 art crysten / And yf thou wylt doo as  
 thy godd saith / I shal late thou goo / e  
 doo what thou wylt / For thy godd saith  
 but yf one renounce alle that he hath  
 may not be my dysciple / Thanne renou  
 ce / and gyue to me all that thou hast e  
 goo thy way / Saynt Anastaie alwerde  
 Ihesu Cryste saith that we shal be gyue  
 vnto the poure / and not to the Riche /  
 Thene yf I gaue to the I shold doo as  
 pensit the comaundment of godd / e hene  
 the prouoste dyde do sette her in pryson /  
 And offended that ony man shold  
 gyue to her ouy mete / Thanne godd sen  
 te to her substaunce of mete fro heuyn ii  
 monethes duryng / After that she was  
 sente in egypte wyth elbo hondred byr  
 gyne in to an yle / where as many crys  
 tians were eylded / **¶** After that / it  
 was not longe tyme / but the prouoste  
 remaunded and sente agayn for saynt  
 anastaie / And dyde do brene her the  
 pere of thynarnacion of our lord elbo  
 hondred and iiii score / And made  
 the other to deye / by dyuerse tormentes  
 Endoge whom ther was one / fro whō  
 was taken moche good / And alle day  
 she said / alle deest ye may not take fro  
 me Ihesu cryste / Apol' yne whych was  
 a crysten womā / toke the body of seynt  
 Anastaie / and buryed it in her gar  
 dyn / And ther dyde do make a fayr  
 churche / Late vs praye thenne vnto all  
 myghty godd that by the prayer and  
 merces of saynt Anastaie we may  
 come vnto hys euertlastyng blyssse amē



**Eugenia the noble**

virgyn / whych was  
 daughter to phelippe due  
 of Alysandre / whych  
 for thempour of Rome  
 gouerned alle the lande  
 of egypte / Eugene yssued pryncely  
 out of her faders palays / wyth elbo ser  
 uantes / And she wente in to an ab  
 baye in itabye and awaye of a man /  
 in whiche abbaye she ledde so holy a lyf  
 that atte last she was made abbotte of  
 the same / It happed so that noma  
 knelbe that she was a woman / yet  
 ther was a lady caused her of adoun  
 tye to fore the Juge whych was her  
 oiben fader Eugene was put in pry  
 son for to be Jugged to deith / Atte last  
 to her fader moche thyng / for to dea  
 the hym to the sayth of Ihesu cryste /  
 She went her cote / and shewd to hym  
 that she was a woman / and daughter  
 of hym that he lde her in pryson / And  
 so she conuerted her fader vnto the cris  
 ten faith / And was after an holy  
 byssop / And at the hour that he sang  
 ge hys masse he was byched for the  
 faith of Ihesu cryste / And the lady  
 that had falsely accused Eugene / was  
 brent wyth fyre of helle wyth alle her  
 partye / And after that / Claudia e  
 her chyldren cam to Rome / And mode  
 peple there by them conuerted / And  
 many byrgyne by eugene / whych eu  
 gene was moche timented in dyuers  
 maners / And atte last by the liberte  
 accomplyssyd her martirdom / And  
 thus made she offryng of her propre  
 body / to our lord Ihesu Cryste qui est  
 benedictus in secula seculorum Amen /

**Thus endeth of saynt Eugene**

**Thus endeth the lyf of saynt  
 Anastaie**

**Here foloweth of saynt Euge  
 ne**



Here foloweth the lyf of saynt  
Stepphen rothomarc



**Stephen is as moche**

to save in grek/as crou-  
ned/ & in hebrewe/exam-  
ple to othe for to suffre /  
Or Stephen is as moche  
to save as nobly & wel

by spekyng/ techyng & gouernyng/ as  
as a frende & hole comf/ And he was de-  
puted of thapostles to kepe the wydo-  
res/ & hene he was crouned/ For bega-  
fust to be a martir/ & yample/ for thens  
sample of his pacience & good lif/ nobly  
spekyng/ for right noble predicaō/ and  
wel gouernyng for the goodz enseigne  
mas & techyng of wydolbes /

**Synt Stephen was**

one of the vii dekenes in  
the mystere of thapost-  
les/ For whan the nom-  
bre grewe of peple couer-  
tyd/ some bega to mur-

mur agens the ielbes & there couer-  
tyd by cause & the wydolbes & bypues  
of the were refused to serue/ or by cause  
they were more greued every day than  
the othe in scrupyl/ For thapostles dy-  
de this by cause they shold be more redy

to preche the word of god/ whan thap-  
ostles salbe their grete murmur/ they  
asssembled the all to gyde and said/ It  
is not right & we leue the word of god  
for techyng/ & serue at the tables/  
& the tables/ & the glose said/ that the  
fedyng of the solbe/ is better than the  
mete of the body/ And consydre ye fair  
brethern men of goodz renounee among  
you that ken wel/ & shid with the holy  
ghoost & of wysdom/ what we shal esta-  
blysh upon this werke/ so that they ad-  
myrre & serue / And we shal be  
in prayer & prechyng/ And this worde  
pleased to them all/ And they chas vii  
men/ of whom the blessed stephen was  
the firste and the maister / And sith  
he brought them to thapostles / And  
they sette their handes upon them/ & or-  
dained the/ And stephen ful of grace &  
of strengthe made grete demonstracions  
and grete signes to the peple / & hene  
the ielbes toke hym / and wold sur-  
mount hym in disputyng / and of  
saylled/ for to ouercome hym in thre ma-  
ners / that was by bynyng bytyness  
fis/ by disputacions / and by tormen-  
tes / And in euerych of them / was  
ayde and helpe gauen to hym two fruyt/  
in the first the holy ghoost admyr-  
red hys wordes / in the seconde the  
fright of Angellis fered the false wit-  
nesses / In the thirde he salbe Iesu  
crist wdy to helpe hym / whiche confor-  
ted hym to hys martircom / in euery  
bataylle he had thre thynges/ thassaule  
in bataylle / the ayde gauen / and the  
victorie/ And in aduysyng and behol-  
dyng shortly thystorpe / we may wel  
see alle thys thynges / As the blessed  
Stephen dyde many thynges and pre-  
ched ofte to the peple / the ielbes made  
the first bataylle to hym / For to ouer-  
come hym by dysputacions / And some  
aous of the synagoge callid kyrenes  
of a region so named / or of them that  
were the sones of them that had ken  
in bondage / and were made free /  
And thus they that first repugned  
agens the sayth were of a bonde and  
thral bygnage / And also they o-  
cyrenen / and alexandrynes and of  
them that were of alpe and aspe / all  
thys desputed wth stephen /  
Thys was the first bataylle/ and then

he putteth the victorie after / and they myght not resiste his wysdom / For the holy ghoost spak in hym / and thenne they salve that by thys maner they myght not overcome hym / they rector / nedz malyciously / And atte second tyme / by cause they myght overcome by false witnesis they brought two false wytnessis for thacause hym of iij blames / And brought hym to the judgement / And thenne the false men Accused hym of iij thynges / that was of blasphemynge of god / in the laibe of moyses / in the tabernacle / and in the temple / and thys was the seconde lase saylle / And thenne all they that were in judgement salve the face of saynt Stephen lyke the face of an aungele / and this was by the helpe of god / and this was the victory of the seconde lase saylle / For whan the false wytnessis had all said / the priuice of the prestes said to hym / what saist thou / Thenne saynt Stephen excused by orde of alle that / whiche the false wytnessys had said / And first of the blasphemynge of god / sayenge / God that spak to our fathers and prophetes / that is god of glorie / and prepsed hym in thre thynges after thys word glorie / whiche is expoul / nedz right libetly / The god of glorie is gyuer of glorie / as it is said in the booke of kynges / who somer seth see my name / I shal gloryfye hym / The god of glorie may be said contynnyng glorie / as is said in the prouerbes / the diu chappere / Kycheffes and glorie ben with me the god of glorie that is to whome glorie is due / And thus prepsed he god in thre maners / in that he is glorious / gloryfyng / and to be gloryfyed / And after he excused hym of the blame in moyses / in prayfynge hym mocke and especyally in thre thynges / that is to wyte of feruour of love / For he selve the egypcian that smote the hebreis / And of the myracles that he dyde in egypte or deserte / And of the familiarity of god / whan he spak to hym many tymes amparly / And after thys he excused hym of the thyrd blame that was in the laibe / in prayfynge the laibe in thre maners / First by cause of the gyuer / that was god the seconde of the myngre whiche was

moyses that was a grete prophete / And the thyrd by cause of thende / For it gyueth lyf perduable / And after he purged hym of the blame of the tabernacle and of the temple / in prayfynge the tabernacle in iij maners / one was by cause he was comanded of god to make it / And was sheld in vision it was accomplyshed by moyses / and that the arke of wytnes was therein / & he said that the temple succedyd to tabernacle / And the blessed Stephen purged hym of that whiche was kyde to hym / of whiche the ielbes salve þ they myght not overcome hym in that maner / And thenne they toke the thirde lase saylle agens hym / that they shold surmounte hym by tormentis / And whan the blessed saynt Stephen salve thys / he wolde kepe the comandement of our lord / and enforced hym to refrayne them in thre maners / that was by shame / by drede / and by loue / First by shame in blamyng the hardnes of theyr hertes / And said to them ye to charge all the way the holy goost by your harde heedes / and hertes not piteous lyke as your fathers that persecuted the prophetes and selbe them that shold the comynge of god / And the glole saith that in thre maners they were malycious / The first that they contraryden to the holy ghoost / The seconde that they persecuted the prophetes / The thyrd that by theyr cruel malice they sleib Jesu cryst but by cause they were lyke the comyn woman / they coude haue no shame to leue theyr malice / but whan they had herd thys thyng / ges / they wythsayde it in theyr hertes and grundyd theyr teeth agens hym / After thys he corrected them by drede / by cause that he said / that he salve ihu cryst on the right syde of god / lyke as wedy to helpe hym / and contempne his aduersaries / For saynt Stephen whiche was ful of the holy goost looked vp and beheld the heuen / and salve the glorie of god / And said too I see the heuenes opene / and the sone of man stondynge on þ right syde of the vertue of god / & how he it þ corrected the by shame & by drede / yet they left not their malice but were more therse tha to fore and stopped their eiris / to thos þ they



wolde not here hym / wherof he blamed  
 them / And they cryed with an hye  
 voyce / and made a grete assaunt agens  
 hym / and caste hym out of the cyte all  
 to gydre / and stoned hym / And they  
 supposed to haue doon after theyr salbe  
 as a blasphemour / in comandynge that  
 he shold be stoned out of the castelle /  
 And theys is false witnessis / which  
 after theyr salbe ought to cast the first  
 stone / toke of theyr clothes / by cause  
 that they shold not be tructed of god  
 and to thende that they myght lette  
 e lyghthyer spywede them to stone hym /  
 and they leste them atte feet of a child  
 that thene was callid saulus / and af  
 ter he was called paul / And thus  
 he kept the clothes of them that stoned  
 hym / And he was stoned of them alle  
 And whan he myght not withdraibe  
 them fro their malice / ne by shame ne  
 by drede / he toke the thyrd manner / so  
 that he wolde withdraibe them by loue  
 and the loue that he shewede them was  
 not lytel / whan he prayde for hym  
 e for them that hye passon myght not  
 be dysfere / And that the synne shold  
 not be imputed to them that stoned  
 hym / and sayenge lord ihesu cryste re  
 ceue my spirit / And whan he was  
 on hye knees he cryed with an hye  
 voyce and said / lord establissh me not  
 to theym this synne / And this was  
 a meruayllous loue / whan he prayde  
 on hye knees for theym that stoned  
 hym / lyke as yf he had prayd more  
 for them than for hym self / For he des  
 syred to be more empyssed for the than  
 for hym self / And as the gode saith / he  
 knelyd / for by cause he ought the more  
 humbly to praye for them / of whom  
 thynnyng was grete / And in this  
 he dyde / as dyde ihesu cryste / For in  
 hye passon he prayde for hym self /  
 And said / Fader I comande my spyr  
 ite in to thyg honours / and he said  
 for them that stoned hym / Fader  
 forgiue it theym / And whan saynt  
 stephen had so said he slepte in our lord  
 and was not dede / For he suffred  
 as ceyle of dyslecion / And after slepte  
 in hope of resurrection /  
 And the stonynge of saynt stephen was  
 made in the same yere / that our lord  
 ascended vp in to heuyn in the next mo

neth of august / the thirde day entrynge  
 And saynt gamalyel and nicodemus  
 whych were emonge the counsellors of  
 the ielbes for the crysten men buryede  
 hym in the felde of gamalyel / e made  
 grete wepyng for hym / and thene was  
 grete persecus of crysten me that were  
 in iherlm / For whan the blessed saynt  
 stephen whiche was one of the prynces  
 was slayn / they began to persecute alle  
 the crysten me / in so moche that thap  
 ples which were stronger than other  
 in the faith departed out of all the pros  
 uynce of the ielbes / after that / which  
 our lord had comaunded to the / yf they  
 persecute you in one cyte / flee you in to  
 another / And the blessed doctour saynt  
 austyn redereth / that the blessed saynt  
 stephen was noblysshid by many myra  
 cles / For he cryed by hye merces fyre  
 dede bodies and heled many that were  
 secke of dyuerse maladyes e languors  
 And without this recounteth he other  
 myracles / whiche e dygne to be remem  
 berid / For as he saith in the xiiii booke  
 of the cyte of god the flouris that were  
 put on the aulter of saynt stephen /  
 were put on the seke men / e anon they  
 were cured e heled / And the clothes  
 taken fro the aulter e leyd on the that  
 were seke / were a medecyne to many  
 For as it is said in the xiiii chap  
 tre of the cronycles of god / this flou  
 res taken vpon the aulter of saynt ste  
 phen were leyd on the eyen of a woma  
 that was blynde / and anon she had  
 agayn her sight / And also said he in  
 the same booke / that a man that was  
 maister of a cyte e was named marci  
 at / e was a paynre e wolde not be co  
 uerted / e it hapned that he was strong  
 ly seke / and his sone in lawe that was  
 a right good man / e cam in to the chir  
 che of saynt stephen / e toke of the flow  
 res / e leyd vnder the heed of his lord /  
 and anon whan he had slepte therevpon  
 on the morning he cryed that þe bysshop  
 shold be brought to hym / e the bysshop  
 was not in the towne / but the preest cam  
 to hym e had hym to hylene in god and  
 baptised hym / e euyn as longe as he  
 lyued after he had alleway in hye  
 mouth / ihesu cryste receue my spirit /  
 and yet he wiste not þe wordes were  
 the wordes that saynt stephen last spak

## 4 The lyf of saynt Stephen

And also he referreth another myracle  
in the same place that a lady callyd pa-  
trone had ben seek moche greuoufly &  
had sought many remedies for to be heled  
of her maladye/ but she felt none hele/  
but in thende she had counseyl of a Je-  
we/ whych gaaf to her a ryng wyth  
a stone/ And that she shold bynde this  
ryng wyth alaaes to her haar flesshe/  
and by the vertue of þ stone she shold  
be hool/ And whan she saide that this  
helped her not/ she wente to the chyrche  
of the prothomartir/ And prayd the  
blesyd saynt seuen for her helthe/ and  
anon without brekyng of the laas or  
of the ryng the ryng fel down to the  
ground/ And she felt her self anone all  
hool/ **¶** Item the same recounteth a  
nother myracle not lesse merueylous/  
that in Cesare of Capadoce was a la-  
dy moche noble of whom the husbond  
was ded/ but she had v chyl dren/  
vii sones and ii daughters/ And on  
a tyme whan they had angred theyr  
moder/ she cursed them/ And the dy-  
uine vengeaunce enseybled sodaynly  
the malediction of the moder/ so that  
all the chyl dren were smeten of one  
semblable and horryble sikenes on all  
her membres/ for whych thyng they  
myght not dwelle in the contre for shaa-  
me and for the sorowe that they had/ /  
and began to goo folowly thurgh the  
world/ And in what soueuer contre  
they went/ euerych man behelde them/  
And it happed that tibo of them/ that  
is to wyte a brother and a suster cam  
to ptoence/ And the brother was na-  
med poull/ and the suster pauladye/  
And there they founde Austyn the bps  
shop and told to hym and recounted  
what was happed/ Thanne they hau-  
ted the chyrche of saynt stephen by the  
space of vñ dayes/ and it was to fore  
eften/ and they prayed strongly the  
saynt for their helthe/ and on eften  
day whan the peple was present/ poull  
entred sodaynly within the chauncell/  
and put hym to prayer by grete deuot-  
uoon and with grete reuerence to fore  
the altare/ and as they that were there  
abode upon thende of the thyng/ he  
arous by appertly all hole of his kene  
slyng/ Thanne saynt Austyn toke hym  
and stode hym to the peple/ & sayde

that on the morn he wold telle them the  
maas/ And as he spak to the pe-  
ple the suster was there trembleng on  
all her membres/ and she arons vp &  
entred in to the chauncell of saynt ste-  
phen/ and anon she slepte/ And after  
arons sodaynly all hole/ and was stode  
to the peple/ as was don to fore of her  
brother/ And thenne gaues and than-  
kenges were gauen to saynt stephen  
for the helthe of them both/ whan Oro-  
sius cam fro Iherusalem he brought to  
saynt austyn of the reliques of saynt  
stephen/ of whom many myacles were  
shewd and don/ It is to wyte that  
the blesyd saynt stephen suffered not  
deth on the daye of his feste/ but it was  
on the daye that hys iulienacion is on  
in the moneth of auguste/ And yf it  
be demaunded why the feste is chaunged  
it shal be said whan hys iulienacion  
shal be said/ And thys may suffice  
you for thys present/ For the chyrche  
wyll also ordeyne the festes whych  
folowen the natyuite of Ihesu cryst for  
tibo causes/ The first is to Ihesu cryst  
whych is bred and spowse/ to them-  
re that thacompanyes he joyned to  
hym/ For Ihesu cryst spowse of the  
chyrche in thys world adioyneth to  
hym the companyes/ of whych compa-  
nyes is sayd in the antyccles/ my whych  
re soule and wdy chosen of thousandes  
The wyte is as to saynt Iohann theua-  
gelyste a precious confessor/  
And the wdy or reed is as to saynt  
stephen the first martir/ And chosen  
of thousandes/ is to the byrgenal com-  
panye of thynnocentes/ The seconde  
reson is that the chyrche assemblith also  
to gyde the maners of the martirs/  
the some by wyll and by werke/ the se-  
conde by wyll and not by ded/ the thirde  
by ded and not by wyll/ The first was  
the blesyd stephen/ The seconde was  
in saynt Iohann theuangelyste/ The  
thirde was in sayntes and gloriours  
innocentes/ whych for godd suffered  
passyon/



Thus endeth the lyf of saynt  
Stephen

And next foloweth of saynt  
Johan theuangeliste



**J**ohan is expounded  
the grace of god / or he  
in whom grace is / or to  
whome it is gūe of our  
lord / And therefore ben  
understonen iiii p̄ncples  
ges that ben in the blessed saynt John  
The first was the noble loue of Ihesu  
crist / For he loued hym more than the  
other / & shewed to hym of greter loue  
and therof he is said the grace of god  
also as gracious god / and to hym he  
was more gracious than to pieter / for  
he loued hym moche / but he is loue of  
corage and of signe / and thys that  
is of signes is double / that one is for  
to shewe famyllyarite / and that other  
is in geuynge benefices / As to the first  
he loued that one and thowther egally /  
as to the seconde he loued more John /  
and as to the thirde he loued more pe-  
ter / The seconde was Virgynite / whā

he was chosen Virgyn of god / and  
therefore it is said in what is that gra-  
ce / For grace of Virgynite is in a Vir-  
gyn / And whā he wold maryl  
he was called of god /  
The thirde is the reuelacion of the se-  
crettes of our lord / therefore it is sayd  
to whom grace is gūen / For to hym  
was gūen to knowe many secrettes &  
profound / as of the dyuynite of the  
sone of god and of thete of the world  
The fourth is the recomendacion of the  
moder of god / whiche gyst of grace  
was gūen of our lord / For thys  
gyst was gūen to hym / whā the mo-  
der was gūen to hym in to keepnge /  
And Mplete bysshop of lyce wrote  
hys lyf / the whiche yfodore abredged  
and sette it in to the book / of the na-  
tyvities / of the lyf / and the deith of  
holy faders /

**S**aynt Johan thapo-  
stle and euangeliste was  
sone of Zebedee / whiche  
had maryl the thirde sus-  
ter of our lady to whys /  
and that was brother to  
saynt James of galice / Thys said John  
signefeth as moche as the grace of  
god / And wel myght he haue such a  
name / For he had of our lord iiii gra-  
ces aboue the other appostles / The first  
is that he was likoued of our lord /  
The seconde was that our lord kepte to  
hym hys Virgynite / lyke as saynt  
Jerome saith / For he was at hys lved  
dyng / and he abode a clene Virgyn /  
The thirde is that our lord made hym  
to haue moche grete reuelacion and  
knowleche of hys dyuynite / and of  
the tynnysshyng of the world / lyke as  
it appereth in the begynnyng of his euā-  
gelyes / and in thapocalypse / The  
fourth grace is that our lord commy-  
sed to hym in especial the keepnge of  
hys sibre moder / He was after thascel-  
cion of our lord in Iherusalem with  
thapostles & other / And after that  
that they were by thordenauce of p̄ holy  
ghoost conformed in the cysten fawth by  
the Inguersal world / Saynt John cā  
n iiij

## 4 The lif of saynt Johan theuangelist

in to grece where he conuerted / and conuerted moche people and founded many chyrches in the cristen faith / as wel by myracles as by doctryne / In this tyme domycian was Emperour of rome whiche made right grete persecuciouns vnto cristen men / And dyde do take saynt Johan / and to be brought to Rome / And made hym to be caste in to a fatte oz a tonne full of hote oyle in the presence of þe senatours / of which he yssued out by the helpe of god / more pure / and more fayr / without feling of any hete oz chauffynge / than he entred in / After this that the emperour saide / that he cessyd not to preche the cristen faith / he sente hym in exyle vnto an yle called pathmos / There was saynt Johan allone / and was visited of angellis and gouerned / there wrote he by the reuelacion of our lord that pocalypse / which conteyned the secrettes of h. ly chyrche / and of the world to come / In this same yere was domycian the emperour / for hys euylis put to deth / And all that he had don was reuokedy by the senatours and desconded / And thus was saynt Johan brought agayn from hys exyle with grete honour in to Eplesym / And all the people of eplesym cam agens hym synnyng and sayenge / blessed be he that cometh in the name of our lord / In that wyse he reseyd a woman whiche was named drusiene / which had moche louedy saynt Johan and wel kept hys comandementis / And her frendes brought her tofore saynt Johan all the sayng and sayenge to hym / So here is drusiene whiche moche louedy the and dyde thy comandementis / and is deed and desired nothyng so moche as thy returne / and that she myght see the tofore her deth / now thou art comen hither / and she may not see the / Saynt Johan had grete pyte on her that was deed / and of the people that wepte for her / and commanded that they shold sette down the byre / and bynde e take alwaye the clothes fro her / And when they had so don / he said hys sayng alle / with a lowde voys / Drusiene my lord god Ilesu crist as reseyth the / drusiene arise and goo in to thy holis / and make redy for me

some refection / Anon she arose and wente in to her holis for to doo the commandement of saynt John / And the people made the holires longe a grete noyse and crye sayenge ther is but one god / and that is he whom saynt John prechty / It happed on an ether day that craton the physophre made a grete assemblee of people in the myddes of the cyte / For to shewe to them how they ought to despyse the world / and he had ordeyned two yonge men brethern / which were moche ryche / and had made the to selle theyr patymouns and therwith to bye precious stones / the which these two yonge men brake in the presence of the people / for to shewe howe these precious and grete pyces of the worlden shold be destroyed / That same tyme saynt John passed by / And said to craton the physophre / Tys maner for to despyse the world that thou shewest is vayne and folysshe demonstraunce / For it seeketh to haue the presyng of the world / e god reprooueth it / my good mayster Iesu crist sayd to a man that demanded of hym how he myght come to euerlastyng lyf / that he shold goo and selle all hys goodes / And gyue that he receyued of it to the poure people / And he shold fynde tresour in heuen / Craton said theenne to hym / the people and salewe of these precious stones is destroyed in the presence of alle men here / but yf thy mayster be vayne god e he wyll that the goodes of the world be gyuen to poure men / take theenne the pieces of these precious stones broken / And make them hole stones as they were tofore by cause yf I haue shewd this by vayne glorie / make thou them to the honour of thy mayster / Anon saynt John toke the pyces of the precious stones / And after that he had made hys prayer to god / he shewd to the stones as hole as euery they were or had ben / when craton the physophre saide this / anon he with his men and his disciples / fell down to the feet of saynt John e receyued the faith and baptysme of Ilesu crist / And sold the precious stones e gaue the money therof for the loue of god / And begonne to preche the faith of our



body Ihesu xpe/ Than the elbo brethren  
moche rich and honoured in the cyte  
of Ephesim / anon they sold al their pa  
trimony / and gaf it for the loue of  
god / But after whan they cam in to  
the cyte of pergamia / e salbe them that  
had ken theyre seruantes clothed in  
silk e / and in grete honour of the  
worlde / and them self haupng but a  
poure mantel / or perauricure a poure  
cot / Anon they repented them that  
they had giuen alway their goodes in  
almesse to poure people / Thys apercey  
ued saynt John and said to them / I see  
that ye ken leuy and sorowful / of thys  
that after the doctryne of Ihesu cnsle ye  
haue giuen your goodz for goodes sa  
le / Wherfor yf ye lyel haue agayn  
the falshe of your goodes / brynge  
to me rodde of the trees and stoncs  
of the Pyuage of the see /

And so they dyde / And whan saynt  
Johan had them anon by hys pray  
er / he chaunged the rodde in to fyn  
golde / And the comyn stoncs in to  
precious stoncs / And saynt Johan  
had them to take them and selbe to  
the maisters that had knolwledge in su  
che selbellis / yf the Rodde were gold  
and the comyn stoncs precious stoncs  
After they cam agayn and said to  
saynt John / Syre the maisters sayd that  
they salbe neuer so fyne golde / ne so  
precious stoncs / Syre John thene said  
to them / goo ye and bye ye agayn your  
boncs that ye haue solde / For ye haue  
lost the rewarde of heuen / For ye rich  
temporely for to be beggars perpetuelly  
Thenne began he to preche in despytng  
the Rycheffes / and to selbe by cau  
ses why we ought to rekeayne vs for  
to loue Rycheffes / First the scripture  
berneith vs to hate Rycheffes / And re  
cith in the gospel / how the Ryche mā  
that was clady in purple / and ete  
euery day delycious meates gloumously  
was lost and dampned / but the poure  
man at hys gate that deyd ful of soos  
res and hunger was saued /

Secondly / Nature teacheth vs to hate  
Rycheffes / For we ben born poure e  
naked / and pourely muste we departe  
e and deye / Thyrde the creature  
teacheth vs / For the sonne the mone e  
the sterres the Rayne and the ayre

ben comyne / and departe theyre Influ  
ences and their benefices largely /

Fourthly the man it not of in one  
estate / For whan he beneth to be Ry  
che / plentuous / and free / he syn  
deth hym self bonde and captyf / For  
the Ryche man aduerse / is bonde and  
seruaunt to the peny and to the deuyll /  
A maior peame seruis est mammon /

**¶** Fyftly / sorowe and care / For  
by daye and nyght he hath grete laboure  
in getyng and in keepng of hit / and  
grete drede to lose that / which he hath  
so dere and whych grete payne gotten /

Syxtly auauyng and prayfng  
For the Rycheffes giuen occasion to be  
dappn ghorous and to prayse and glo  
ryfye hym self / And by thys it ap  
pereth / that presently is loste the be  
le of humylyte / without whiche the  
grace of god may not be had / And  
thus is gotten for the worlde come to  
payne and toment / by ouer grete  
pryde / Scripture theenne / nature crea  
ture / fortune / lynes and care / as  
aduauyng and prayfng ought to  
make vs withdraibe for to loue rich  
ses /

**¶** Saynt Johan approued  
to thies elbo men hys doctryne whych hys  
myracles to be selbe / and ye in the  
name of hym dyde myracles / to fore  
that ye were fory and repented you  
of that / that ye had giuen your Ry  
cheffes to poure people / Now is that  
grace from you departed / And ye ben  
bycome meschaunt and wretches /

whiche were in the faith strong and  
myghty / And to fore the euyl spy  
rites had fore and drede of you / And  
by your comandement they pssued out  
of bodys humayne / Now haue ye fore  
and drede of them / and ben bycome  
theyre seruantes / For who so knelth  
the Rycheffes of thys worlde / he is ser  
uaunt vnto a deuyll named Mammo  
na / And is bonde and serf in se  
pyng the Rycheffe / in whiche he setteth  
hys affaunce / And know sayth the  
holy ghoost by the prophete Dauid /  
In imaginem pertransit homo et  
vaynly is the man dyscrepdy whiche  
assemblith trefour in this worlde / and  
knolweth not for whom it is / For  
whā he shal deye / he shal lere nothyng  
whych hym /

And he wote not

Ihuo shal despende it / For nakede we  
 cam vpon therthe / and all nakede shal  
 we reentre in to it And to a meschaunt  
 ma it suffiseth not wha he hath ynowh/  
 but he is lesy day and nyght to gete  
 more wythout resce / For the Pycheffes  
 make hym ferdful to lese that he hath  
 gotten/and bryngeth to hym many be  
 synnes and exyl resce / in makynge  
 worldly delytes And he despourer  
 deth cometh wyche taketh all fro hym  
 and leueth nothinge With hym sauf his  
 propre synnes / whan saynt John had  
 said all thys/ther was brought to fore  
 hym a ponge man deyd / whiche only  
 had be in maryage xxx dayes /  
 And hys moder and frundes wepte  
 fore / wyche to fore saynt John kne  
 led down on their knees prayenge hym  
 that he wolde reyse hym to lyf / Saynt  
 John had grete pite / And whan he  
 had longe wept / he had to lese and  
 vnderste the body/and saide / O fatheus  
 wyche were blynded with flesshly lo  
 ue / soone thou lost thy soule / And  
 by cause thou kneldest not thy maker  
 Ihesu cryst/thou art fallen ignorantly  
 in to the laas of the right euyl fendes  
 wherfore I wepe / and praye that  
 thou mayst be releuyd fro deth to lyf /  
 and shalbe thou to thyres liueyne  
 Natio and eugenio / what grete glorie  
 they haue lost / and what payne they  
 haue deserued / A non Sathens rele  
 ued hym in yeldynge thankynge to  
 saynt John / and blamede moche the  
 alio disciples in sayenge / I salbe your  
 alio angellis wepe / and the deuyles  
 demene joye of your perdition / Also I  
 salbe the Royame of heuon made redy  
 for you and full of all delyses / And  
 ye haue folly gotten for you the places  
 of helle derke & tenebrous ful of dra  
 gons and of all paynes / And therefore  
 it behooueth you to praye to / thapostle  
 of god / that he wylle and brynge you  
 agayn to your sauacion / lyke as he  
 hath reysed me goodly / And emonge  
 alle other paynes / This Sathens recy  
 ueth this that he coneyned in alio ver  
 ses folowynge / Vermis et Vmbre/  
 flagellum/fagus/et ignis/ Demonis  
 aspectus/celrum confusio/lucius/ that  
 is to saye / Worme/darknes/scorches/cold  
 de/hate/sight of deuyll/confusio of syn

nes / and whaplyng / A non thenne  
 thys tibo may by right grete repentance  
 & prayd saynt John that he wolde  
 praye for them / To whom saynt John  
 answered / that they shold doo penance  
 xxx dayes kenge / and praye to god  
 that the Roddes of gold and the pre  
 cious stones myght retorne to there  
 first propre natures / ¶ After thys  
 se xxx dayes they cam to saynt John  
 and saide to hym fair father / ye haue  
 allwaie prechyd mysericorde and mer  
 cy / and comanded that one shold not  
 done another hys trespaas / we sen to  
 trye and repentant / of our synnes  
 and wepe / with our eyen for thys euyl  
 worldly couetyse / the wyche we ha  
 ue by them receyued / And therefore  
 we praye you that ye haue mercy on  
 vs / And saynt Johan answered / our  
 lord god / whan he made mencion of  
 synnar he saide I wyll not the deth  
 of the synnar / but that he be conuerted  
 and lyue / For grete joye is in heuon  
 of a synnar repentant / And therefore  
 knowe ye that he hath receyued your re  
 pentance / Goo ye forth / and here  
 the rodde and stones thider / where ye to  
 ke theym / For they be returned to there  
 first nature / Thus receyued they the  
 grace that they had lost / so that after  
 they dyde grete myracles in the name  
 of our lord Ihesu cryst / And thenne  
 after this whan the blessed Apostle  
 seynt John had prechyd thorough alle  
 Asye / and solben the word of cryst /  
 They that worshipped ydolles / moued  
 the pple ayens saynt John / And cam  
 and drolbe hym into the temple of  
 dyane for to constayne hym to doo sa  
 crefice into that ydolle / ¶ To whom  
 saynt John saide / syth ye hylene that  
 your godesse dyane haue so grete po  
 uer alle ye vpon her and requyre her  
 by her ydole the subuerter and ouerthro  
 we / the chyrche of cryst / and yf she so  
 doo I shal doo sacrifice to her / and yf  
 she doo it not/thenne late me praye vnto  
 my god Ihesu cryst / that he ouerthrow  
 we her temple / and yf he soo doo / thenne  
 hylene ye in hym / To thys sentence the  
 moost parte of the pple consented / and  
 so they prayed / and nothinge they  
 coude not doo ne preuayle agayn the  
 chyrche of cryst / but saynt John made



hys prayers / And anon the temple  
of dyane / fell down / and was ouer-  
throwen / so that the foundement was  
nedd by so down / And the ymage of dyane  
all to daffled / and destroyed /  
And that same day were conuerted / to  
cristes faith vii M men of the gentiles  
beside bymen and chyldezen / Thenne  
Aristodemus bisshop of the doolles sty-  
red and meuryd sedicion emonge the  
peple in suche wyse that / that one partye  
made them redy to kysse the apentis that  
other partye / Thenne said / that appostle to  
hym / what wyll thou that I doo / that  
thou mayst be pleased / to whom the bys-  
shop said / yf thou wilt that I byleue in  
thy god / I shal gyue to the denyng to  
drynke / And yf it hurte not the /  
thenne thy lord is very gode / thenne  
said / saynt John / do as thou hast said  
thenne said the bysshop / I wyll first  
that thou see other deye therof to fore /  
by cause thou sholdest the more drede it  
Thenne wente Aristodemus to the pro-  
consul of the cite / and demanded of  
hym ii men Iuged / to deeth for to haue  
sen behedded / And to fore them alle he  
gaf to the to drynke the denyng / whiche  
men assone as they had drynken it / in  
contynent deyed / Thenne saynt John  
toke the cuppe with the denyng / And  
blessed it with the signe of the crosse /  
and drank it of euerydele /  
And had ne felte none hurte ne harme  
wherfore alle the peple gaf laude and  
praysinge to god / Aristodemus sayde  
yet haue I a doubte / but and yf thou  
wylt to lyf agayn the dede men that  
dranke the denyng / without doubte  
thenne shal I byleue / Thenne thap-  
pistle deliuered hym hys cote / to whos he  
said / why gyuest thou to me thy cote /  
and saynt John said / by cause that y  
affamed / and confused / shal goo fro  
and forsake thyn inydelite / To whom  
he seyd / I wildest thou that thy cote shal  
make me byleue / and thapostle said  
goo and lepe it vpon the shoules of the  
dede men sayenge / Thapostle of Crist  
hath sent me to you / that ye arys in  
the name of crist / whiche whan he had  
doon / anon they arose fro deeth to lyf /  
Thenne thapostle baptysed the bysshop  
and the proconsul byleuyng in crist  
with all theyr kynne & frendes / whiche

anon brake all their symylaces / And  
in the same place cressed a chyrche in  
the word of god and of saynt jo-  
han / The holy saynt clement refer-  
eth in the fourth booke of historia eccle-  
siastica / that one a tyme saynt John  
theuangelist conuerted / to the saynt a  
goodly yong man wel fauoured and  
stronge / And comanded hym vnto the  
kepyng rule and gouernance of a  
bysshop / And withyn a lytyl whyle  
after thys yong man forsoke the bys-  
shop / and felte in to euyl companye  
emonge theys / And by cam and  
was made maister and prync of them  
Anon after thapostle cam to the bys-  
shop / and demanded for thys yong  
man / And the bysshop was fore a  
hasshed / whan saynt Johan saide hys  
contenance he demanded more besker  
after hym / And wher he had lefte  
hym / For I aske hym of the / whom I  
deliuered to the and gaf the so grete  
charge with hym / Thenne said the bys-  
shop to hym / Iader truly he is dedd  
in hys soible / And is in ponder mony  
taryn with theys / and is theyr may-  
ster / and prync / And whan he herd  
that for sorowe he rent hys clothis /  
and said to the bysshop / thou art a  
felle kepar for to suffer thy brother to  
lese hys soible / **4** None he made an  
hors to be made redy for hym / and rode  
faste to the montayn / And whan the  
yong man espyed and knelbe hym /  
he was so fore affamed / that he fledd  
from hym / Thenne thapostle forgate  
hys age / and prayd after / and cryed  
after hym that fledde / My most swete  
sone why sleepest thou fro thy fader seble  
and olde / Be thou not aferd sone /  
For I shal yelde accounts for the to  
Jesu crist / And truly I shal gladly  
deye for the / lyke as Jesu crist deyed  
for vs / Come agayn my sone vnto as  
gayn / Jesu crist hath sente me to the  
And he herd hym thus speke / he abode  
with an heuy chyer and wept xxiiij  
tyng hym bytterly / and fylle down to  
the feet of thapostle / and for penaunce  
kyst hys hand / And thapostle fasted  
and prayed to god for hym and gafe  
for hym remysyon of hys synnes and  
forpeuenes / And luyed so deuotous  
by after that saynt John adyened hym

# The lyf of saynt Johan theuangelist

to be a bysshop / Also it is wode in  
the same hystorie / that saynt John on  
a tyme entred in to a bath for to wasshe  
hym / and ther he fonde clerkyn an here  
tylke / whome assone as he salde he esche  
wed / and wente out of it sayenge /  
Dax be flee and goo hens / lest the  
bayne falle vpon be / in whiche clerkyn  
was thenemye of trouthe wiffith hym  
And assone as he was out / the bayne  
felke down / Cassiodor saith that a man  
had given to saynt John a partych by  
uynge / And he helde it in hys honde  
sewkyng and playeng with it other  
whyle for hys recreation / And on a  
tyme a yonge man passyd by wyth  
hys felawshipp and saibe hym playe  
wyth hys byrde / whiche sayd to hys  
felawb saluhyng / See how the yon-  
der oldy man playeth wyth a byrde by  
he a chylde / whiche saynt John kene  
be anon by tholy ghoost what he had  
said / and callyd the yonge man to  
hym / and demanded hym what he held  
in hys honde and he said a bolbe / what  
dost thou with all said saynt John /  
And the yong man said be shot byr-  
des and kestes therewith / to whom thap-  
posle demaunded how and in what  
maner / Thenne the yong man kente  
hys bolbe / and helde it in hys honde  
kente / And whan thapposle said no  
more to hym he vnkente hys bolbe a  
gayn / Thenne said thapposle to hym /  
why hast thou vnkente thy bolbe / and  
he said / by cause yf it shold be long  
kente it shold be the weyker for to stete  
with it / Thenne said thapposle / Soo  
sone it sawth by makynge and by freyl-  
te in contemplacion / yf it shold be al-  
way he kente it shold be to weyke /  
And therfor otherwhyle it is expedy-  
ent to haue recreation / The egyle is the  
byrde that fleeth hysst / and most clerly  
scholoweth the sonne / And yet by ne-  
cessite of nature / hym lehoueth to des-  
cende bolbe / Byght soo whan mankynde  
withdraweth hym a lytal fro contem-  
placion / he after putteth hym self bys-  
cr by a reuelbedy strengthe / and he  
brenneth thenne more feriently in he  
wonly thynges / Saynt John wro-  
te his gospellis after the other euange-  
listes / the yere after thascencion of our  
lord byvi / after this that the Venerable

bede saith / And wha he was requyred  
and prayd of the bysshops of the con-  
tre of ephese / to write them saynt John  
prayd also to them that they shold fir-  
set e praye in their dyoces in dayes  
for hym to thende that he myght truly  
wryte them / Saynt Jerome saith of  
this glorious apostle saynt John /  
that whan he was so old / so feble / and  
so vnnymgthy / that hys dysciples sus-  
tyned and bare hym in gorynge to chir-  
che / and as of tymes as he resyd he  
said to his dysciples / Iayre chylde-  
hous ye to gydre / and eche of you bus  
other / And thenne hys dysciples de-  
manded why and wherfore he said to  
them so ofte such wordes / he answered  
to them and said our lord had so com-  
manded / And who somer accom-  
passid wel this comandment / it shold  
suffise hym for to be saued / And hys  
nabyl after that he had founded many  
chyrches / and had ordeyned bysshops  
and preses in them / and conferred  
them by hys predycacion / in the crysten  
faith the yere byviij after the resurrec-  
tion of Jesu cryst / For he was xxxij  
yere oldy whan our lord was crucyfyed  
And lyued after byviij yere and thus  
was all hys age byxxxij yere / Thene  
cam our lord with hys dysciples to  
hym and said / Come my frende to me /  
For it is tyme that thou come / ete and  
be fedd atte my table with thy bretheren  
Thenne saynt John arose by and said  
to our lord Jesu cryst / that he had de-  
sired it longe tyme / And began to goo  
Thenne said our lord to hym / On  
sonday next comyng thou shalt come to  
me / That sonday the peple came alle to  
hys chyrche / whiche was founded in hys  
name and consecrate on that one day  
of Ephefe / And soo mydonyght forth  
he cessid not to preche / to the peple /  
that they shold establissh them and be  
steadfast in the crysten faith / and obey  
saunt to the comandemens of god /  
And after thys he said the masse / and  
howlseldy and comuned the peple / and  
after that the messe was fynysshed / he  
had and dyde do make a pytte or a se-  
pulture / to fore the altar / And after  
that he had taken hys leue / and coman-  
ded the peple to god / he descended down  
in to the pytte or sepulture / And helde

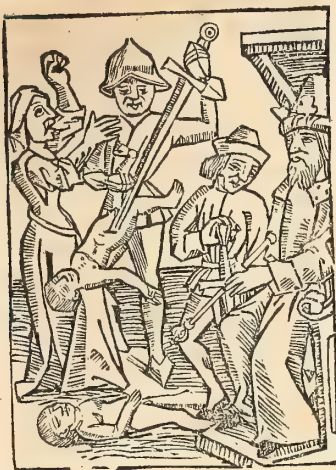


By hys handes to heuen and said /  
 Sweet lord ihesu cryste I yelde me vnto  
 thy desyre / and thanke the that thou  
 hast touchede saul to calle me to the / yf  
 it please the / receyue me for to be with  
 my brethern / with whom thou hast so  
 moned me / Come to me the yate of the  
 lyf permanable / And lede me to the  
 fete of thy wel and best dressed me  
 as thou art Cryste the sone of the ly  
 uynge god / whiche by the comandment  
 of fader hast saued the world / To the  
 I rendre and yelde grace and thankyng  
 ges world withouten ende / thou knowest  
 wel that I haue desired the with  
 al my herte / After that he had made  
 hys prayer moche amercusly and py  
 tously / anon cam vpon hym grete cle  
 rnes and light / And so grete bright  
 nes that none myght see hym /  
 And whan thys light and bryght  
 nes was goon and departed / ther  
 was nothyng founde in the pytte or  
 graue but manna / whiche cam spryn  
 gynge from Under Edward / lyke as  
 fonde in a fonteyn or springynge wellle  
 where moche peple haue ben deliuered of  
 many diseases & sekeneffes / by þe meyr  
 tes & prayers of thys glorious saynt /  
 Some saye and afferme that he deved  
 without payne of deith / And that he  
 was in that clerenes born in to heuen  
 body and soule / wherof god knoweth  
 the saynte / And the that ben yet here  
 synethe in this myserye / ought to pray  
 deuoutly to hym that he wold impetre  
 and geue to vs the grace of our lord  
 whiche is blessing in secula seculorum  
 Amen /  
 Ther was a kynge an holy Confessour  
 and Virgine named seynt Edward /  
 whiche had a special deuocion vnto  
 saynt John euangeliste / and it happed  
 that thys holy kynge was at a hab  
 yng of a chyrche dedicate in thonour  
 of god and of this holy apostle / and  
 it was that saynt John in lyfnes of  
 a pylgryme cam to thys kynge and de  
 maunded hys almesse in the name of  
 saynt John / And the kynge not ha  
 uynge his amoner by hym ne his cham  
 berlayn of whom he myght haue som  
 what to geue hym / but toke hys ryng  
 ge whiche he bare on hys fynere and  
 gaf it to the pylgryme / After thys

many dayes / it happened in pylgrymes  
 of englonde for to be in the holy lande /  
 And saynt John appiered to them /  
 And bad them to kepe thys kynge to  
 theyr kynge / and to grete hym wel in  
 hys name / And to telle hym that he  
 gaf it to saynt John in lyfnes of a  
 pylgryme / and that he shold make hym  
 wey to departe out of thys world /  
 For he shold not longe abyde here / but  
 come in to euerlastynge blysse / And  
 so banysshed fow them / And anone as  
 he was goon / they had grete lust to sle  
 pe / and leyde them down and slepte /  
 and thys was in the holy land / and  
 whan they awoke they looked aboute  
 them / and knele not where they we  
 re / And they salbe flockes of shep  
 and shepherdes keepynge them / to whom  
 they wente to knowe the waye and to  
 demaunde where that they were / and  
 whan they asked them they spake en  
 glyssh / and said that they were in  
 englonde in kente on becam doolne /  
 And thenne they thanked god / and  
 saynt John for theyr good speedy  
 and cam to this holy kynge saynt Ed  
 ward on Cistemas day / and deliue  
 red to hym the ryng / and dyde their  
 emend / wherof the kynge was abas  
 shyd / and thanked god and the holy  
 saynt / that he had warnynge for to de  
 parte / and on the hygge of the pyph  
 nre next after he deved and departed  
 holyly out of thys world / And is  
 buried in that chyrche of Westmestre by  
 london / where as is yet in to thys day  
 the same ryng / Whore in the book  
 of the lyf and deith of holy sayntes and  
 fadres sayth thys / Saynt John theua  
 geliste transformed and turnede woddes  
 of trees in to fyn gold / the stones and  
 grauel of the see in to precious gemes  
 and olives / the smale broken pyeces  
 of gemmes he reformed vnto their first  
 nature / he reysed a byrdolbe fow deith /  
 And thought agayn the soule of a  
 pong man in to hys body / he dranke  
 venym / without hurte or peryll / And  
 them that had ben dede by the same / he  
 reouerid in to the state of lyf /

**¶** Here endeth the lyf of saynt  
 Johan theuangelist

Here foloweth Thyſtorpe of  
Thynnocentes



**T**he Innocentis ben  
callidz innocētis for in  
reasons First by cause &  
reason of lxf / and by  
reason of payne / and by  
reason of innocēce / By  
reason of lxf they be sayd Innocētis /  
by cause they had an innocent lxf /  
They greued no body / neyther god by  
inobedience / ne their neyghbours by  
vntrouthe / ne by conceyving of any  
synne / And therfor it is said in the  
psaulter / Thynnocētis and rightlvs  
haue joyned them to me /  
Thynnocētis by theyr lxf & rightlvs  
in the faith by reason of payne / for they  
suffered deſh innocētly and wrongly /  
wherof Dauid saith they haue shed the  
blood of innocētis / by reason of in-  
nocēce that they had / by cause that  
in this martirdom they were baptised  
and made clene of thorigynal synne /  
of whiche innocētis / is said in the  
psaulter / keep thou innocēce of lip  
asme / And see equyte of good iudges  
kes /

**H**oly chyrche ma-  
keth feste of the innocē-  
tis / whiche were put to  
deſh by cause of our body  
Jhesu xpiſt / For herode  
Aſcalmer for to fynde  
and put to deſh our body whiche was  
born in bethleem / he dyde too ſlee alle  
the chyl dren in bethleem and ther aboute  
to / fro the age of two yere and yn-  
der vnto one day / vnto the ſome of day  
e plin in chyl dren / for to vnderſtonde  
de whiche herode it was that ſo cruelly  
dyde do put ſo many chyl dren to deſh /  
It is to wyſe that ther were theſe herodes  
des / and all theſe were cruel tyrantes  
And were in their tyme of grete fame  
and moche renowned for their grete ma-  
lyce / The fiſt was herode Aſcalmer /  
he regned in Jheruſalem whan our body  
was born / The ſeconde was herode  
Antipas / to whom pylate ſent Jhesu  
xpiſt in the tyme of his paſſion / And  
he dyde do ſmyte of ſaynt John baptiſt /  
tes heed / The thyrde was herodes agri-  
pa whiche dyde do ſmyte of ſaynt Ja-  
mes heed ſaid in galylee / & ſette ſaynt  
peter in priſon / But noliſt late he was  
me to this fyrſt herode that dyde do ſle  
the innocēt chyl dren / his fader was  
named Antipater as hyſtorpe ſcolerſh  
he ſayth / and was kynge of ydume  
and payneme / he toke a wiſe whiche was  
liet to the kynge of arabe / on whom  
he had in ſones & a doughter / of whom  
that one was named herode Aſcalmer  
Thys herode ſeruyd ſo wel to julien  
theprouer of Rome / that he gaf to hym  
the Royame of Jheruſalem / Thenne left  
the ſelbes kynge of their leguage /  
And thenne was ſhelved the people  
eye of the byrtre of our lord / Thys herode  
Aſcalmer had vij ſones / Antipater /  
Alexander / Ariſtobolus / Archelaus /  
herode Antipas and philipe /  
Of theſe chyl dren herode ſente agayn  
dre and Ariſtobolus to ſcole to Rome /  
And alexander became a wyſe and a  
ſubtyl aduocate / And whan they were  
comen fro ſcole agayn they began to  
ente in to wordes againſt herode theſe  
fader / to whom he wolde leue his wyg-  
me after hym / wherfor their fader was  
angry with them / and put to fore them  
Antipater theſe brother for to come to



the Royame / Upon that / incontynent  
they treatyd of the deſth of theyr fader /  
wherefore theyr fader enchaerd them a  
way / And they wente agayn to Ro-  
me and complayned of theyr fader to  
thempour / And after thys cam the  
thre kynges in to Iheruſalem / and de-  
mandyd where the kyng of Ielbes  
was that was new born / ſewde whan  
he herd thys / he had grete drede / leſe  
only ware born of the ſelbe lynage of  
the kynges of Ielbes / and that he be  
the very ſelbe kyng / and of whom  
he myght be chaerd out of the Royame  
And whan he had demaunded of the  
thre kynges / ſo he had had know-  
leſe of the newe kyng / they answered  
by a ſtewe kyng in thayer / whiche  
was not naturally ſpyed in the ſeruene  
as the other were / Thenne he prayd the  
that they wolde retorne to hym after þ  
they had worſhyppedy and ſeyn thys  
newe kyng / that he myght goo and  
after worſhyppye the chylde / Thys ſaid  
he fraudulently / For he thought to ſlee  
hym / After that the thre kynges be-  
ware goon / withouten ſpyngynge hym any  
ſpynges / he thoughte that anone he  
wolde ſee all the chylde newly  
born in beſſelem and there aboutes / e-  
monge whom he thoughte to ſlee Iheſu  
crist / but hys thoughte was enſpyed  
and lette / For thempour ſent to hym  
a cytacion / that he ſhoulde come to Ro-  
me for to ſanſwere to the accuſacion that  
Ariſtobolus and aligander hys elbo  
ſones had made ayeſte hym / And ther  
fore he durſte not put thene the chyl-  
de to deſth / to thende that he ſhoulde not  
be accuſedy of ſo cruel a dede whiche hys  
other treſpares / So he was in goyng  
to Rome and abydyng there and in  
comynge more than half a yere / And  
in that whyle Ieſus was born in e-  
gypte / whan herodes cam torome / the  
prouer ordeyned that hys ſones ſhoulde  
doe hym honour and obeie hym /  
And he ſhoulde leue hys Royame after  
hys deſth where it beſt pleaſedy hym /  
Upon thys whan he was comen agayn  
and ſelde hym ſelf conſermed of the  
Royame / he was more hardy to ſlee the  
chylde than he had to fore thought /  
Thenne he ſente in to beſſelem / and dy-  
de ſee all the chylde that were of

the age of ſlwo yere / by cauſe it was  
paſſedy more than a yere / that the thre  
kynges had tolde hym thyngeſ of þ  
kyng of Ielbes newe born / But wher  
for thenne dyde doo ſlee the chylde he  
that were but one nyght olde  
Hereto ſaynt Auſeyn ſayth that herode  
doubted that Ieſus to whom the ſter-  
res ſcrued / myght make hym ſelf ſome  
yonger than he was / After thys cam  
whan herode a right vengeaunce / For  
lyke as he deſſeuered many mothers fro  
theyr chylde / in lyke wyſe was he  
deſſeuered fro hys chylde / It ſay-  
ed that he had ſuſpection / Upon hys ſi-  
ſones Aligandre and Ariſtobolus / for  
one of hys ſeruantes ſaid to hym that  
aligandre had promyſedy to hym gre-  
te yefteſ / yf he wolde gyue to hys  
fader to darynke poyſon or denyem / And  
the ſarbour ſaid to the kyng that he  
had promyſedy hym a grete thynge / yf  
whan he made the kynges herde / wolde  
cutte hys throte / And for thys cauſe  
herode dyde doo ſlee them both / and  
ordeyned in hys teſtament that Anti-  
pater his ſone ſhoulde be kyng after hym  
Upon thys Antipater hys ſone had  
grete deſire to come to the Royame and  
was accuſedy that he had made wedy be-  
nyme for tenpoſſonne hys fader / For  
a mayde a ſeruante afterwarde ſelwed  
the ſame benyime to the kyng / wher-  
fore he dyde doo put his ſone Antypater  
in pryſon / whan Auguſtus themp-  
our of Rome herd ſaye that herode rus-  
lyde thus hys chylde / he thenne ſaid  
I hadde leuer be the ſibyne or hogge of  
herodes than hys ſone / For he whiche  
is ſtraunge in hys luyng ſparreth his  
ſibyne / and he put to deſth hys ſones /  
Herode whan he was lxx yere olde / he  
fyll in a greuous maladye / by right  
vengeaunce of god / For a ſterge feuer  
toke hym withyn / e withoute he had  
hys fleſh hotte and daze clauſſed / his  
feet ſwelled and becam of a pale co-  
lor / The plantes of hys feet under be-  
ganne to rote / in ſuche wyſe that he  
myne yſſued out / And a ſtenche yſ-  
ſued ſo grete out of hys breeth and of  
hys members withoute forth that none  
perſone myght ſuffre it / On that other  
ſpde he had grete greif and annoye of  
the angur that he had for hys ſones /

Whan the maiſters and phyſicians ſalbe  
that he myght not be holpen by no me-  
decyne / themne they ſaid that thys ma-  
ladye was a vengeance of god / and  
for as moche as he herd ſaye that the  
jelbes were glady of hys maladye and  
ſekenes / Therfor he dide do aſſemble the  
moſt noble of the jelbes out of the  
good wilnes / and dyde do put them  
in pryſon / And ſaid to Salome hys  
ſiſter / and to Alyxandre her huſ-  
band / I knowe wel that the jelbes  
ſhal be glady of my deſth / but yf ye  
wyll doo my counſeyl and obeye to me  
I ſhal molbe haue grete playnte and  
wayllynge of many that ſhal ſhelbe  
my deſth in thys wyſe that I ſhal ſhelbe  
yow / Anon as I ſhal be dede / doo  
ye to be ſlapy all the noble jelbes that  
ſen in pryſon / And thus ſhal he no  
holbe of the Jelbes / but that they  
ſhal apenſe theyr wyll bylbe my deſth  
And he had a cuſtome to ete an apple  
laſte aſter mete / On a tyme he deman-  
ded a knyf for to pare thapelle / and  
one delquered hym a knyf / And  
ſhortly he toke it as all dyſpayred and  
boldy haue ſlapy hym ſelf / but anon  
Aciabus hys neyghbour caught hys  
hand / and cryde lorde / that it was  
ſuppoſed that the kynge had dede /  
Antipater hys ſone whyche was in  
pryſon had herd the cry / and whende  
hys fader had ſen dede he was glady  
and promyſed to the keepers of the pry-  
ſon grete yektes for to lete hym out /  
Whan herode knewe thys by hys ſer-  
uaunt / he traueyled the more gre-  
uouſly / by cauſe hys ſone was more  
glady of hys deſth / than of hys ſeke-  
nes / And anon dyde do ſlee hym / and  
ordeyned in hys teſtament Archelaus  
to be kynge aſter hym / And he lyued  
but 3 dayes aſter / And dede in grete  
myſerpe of Annoye / Salome hys ſiſ-  
ter dyde not hys comandment of the  
jelbes that were in pryſon / but lete  
them goe out / And Archelaus became  
kynge aſter herode hys fader / whyche  
as to ſtraungers in theſe dayes he was  
fortunate and happy / but as to hys  
owne pple / he was ryght unhappy /  
Therne I reuene agayn aſter that Jo-  
ſeph was goon wyth our lord in to e-  
gypte / And was there vij. yere into

the deſth of herode / And aſter the pro-  
phete of ysay atte entryng of our lord  
in to egypte / the ydolis fallen down /  
For lyke as at departynge of the chyl-  
dren out of egypte / in euery hylde  
tholdeſt ſone of the egyptians laye one  
dede / in lyke wyſe atte comynge of  
our lord / laye down the ydolis in the  
temples / Caſſiodore ſayth in thyſtorpe  
trypartyt / in heropolyn of Egipte  
ther was a tree calld perſidie / whyche  
is medycinal for alle ſkenelles / For  
yf the leef or rynde of that tree ſen bit-  
te to the necke of the ſeke perſone / it  
helith hym anon / And as the bleſſed  
Virgynne marce ſlede wyth her ſone /  
that tree folwed down and worſhypped  
Jeſu cryſte / Alſo macobus ſayth in  
a conyete / that a ponge ſone of herode  
was nouryſſed at that tyme / and he  
was ſlapy / emonge the other chylde  
And themne was fulfyled the prophe-  
cie ſayeng / The boys is herd in rama  
of grete wepyng and wayllynge  
that the ſoreful mothers wept for the deſth  
of theyr chylde / and myght not be  
comforted by cauſe they were not alyue

**Thus endeth the feſte of the In-  
nocentis**

**Here foloweth the lyf of ſeynt  
Thomas marter of Caunter-  
burge and firſt the expoliſion of  
hys name**

**T**homas is as mo-  
che to ſaye as abyſme / or  
double / or trenchyde and  
helben / he was an abyſ-  
me / profounde in humy-  
lite / as it apperid in the  
bayer that he waer / and in waſſhyng  
of the feet of the xxiiij. pple / double in  
prelacion / that was in worde / and  
in enſample / and helben and trenchyde  
in his paſſion /



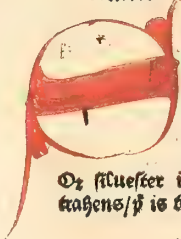
his croiser put forth his arme wryth the  
croffe to fere of the stroke & the stroke  
smote þe croffe on fonde & hys arme  
almost of / wherfore he fledde for fere /  
And soo dyde alle the monkes that  
were that tyme at Complyn /  
And thenne smote eche at hym that  
they smote of a grete peece of the skulle  
of hys heyd that hys brayne fel on  
the pavement / And soo they sleibe &  
martyrde hym / and were cruelle that  
one of them brake the poynt of hys  
sword / ayenst the pavement / And  
thus hys holy and blessed Archebys  
shop saynt Thomas suffred deeth in hys  
owen chyrche / for the ryght of all ho-  
ly chyrche / And whan he was deed  
they buryed hys brayne / And after  
wente in to hys chambre and toke a  
way hys goodes / and hys horse out  
of hys stable / And toke alway hys  
hulys and wyrtynge / and deliuer-  
yd them to syre Robert broke to bere  
in to fraunce to the kynge / And as  
they serchid hys chambre / they fonde  
in a chest in sterets of beire made ful  
of grete quottes / And thenne they  
said certaynly he was a good man /  
& compynge down in to the chyrche ward  
they began to drede and fere that the  
ground wold not haue born them &  
were mercifully agaste / but they  
supposed that therthe wold haue lybos  
balded them alle quye / And thenne  
they knele that they had don amys /  
And anon it was knolwen alle aboute  
hold that he was martyrde / And ano-  
ne after toke hys holy body / And  
bureld hym and fonde bysshopps do-  
kyngz aboute and thabys of a monke  
under / And next hys fleste he weryd  
and hard byre / ful of knottes whych  
was hys sterre / and hys becke was  
of the same / and the knottes styked  
fast wryth in the styngne / and alle hys  
body full of boornys / he suffred grete  
payne / And he was thus martyred the  
yere of our lord vij C lxxij / And was  
liij yere old / And sone after tydyn-  
ges cam to the kyng hold he was slayn  
wherfor the kyng toke grete sorowe / &  
sent to Rome for hys absolucion /  
Nob after that saynt Thomas depar-  
ed fro the pope / the pope wold dayly  
like vpon the wyse chesple that saynt

Thomas had said masse in / And the  
same day that he was martyrde he saide  
it turned in to Reed / wherby he knele  
wel that / that same day he suffred mar-  
tyrdom / For the ryght of holy chyrche /  
And comanded a masse of requiem so-  
lemnly to be songen for hys soule /  
And whan the quer began to synge Re-  
quiem / An angell on hye aboue bega-  
thoffye of a martir / *Requiescat in pace*  
And thenne all the quyre folowed syn-  
gynge forth the masse of thoffye of a  
martir / And the pope thanked god  
that it pleased hym to sleibe such myra-  
cles / for his holy martir / Ate whos  
tombe by the merytes and prayers of  
this holy martir / our blessed lord  
hath sleibde many myracles / the bly-  
de haue recouered ther their sight / the  
dome their speche / the deaf their he-  
ryng / the lame their lymes / And the  
deed theyre lyf / yf I shold here expresse  
alle the myracles / that it hath pleased  
god to sleibe for this holy saynt / It  
shold contyne an hole volume / ther-  
for at this tyme I passe ouer vnto the  
feste / of hys translacon wher I pur-  
pose wryth the grace of god to wryte  
some of them / Thenne late vs praye  
to this glorious martir to be our ad-  
uocate that by hys petycon we may co-  
me to euerlastyng blessed amyn /

Here endeth the lyf and passion  
of saynt Thomas of Caunter-  
bury /

Here foloweth the lif of saynt  
Siluester

4 The interpretacion of hys  
name



Siluester is sayd  
of silue or sole / whych  
is lycht / and of ar-  
terra the erthe / as who  
saith the light of therthe  
that is of the chyrche /

Or siluester is said of siluas / & of  
trahens / þ is to saye he was drabyng  
o ij

## ¶ The lyf of saynt Syluestre

Wylde men and harde Into the faith /  
Or as it is said in glosario / siluester is  
to saye grene / that is to wylde grete in  
contemplacion of heuently thynges / and  
a tpylar in labourynge hym self / he  
he was vmbrouse or shadowous / that is  
to saye he was colde and refrigerat fro  
all concupysence of the flesche / full of  
holnes emonge the trees of heuen / Euse-  
be of Cesare compiled hys legende /  
whych the blessed Gelagius in the  
counseyl of lxx bpschope wroote / lxx  
he as it is said in the decrete /

### Of the lyf of saynt Siluestre

**S**iluester was sone  
of one Iusta / And was  
lerned and taught of a  
preste named Cyrine /  
whych dyde merueyl /  
loufly grete almeses &  
made hospytalities / hys happe that  
he receyved a crysten man in to hys  
holys named Thymothee / whom no  
man wolde receyue for the persecution  
of tyrantes / wherfore he said Thys  
mothee suffred deeth and passyon after  
that yere whys he prechyd iustly the  
faith of ihesu cryst / it was so that the  
prefate tarquynus supposyd that Thys  
mothee had had grete plenty of Ryches-  
ses / whiche he demanded of siluestre /  
thretynyng hym to the deeth / but yf he  
deluyeryd them to hym / And whan  
he fonde certaynly that Thymothee had  
no grete Rycheses / he comanded to  
saynt siluestre to make sacrefise to  
the ydolys / and yf he dyde not he  
wolde make hym suffer dyuerse tormen-  
tis / Saynt siluester answered / Fals  
euyl man thou shalt deye thys nyght  
and shalt haue tormentes that cuer  
shal endure / And thou shalt knowe  
whether þ wilt or none that he whom  
we worshype is veray god / Thenne  
saynt syluester was put in prysen / and  
the prouoste went to dyner / Now it  
happyd that as he ete a bone of a fesse  
torned in hys throte and stakke faste /  
so that he coude neyther haue it downe

þy / And after at mydnyght deyed /  
like as saynt siluester had said / and  
thenne saynt siluester was deluyeryd  
out of prysen he was so gracious  
that alle casten men and payneme to-  
ued hym / For he was fair lyke an  
aungel to loken on / a fayne speker / hol  
of body / holy in werke / good in coun-  
seyll / patient and charytable / and  
fermly establisshed in the faith / he had  
in wytyng the names of all the wydo-  
wes and orphanes that were poure /  
& to theym he admynystryd theyr ne-  
cessyte / he had a custome to faste alle  
frydayes and saterdayes / ¶ And it  
was so that melchias the bpschop of  
Rome deyed / And all the peple chose  
saynt siluester for to be the hys bpschop  
of Rome / whych fore aghens hys will  
was made pope / he instyaued for to be  
fasted wednesday / fryday / and sa-  
terday / And the thursday for to be his  
holwed as sonday / Now it happed  
that thempour Constantyn dyde doo  
slee all the crysten men oueral where he  
coude fynde them / And for thys cau-  
se saynt siluestre fledde out of the towne  
wylh hys clerkes / and hydde hym in  
a montayne / And for the cruelte of  
Constantyn goode sent hym suche a se-  
kenes that he leam lazare and melch-  
And by the counseyl of hys phisycs  
he gace thre thousand chyldezen yonge  
for to haue cut their throte for to haue  
their blood in alyngne all hoot / and  
therby he myght be kelyp of hys me-  
selte / ¶ And whan he shold  
ascende in to hys chare for to goo to  
the place where he shold be buryed /  
the moders of the chyldezen camen cry-  
enge and brayenge for sorow of theyr  
chyldezen / And whan he vnder-  
stode that they were moders of the chyl-  
dren / he had grete pyte on them and  
said to hys knyghtes and them that  
were aboute hym / The dygnite of  
thempere of Rome is brought forth of  
the fontayne of pyte / the whych hath  
stablisshed by deace / that who that  
sleeth a chylde in a maylle / shal haue  
hys hede smeten of /  
¶ Thenne  
shold it be grete cruelte to vs for to  
doo to oures / suche thyng as we des-  
sende to straunge nacions / for so shold  
cruelte surmounte vs /



It is better that the leue emelle / and  
that pyte surmounte vs / **A**nd  
therfor me semeth better to saue the ly  
ues of thyse innocents / than by their  
deth / I shold haue agayn my helthe / of  
the whiche we be not yet certayn / We  
we may recouner nothing for to see  
them / For yf so were that I shold be  
therby haue helthe / that shold be a can  
el helth that shold be bought with the  
deth of so many innocents / **T**henne he  
comanded to rendre and depyre agayn  
to the moders their chyldren / and gaf  
to euerych of them a good yeste / And  
thus made them returne to their holuses  
with grete joye / For whens they depar  
ed with grete sorow / And he hym  
self returned agayn in hys chare vnto  
hys palays / Now it hapned that the  
next nyght after / saynt peter & saynt  
poul appiered to this emperour Constā  
tyn sayenge to hym / By cause that þ  
hast had cōwyt to sūde and spekke the  
kōdō of innocēts / our lord Ihesu  
crist hath had pyte on the / And comā  
deth the to sende vnto such a montayne  
where siluestre is hyd with his clerkes  
And saye to hym that thou comest for  
to be baptised of hym / and thou shalt  
be heled of thy maladye / And whan  
he was albakedy / he dyde do alle hys  
knyghtes / And comanded them to goo  
to that montayne / And byng the  
pope siluestre to hym courtously and  
saye for to speke with hym / Whan  
saynt siluestre salde fro fere the knygh  
tes come to hym / he supposed that they  
sought hym for to be martyred /  
And began to saye to his clerkes that  
they shold be ferme and stable in the  
faith for to suffre martyrdom / Whan  
the knyghtes cam to hym / they said  
to hym moche courtously / that Constan  
tyn sente for hym / and prayd hym þ  
he wold come and speke with hym /  
And forthwith he cam / and whan  
they had entesalebedy eke other / Con  
stantyn tolde to hym hys vision /  
And whan siluestre demoued of  
hym what men they were that so appie  
red to hym / **T**emperour wyse not ne  
coude not name them / Seynt siluestre  
opened a booke / wherein the ymages of  
saynt Peter and saynt poul were por  
trayed / and demaunded of hym yf

they were lyke vnto them /  
**T**henne constantyn anon knewe them /  
and said that he had seyn them in hys  
sleep / **T**henne saynt siluestre preachid  
to hym the faith of Ihesu crist / and  
baptised hym / And whan he was bap  
tised a grete lycht descended vpon hym  
so that he said that he had seyn Ihesu  
crist and was heled of forthwith of hys  
meselerie / And thenne he ordeyne d  
vñ laibes vnto holy chyrche / **T**he  
first was that alle the cyte shold wor  
shype Ihesu crist as betay god /  
**T**he seconde thyng / was / that wñ  
someuer shold saye any bylonnye of  
Ihesu Crist / he shold be punysshid /  
**T**he thre / wñ someuer shold doo  
bylonnye to crysten men / he shold lose  
half hys goodes / **T**he fourthe that  
the bysshop of Rome / shold be chyef of  
all holy chyrche / lyke as thempereur  
is chyef of alle the world / **T**he fyf  
the that wñ that had don or shold doo  
trespaas and fledd to the chyrche / that  
he shold be kept there free fro alle ini  
uries / **T**he sixthe that noman shold  
edeffye any chyrche withoute licence  
of holy chyrche / and consēte of the  
bysshop / **T**he seuenth that the dysme  
& tenth part of the possessyons shold  
be gyven to the chyrche / **A**fter this  
thempereur cam to saynt peters chyrche  
and confessed mekely alle hys synnes  
to fore alle peple / And what byronge  
he had don to crysten men / And made  
to dygge and caste out to make the  
the foundementis for the chirehes / and  
hure on hys sholdres yñ kottis or bas  
kottis fulle of erthe / whan he layne  
the moder of constantyn dyllyng in  
kechanye / herd saye that the emperour  
was become crysten / he sente to hym a  
lettre / In whiche she preyed moche  
for sone / of this that he had renoued  
the falsē ydolles / **B**ut she blamed hym  
moche / that he had renoued the laibe  
of the ielbes / and wñshipped a man  
crucified / **T**henne Constantyn wñ  
ded to hys moder that she shold assem  
ble the grettest maistres of the ielbes /  
And he shold assemble the grettest  
maistres of the crysten men / to thes that  
the y myght dyspute & knowe whiche  
was the trulike laibe / **T**hen he layne  
assembled the luke maistres whiche she

## ¶ The lyf of saynt Syluestre

brought with her / whiche were the wy  
 fest that they myght fynde in that londe  
 And saynt syluestre and hys clerkis  
 were of that other partye / Thenne them  
 pour ordeyned alio paynemes gentyl  
 les to be their Iuges / of whom that  
 one was named Eraton & that other  
 Zenophilus whiche were proued wyse  
 and expert / And they to gyue the  
 sentence / And to Iuge of the dyspu  
 tacion / Thenne began one of the mai  
 sters of the Ielbes for to maynteyne  
 & dyspute hys laibe / And saynt syl  
 uestre and hys clerkis answered to  
 hys dysputacion and to them all alle  
 way concludynge them by scripture /  
 The Iuges whiche were acide & iuste  
 helde more of the partye of saynt sylues  
 tre than of the Ielbes / Thenne said one  
 of the maistres of the Ielbes named  
 Zambry / I merueyle said he / that ye  
 be so wyse and enclyne you to theyr  
 wordes / late ys leue all thies wordes  
 and goo we to theffecte of the dedes /  
 Thenne he dyde to come a cruel bulle / &  
 sayd a worde in hys eer & and the bulle  
 dyed / thenne the people were all aghast  
 syluestre Thenne said syluestre / beleue  
 not thou / that he hath named in the  
 eer the name of Ihesu cryst / but the na  
 me of some deuyll / forsothe ye drevely /  
 it is no grette strengthe to flee a bulle  
 For a man / or as a Lyon or a serpent  
 may wel flee hym / but it is grette ver  
 tue to reyse hym agayn to lyf / thenne  
 ys he may not reyse hym it is by the de  
 uyl / And ys he may reyse hym agayn  
 to lyf / I shal beleue that he is dede by  
 the polber of god / And when the  
 Iuge herde this / they said to Zambry  
 that had slayn the bulle / that he shuld  
 reyse hym agayn / Thenne he answered  
 that ys syluestre myght reyse hym in  
 the name of Ihesu of galylee / his mai  
 stre / thenne he wolde bydure in hym /  
 And thereto bonde they alle the Ielbes  
 that were there / And saynt syluestre  
 fyrst made his orisons and prayers to  
 our lord / and sitth cam to the bulle &  
 said to hym in hys eer / Thou art fode  
 creature that art entred in to this bulle  
 and hast slayn hym / goo out in the  
 name of Ihesu cryst / In whos name I  
 comande the bulle / aryse thou vp / and  
 goo þ / With the other leses debonayrly /

And anon the bulle aroos / and wen  
 te forth softly / Thenne the quene and  
 the Iuges whiche were paynemes were  
 conuerted to the faith / In this tyme  
 it happed that there was at Rome a  
 dragon in a pytte / whiche every day  
 selde with hys breth more than thes  
 men / Thenne cam the bysshopis of thes  
 dolkes into the emperour and said to  
 hym / O thou most holy emperour /  
 lyth the tyme that thou hast requyred  
 crysten faith / the dragon whiche is in  
 yonder fosse or pytte sleeth every daye  
 with his breth moo than thre hundred  
 men / Thenne sente the emperour for saynt  
 Syluestre / and asked counseyl of hym  
 of thes mater / Saynt syluestre answered  
 that by the myght of god he promysed  
 to make hym crasse of thes hurte and  
 blesure / of thes people / Thenne saynt  
 syluestre / put hym self to prayer / and  
 saynt Peter appered to hym and said  
 Goo surely to the dragon / and the  
 prestes that ben with the / take in thes  
 company / And when thou shalt come  
 to hym / thou shalt say to hym in thes  
 manere / Our lord Ihesu cryst whiche  
 was born of the Virgine marce / au  
 ryse dy / luryed and aroos / and nold  
 siteth on the right syde of the fader /  
 this is he that shal come to deme and  
 Iuge the lyuynge and the dede / I co  
 mande the sathanas / that thou abyde  
 hym in thes place tyl that he come /  
 Thenne thou shalt kynde hys mouth  
 with a threde / and scalled wyth thy sei  
 al wher is thenpynnt of the crose /  
 Thenne thou and the prestes shal co  
 me to me hool and sauf and such shal  
 be as I shal make redy for you ye shal  
 etc / Thus as saynt Peter hath said  
 saynt syluestre dyde / And when he ca  
 to the pytte / he descendd down an  
 and sette stappes lerynge with hym in  
 lanternes / and fonde the dragon / and  
 said the wordes / that saynt Peter had  
 said to hym / and fonde hys mouth  
 wyth the threde / and sealede it / & after  
 returned / & as he ca wyward agayn / he  
 mette with alio enchauntours /  
 whiche folowed hym for to see ys he  
 descendd / whiche were almost dede  
 of the stench of the dragon / whom he  
 brought with hym hool and found /  
 whiche and were baptised with a grette



multitude of peple with them /  
Thus was the cyte of Rome deluyd  
fro double deth / that was fro the cultu  
re and worschipping of false goddes / e  
fro the demyn of the dragon / At the las  
t when saynt siluestre approached to  
ward hys deth / he called to hym the  
clerge / and admonished them to ha  
ue charite / And that they shold dy  
ligently gouerne their churche / And  
kepe their flock fro the wulues / And  
after the yere of thynarnacion of our  
lord thre hundred e twenty he departed  
out of this world and slept in our  
lord e /

**Thus endeth the lyf of saynt  
Siluester**

**Here foloweth the lyf of saynt  
Poul the first hermyte**

**Apnt Poul whiche**

was the first hermyte /  
as saynt Jerome wy  
teth was in the tyme of  
deaus and Valerianus  
emperours the yere of

thynarnacion of our lord ij C lxxij /  
Thys holy man saynt poul salbe men  
for crysten faith cruelly tormentid /  
wherefore he fledde in to the deserte /  
Emonge whome he salbe alio cruelly  
tormentid / The first / for that he abo  
de fremlly in hys fast / The iuge dy  
de do enoynte alle hys body wyth hony  
And dyde do bynde hys honores by hyn  
de hym on hys back / And soo dyde  
hym be sette in the se of the sonne for  
to by bryn and stongen of flies and  
waspes / That othre that was yonge  
he made hym to lye in a right soft bed  
de / whelbene ij steres / emonge skilwys  
and delectable Poces and herbes swete  
smellynge / And there in he was boun  
den so that he myght not moue hym /  
After made an harte a Fybulde come

to hym allone for to touche hys mem  
bres and hys body to moue to leche  
e / Fynally when the voluptuous  
of hys fleshe surmounted hym / and  
myght not defende hym self ne hys me  
bres / he bore of a pte of hys ton  
gue and spitt it in her dyspase / whiche  
a day enticed hym to lecherie by tou  
chynge and by kyssynge / And so he  
boyed the temptacion fleschely / and  
the Fybulde also / and deserued to ha  
ue laibe and victorie / In thys tyme  
saynt poul to fore said was yonge abou  
te yij yere of age / and dwellyd in  
the deserte / whiche is a partye of Egypte  
wyth hys suster mauryce / And when  
he salbe the persecutions of crysten men /  
he departed and becam an hermyte so  
longe and so many yeres /  
that he was olde an hundred and viij  
yere / In thys tyme saynt Anthonye  
was an hermyte in an other deserte / e  
was thenne lxxx yere of age /  
And on a tyme he thought in hym self  
that in the world was none so good ne  
better an hermyte as he was hym  
self / Therupon cam to hym a wurlaad  
as he slepte / that bynethe alle adobe  
doun in that deserte was an hermyte  
better than he / And that he ought to  
goe and see thys holy man / Anon  
after the next day he toke hys staf / by  
whiche he susteyned hym / and began  
in god thurgh that deserte / And it hap  
ped that he mette a persone / whiche  
was half aboue an hors / and bynethe  
a man / whome the fables of the poe  
tes calle centaure / And anon made  
to fore hym the signe of the crosse / And  
demanded of hym where thys holy ma  
thermyte dwellyd / And he salved  
to hym the waye on the right side and  
anon banysshyd alway from hym /  
It is not certainly knowen yf thys  
beste was a beste of the deserte or the de  
uyl in fygure of a beste / After thys  
saynt Anthonye mette with a monstre  
in a valeye ferynge the fawce of a pal  
myr croked and had in hys forke  
horne and hys legges and feet lyke  
a ghoot of the woodes / And anon  
he made to fore hym the signe of the  
crosse / Thys bestial man gaf to saynt  
Anthonye the fawce of the palmyr /  
And saynt Anthonye demanded what

## The lyf of saynt Poull heremyte

he was / And he answered / I am mortal and dwelle in deserte / And the satisfys alle ys saras / I am the messenger of our compaigne / We praye the that thou praye the lord for vs / We knowe wel that the sauour of the world is comen / And his renomee is spredde thurgh the world / And by cause how noman shold haue doubtance Alle men knowe that in the tyme of Constantyn the emperour such a man was brought in to the cite of Alexandrie to fore the peple / and whan he was dede his body was fylled with salt / opene the herte of the sonne / And was sente to the emperour to Antioche for a meruaylle / But reuene we to our matir / Saynt Anthonye had grete labour in goyng by the deserte / where as was no waye / fynally he fonde a slye wulf / whiche brought hym by his wille of god / And the myghte of saynt poull But asfone as he knewe that saynt Anthonye cam / hastily he shette his dore / And saynt Anthonye prayd hym for charyte / that he wolde opene it to hym / & said thou wost wel who I am / I am comen / I knowe wel I am not worthy to reuere & gyue to the any thyng for thy labour / neuertheles I shal not departe fro hens And the tyme me that I haue seen the / Atte last he opened his dore / and firsht entere brader ede other / And cke of them dyde reuere eche to other / And saynt poull demaunded of the state of the world and of the gouernaunce / And yf Cristen faith were spredde and vsed ouerall / And whyles they were thus talkyng A wolue cam fleyng / and brought to them firsht lounes yf breede / And whan the wolue was goon / Saynt poull said he thou glad and ioyeful / For our lord is delouayre and merciful / he hath sente vs breede for to ete / It is yll yere passed that euery day he hath sente me half a loun / But now at this comyng he hath sente n holl lounes / and double prouende / And they had question to gode vntil euenyng tyme whyles of them bothe shold entame or bygyrne to take of the breede / Atte laste the breede departed euen bytwene theyre handes / and thenne they ete / & drank of the well / or fontayne /

After grace said / they had alle that myght collacion to gode / On the morn saynt saynt poull / Broder it is longe sith that I knewe / that thou dwellest with in this region and in this contree / And god had promysed to me thy compaigne / I shal now shortly depe / and shal goo to Iheru crite / for to receyue the croiwe to me promysed / Thou art comen hyther for to hurpe my body / whan saynt Anthonye herd that / anon he bega tendrely to wepe / and waped prayeng that he myght depe with hym and goo in his compaigne / Saynt poull said / hyt is now yet that thou lyue for thy brethern / to the end that they by the ensample of the / be made ferme and taught / wherefore I praye the reuere to thyne alaye / And byng to me the mantel / whyles Athanasius the bysshop gaf to the / for to wrappe in my body / Thenne saynt Anthonye merueyled / of this that he knewe of this bysshop / and of this mantel / and after durst nothyng saye / But dyde to hym reuerence / lyke as god had spoke to hym / And whereng bysshop he feet and his hendes / and cam again to his abaye with grete trauayle and labour / for he had fro that one parte to that other many journeyes and soult waye thurgh hayes and hedges / woodes / stones / bytches and bales / and saynt Anthonye of grete age and felle of fastyng and not swouge ne myghte / whan he was comen to his abaye firsht of his disciples to hym most firsht / demaunded of hym sayeng / I am fader / where haue ye ben so longe / and he answered / Alas I wretched synner whyles here falsely the name to be a monke / I haue seen hely the prophete I haue seen johan the baptiste in deserte / and cetera / I haue seen saynt poul in parades / Thus spekyng and byng his cresse / he brought the mantel out of his cello / And alle feilly whiche way he wente again the long way all allone / thurgh the deserte to saynt poull the myghte haung grete desyre to see hym / For he was affraid lest he shold depe or he myght comen gayn to hym / It happed in the fourth journey where saynt Anthonye was thurgh the deserte the thyrde four of



day / he salbe the soibte of saynt poule  
shynynge ascende in to heuen emonge a  
grette company of Angelles / of prophets  
and / and also of apostles / And and  
he selle down to therthe wepyng and  
wapyng / and cryenge with an hie  
voys / Alas poule / wherfore leueste  
me so soone / whycht haue so lyfil seyn  
the / Thenne he had so grette desyre to  
see the corps or body / that he passez all  
the remenaunt of hys waye as sone as  
a byrd sleynge / lyke as he was boond  
to etle and restre / And whan he ca  
to the etle of saynt poule he fonde that  
the body was right vp on hys knees /  
and the bysage and honours adressyng  
towards heuen / and supposyd he had  
sen alpye and had made hys prayres  
sut whan he had aduysed it / he kne  
the wel that he was passed out of this  
world / what wepynges and what  
wapynges he made vpon the body / it  
were a pynful thyng to here / emonge  
all other he said / O holy soibte / thy  
body shalweith to be dede this / that thou  
dyest in thy lyf / After thys he was  
muche aduysed how he shold burye the  
body / For he had none instrument to  
make hys sepulture / Thenne cam tybo  
lyons / whycht mucht deuonairly made  
a pyte after the quantyte of hys body  
And saynt Anthony buryed hys body  
therin / And he wke with hym the  
cote of saynt poule whycht was made &  
fastened to gyde with the leues of a  
palmeyr / in maner of a matre / And  
afterward for grette reuerence saynt  
Anthony ware thys cote and cladd  
hym with alle / in grette and solemne  
festes / Thus thys holy man saynt poule  
deped in the yere of thyngarnacion of  
our lord is C lxxxv and viii / Late  
vs thenne praye to hym / that he impe  
tre and geue vs remysyon of our syn  
nes / that after thys lyf / we may co  
me to euerlastyng joye and blysse in  
heuen / Amen

Here foloweth of saynt Remygge / and first the interpretacion of hys name

**R**emigius is said of  
remi / that is to saye he  
dying and geos that is  
erthe / as who saith he  
dyinge therthely people  
with doctryne / Or of  
geon / that is a brasteler / for he was  
a pastour and a brasteler / he fedde  
hys flock with the worde of prechynge /  
with suffragies of prayenge / and with  
exampyle of conuersacion / Ther is thre  
maner of armour / that is for the dese  
fence / the shelde / for to fyghte / the swerd  
for hys sauacion and helthe the haker  
geon and helme / he brastled ayenst  
the coult with the sheld of fayth / with  
the swerd of the word of god and  
with the helme of hope / Ignacius Ar  
chebysshop of Raynes wrote hys lyf /

**4** Of the lyf of saynt Remige

**R**emigius an holy  
doctor and confessor glo  
rious of our lord was  
to for hys byrthe prouy  
ded of our lord / and  
forsee of an holy heremyt  
te / Whan the persecucion of the band  
les had almost wasted and destroyed  
necghe alle fraunce / ther was a man  
recluse holy and vertuous whiche had  
lost his sight / whycht ofte prayd to our  
lord for pes / & welfare of the chyrche of  
france / he had on a tyme a vysion / &  
hym semed an angel cam to hym and  
said / knowe thou that the woma that  
thou knowest named Alayne shal byrn  
ge forth a sone that shal be namede Re  
myge / whycht shal delpyre alle the  
contre fro thys persecucion / And wha  
he awoke / he cam to the holbe of thys  
Alayne / And tolde to her hys vysion  
And she wold not belyue it by cause  
of her age / the recluse said / it shal be  
soo as I haue saide / And whan thou

**4** Thus endeth the lyf of saynt  
Poule the first hermyte

hast gyuen thy chylde souke / thou shalt  
gyue to me of thy mylke to put vpon  
my eyen / and therewith I shal be  
hool and recouure my sight agayn /  
And lyke as he said / all thys thyng  
ges happened / And thys womā had  
a chylde namede Kempge whysche whan  
he cam to the age of discrecion / he fledde  
the world and entred in to a reclusa-  
ge / And sith after for the grete Pen-  
mee of hys holy lyf / whan he had ben  
xxij yere therin / he was electe and  
choosen to be Archysshop of Raynes /  
he was so deuotiue that hitte hyddes ca-  
and ete on hys table / and toke mete  
at hys hand / **¶** It happed on a day  
that he was lodged in an holbe of a  
goode woman whysche had but a lytyle  
lygh in her tunnell or Vassel / And  
saynt Kempge wente in to the celar and  
made the signe of the crosse vpon the  
tonne / And prayde a whyle / Anon  
the tonne was so full that it lecepe ouer  
by the myrcres of the good saynt / Now  
it happed that eldomus the kyng of  
fraunce whysche was a paynem myght  
not be conuerted for ony prechynge that  
hys wyf myght doo / whysche was a  
cristen woman into the tyme that a  
grete hoost of Alemaas cam in to fraun-  
ce / Thanne by thadmonestement of his  
wyf made a volbe / that yf the godd sh  
hys wyf worshippede wolde gyue hym  
victorye he wolde be baptised at hys  
returnyng fro the bataylle / Thus as he  
demanded / he daynquysshid the bataylle  
and after cam to Raynes to saynt Ke-  
myge and prayde hym that he wolde  
cristen hym / And whan saynt Kemp-  
ge baptised hym / he had no cysme res-  
dy / thenne a doune descended fro he-  
uen whysche brought the cysme in an  
Ampull / of whysche the kyng was  
enoynted / And thys Ampull is kept  
in the chyrche of saynt Kempge at Ray-  
nes / of whysche the kynges of fraun-  
ce ben enoynted whā they ben crowned  
Saynt Kempge had a nyce whysche  
was maried to a clerke namede gene-  
rardus whysche by deuocion lefte hys  
wyf for to entre in to religion / Thanne  
saynt Kempge saue that the see of Ray-  
nes was ouer grete / And ordeyned  
a see of a bysshoppysche at laon /  
and made generardus first bysshop of

that place / whan generardus was bys-  
shop / hys wyf cam thider to see hym /  
and remebred of the pryete that they  
were bounde to haue to gyde / and laye  
on a nyght with her / and engendred  
on her a chylde / whan hys wyf kne-  
we that she was grete / and lete hym  
haue knowleche therof / and whan he  
wiste that it was a sone / he commanded  
that it shold be namede theof / by cause  
he had engendred it by theste / After for  
to queneche the suspencion and the wor-  
des of the pple / he suffred that his wyf  
shold come to hym as she dyde to fore  
And and after she conceyued a doughter  
whom he commanded to name a for-  
es whelpe / And after cam to saynt Ke-  
myge / and confessed hym of hys syn-  
ne / and toke the stole of hys necke e  
wolde leue hys bysshoppysche / but saynt  
Kempge after he had confessed hym co-  
forted hym / and gaf hym penance /  
and shewde hym in a lytill celle vij yere  
longe and gaf to hym breade and wa-  
ter / and in the meane whyle he gouer-  
ned the chyrche / hym self / At the ende  
of vij yere an angel cam to the pryson /  
and said to hym that he had don wel  
hys penance / and had hym goo out  
of the pryson / to whom he said I may  
not goo out / for my lord saynt kem-  
ge hath closed the dore and sealed it /  
And the angels said to hym / knowe  
thou that the dore of heuen is opened  
to the / I shal opene thys dore without  
brekyng of the seal / whysche saynt  
Kempge hath sealed / And anon the  
dore was opened / Thanne generardus  
felle down in the myddes of the dore in  
maner of a crosse / and said / yf our  
lord Ihesu cryst cam hether / I shal  
not goo out / but yf saynt Kempge  
whysche shewde and closed me herin / co-  
me e bringe me out And thēne than-  
gel wente anon and sette saynt kem-  
ge / and brought hym to laon / And he  
depyuerd hym out of pryson / And re-  
myssed hym and sette hym agayn in  
hys see there / where he lyued after all  
the dayes of hys lyf holyly / After his  
deth / theef hys sone was made bysshop  
after hym / whiche is also a saynt in he-  
uen / And atte laste / saynt Kempge  
afar that godd had shewde many myr-  
acles for hym / he departed out of this



lyf Into euerselapynge Joye the yere of  
the Inarnacion of our lordz 36 /

Here entech the lif of saynt Re  
mige

Here foloweth the lyf of saynt  
hylare

A Chynterpretacion of hys  
name

**H**ylaire is said of  
Joyousse / For he was  
Joyous in the scrupce of  
godz / Or hylaire is said  
Vertuous and hys / For  
he was hys and stronge  
in science / and Vertuous in hys lyf /  
Or hylaire is said of ple / whiche is  
to save the mact / For he had in his  
dites grete obscurete & profoundnes /

A Of the lif of saynt Hylaire

**S**aynt hylaire which  
was bysshop of popiers  
was born in the contre  
of Guyan / he had a wif  
wedded / and a dought  
er / And where he was  
in habyte secular / he lpyed after the  
lyf of a monke / he prouffyd so moche  
in holy lyf and sciences / that he was  
chosen Archebysshop of popiers / A ma  
ner of an heresye regned in hys contre  
and thurgh all fraunce / whiche was  
the secte of the Arrians / the whiche  
he destroyed to hys polver / Neuertheles  
by the comandment of the mperour which  
was of the partye of the heretikes by  
the suggestion of alio bysshopis of that  
secte / he was exiled / byth whiche h  
bysshopis he disputed and ouercom the  
afterward / For they myght not gayn  
save the trouthe of the matre / ne coude  
not see ne answer to hys eloquence /  
so that he was constrainyd to come a  
gayn to popiers / And as he passed  
by an yle of the see / which was ful of

serpentes / he chased them alway by the  
Vertue of hys comandment and by hys  
ficht only / And pught a staf in the  
myddle of the yle / and gaf to the ser  
pentes liberte to come to that staf / and  
not to passe further / And the serpen  
tes obeyed hym / whiche parte is no  
londe now but see / Whan saynt hy  
laire cam to popiers / he mette a chyd  
deed born for to be buryed / and the  
chylde was not baptysed / whiche child  
by the vertu of hys prayer he ressed  
to lyf / For he laye longe in the duste  
in prayer / And whan he aroos out of  
his prayer the chylde aroos fro deth to  
lyf / Saynt hylaire had a doughter  
named Apra / And whold haue be ma  
ryed / but saynt hylaire prechyd to her  
so moche of thestate of Virgynyte that  
she chaunged her purpoos / And whan  
she was consermed in this wyse and  
purpoos / saynt hylaire doubted that  
she shold chaunge / And prayd our  
lordz for to take her whyles she was in  
good purpoos / And anon she deyed /  
And saynt hylaire buried her / And  
whan her moder the wyf of saynt hys  
laire salve that her doughter was deed  
she prayd to her husbonde that he shold  
impeete and gete for her / lyke as he  
had don for hys doughter / And anon  
as saynt hylaire had made hys oryson  
she deyed / And by this maner he sen  
te to fore hym / his wyf and his dought  
er / In this tyme the pope Lyon  
whiche fauoured heresye called a cou  
sele of bysshopis / but he sente not for  
saynt hylaire / that he shold come ther  
to / not wythstandynge saynt hylaire  
cam theder / whan the pope salve hym  
comen / he comanded that noman shold  
aryse ayenst hym / ne gyue hym no  
place / Thenne said the pope to hym /  
thou art hylaire the cocke / and not the  
sone of an henn / And saynt hylaire  
answerd / I am hylaire & no cock / but  
a bysshop in gallia / that is in fraunce /  
thenne said the pope / thou art hylaire  
gallus And I am leo of the papal see  
Juge / to whom hylaire said / yf thou  
be leo / yet art thou not of the tribye of  
juda / Thenne the pope had grete in  
dignacion and said to hym / Whye þ  
a bytpe / and I shal paye to the thyng  
hyer / And saynt hylaire answerd &

yf thou come not agayn wsh shal paye  
me for þ / e the pope answerd / I shal  
come agayn e shal bete down thy pye  
de / Thenne the pope wente down in to  
the tolbe chambrre for to ease hym /  
And by the conduyte of hys nether  
parte dayed out all the entayples of  
his body / and so deye sodaynly / thus  
henne as he abode the pope / saynt hys  
laire fonde no place to sette on / ne no  
ne wold remeue to make hym place /  
And whan he saue that / he sayde  
Domini est terra / therthe longeth to  
our lord / and sette down vpon ther  
the / And therthe awos vp by myra  
cle by the wyllle of our lord / in such  
wyse that he satte as hys as the other /  
And anone after / worde cam that the  
pope was dede / Thenne saynt hylaire  
confremerd alle the other bysshops that  
were there in the faith / and so confer  
med eke wente in to hys contrey / In  
thence whan saynt hylaire had jmye  
ted of god many myracles / to be shew  
de by hys prayer / he leam seek / and  
saue hys deth approche / Thenne he  
called to hym one his chapelayn whom  
he moche loued and said to hym / God  
thou out / And bringe to me word  
what thou here / whan he had ben  
longe withoute he cam in / and tolde to  
saynt hylaire that he had herd a grete  
noyse in the cyte / And whan it was  
mydnyght he sente hys chapelayn a  
gayn / to herkene / as he had don to  
fore / And whan he cam agayn in to  
the chabre for to telle that he had herd  
nothyng / A grete clere light entred in  
that the preest myght not behold it /  
And whan the light departed / saynt  
hylaire deye / that was the yere of gra  
ce thre hundred xl / Late vs praye to  
hym that he praye for vs Amen /

Here endeth the lyf of saynt hy  
laire

And next foloweth thynguenti  
on of saynt fremyn

**I**n the tyme of thyng  
uention of saynt fremyn  
the martir / was saynt  
sauur bysshop of Amp  
ans / And saue that  
to fore hym in the tyme  
of saynt honore / our lord had don ta  
ke vp the bodges of saynt fulcen / saynt  
victorie / and saynt gencyen / And  
thought all an hole nyght vpon the bo  
dy of saynt fremyn the martir / And  
whan it was day thys holy man saynt  
sauur / somoned the clerge and the  
peple to faste e make prayers thurgh  
the cyte of ampens / to the ende that  
our lord wold shewe them the place  
where the body of saynt fremyn the  
martir laye / And on the thyrde day  
our lord sente such a myracle / that he  
sent a Raye of the sonne / whiche per  
sed the wall of the monastery on the  
same place where the body laye / thenne  
they began to dygge and delue there /  
And whan they cam nyghe the body /  
ther yssued out so grete a sweetes /  
out of the pyte that all they that were  
there / were they had ben in paradys  
And it semed that yf all the cytyens  
of the world had ben stampyd to dy  
re / it shold not haue smelle so well  
ne so swete e thys swete odour spredde  
thurgh the cyte of ampens / and dy  
uers cytees about / that is to wete /  
terbau / Cambray / and noyon /  
And the peple of thys cytes meued  
them eke from hys place with candlelis  
and offrynges wythout saye or com  
de / but for the odour that so spredde  
And cam vnto thys gloriuous saynt /  
And as the body was born in the cyte  
of ampens / there were shewed such  
myracles that neuer none were eke  
founde ne sen to fore of any saynt / For  
the elemences meued them by the my  
racle of thys saynt / The snolwe that  
was that tyme grete on therthe was  
torned in to poudre and duste / by the  
fete that was thenne / And the yfe that  
henge on the trees / becam floures and  
leues / And the medowes about A  
mpens floured and becam grene / And  
the sonne whiche by hys nature / shold  
goe hylde / that day ascended as hys  
as he is on saynt Johns day at none  
in the somer / And as men lare the



body of thys saynt / the trees enclyned  
and worshipped the body / And alle  
maner seke men of what maladye they  
had / they receyued helthe / in the iuven-  
cion of the blessed body of saynt Fre-  
my / And the burgeyses that were in  
their golbnes and mantellis / had so  
grette heu / that they called theyr ser-  
uantes and bonde men of whom ther  
were many that day in Ampens / and  
affranchysed them for to leue their clo-  
thes in to the cyte of Ampens / Our  
lord dyde do thelike such myracles / and  
so ferre sente the odour / that the lordz of  
laugens / whiche was at a byndolbe  
and was seke of lazarye / and he smel-  
ed the odour / and was anon gua-  
rysthyd and hool / And he toke hys  
golyd and cam and dyde homage vnto  
the body of saynt fremyn in the cyte of  
Ampens / Our lordz hith shewed mas-  
ny myracles for thys glorious saynt  
And moche he ought to be honoured  
in thys worlde / And thenne praye we  
vnto this blessed saynt / Saynt fremyn  
that he praye for vs to our lordz that he  
wyll pardoone vs our synnes / and of  
troye and graunte to vs the glozpe of  
hevene /  
**Amen**

**Thus endeth thynnuencion of  
saynt fremyn**

**Here foloweth the lif of saynt  
Machaire / And first the inter-  
pretacion of his name /**

**Machaire is said of**  
Mach / whych is as mo-  
che to saye as engyn / e  
of Achis / whiche is to  
saye vertue / Or machaire  
is said of Amatham s  
is to saye symyng / and of Fys that  
is to saye mayster / For he was ingeny-  
ous ayenst the fallace of the deuyll /  
vertuous of lyl / Symyng in chasty-  
teyng hys body / and mayster in the  
gouernaunce of prelacye /

**aynt machaire was**  
in a deserte / and entered  
in to a pytte or sepulchre  
where as had ben bur-  
yed many bodies of  
paynems for to slepe /

And he drelbe out of thys bodyes e-  
lepe it vnder hys hede in steede of a py-  
te / Thenne cam theder deuylls for  
to make hym a ghaste and aferde /  
And saide one to another / Come with  
me to kayne the / And the body that laye  
vnder hys hede saide / I may not come  
For I haue a pylgrym vpon me lyeng  
that I may not meue / For alle thys  
saynt machaire was not aferd / but  
he bete the body with hys fyfte / and  
saide / aryse and goo yf thou mayst /  
whan the deuylls saide that they  
myght not make hym aferde / they cried  
with a grette voyce / Machaire thou hast  
deynquysshed / e ouercome vs thyves /

**¶** On a tyme as machaire was nygh  
hys holbe / the deuyll cam with a grette  
fythe in hys necke / And wolde haue  
smetow therewith saynt machaire / And  
the deuyll saide to hym / Thou dost to  
me grette vpolence and force / for I  
may not preuaylle ayenst the / loo what  
thou doost I doo / thou fastest / and I  
ete not / thou wakest / and I neuer  
slepe / but ther is one thyng in whych  
thou overcomest me / And Machaire  
saide / what is that / to whom the de-  
uyll saide / that is humylyte and thy  
mekenesse / by whiche I may not pre-  
uaylle ayenst the / **¶** It happed on a  
tyme that a grette temptacion cam vpon  
saynt Machaire / and moche tempted  
hym / and anon he fylled a sacke ful of  
stones and leyde it on hys necke / and  
tore it many journeyes to gyde /  
thurgh the deserte / **¶** Thenne an other  
hermyte mette hym / and demanded  
hym why he bare so grette aburthen / and  
he answered / I traueylle my body / by  
cause it suffreth not me in peas / And  
thus I beue hym that deyd me / Thys  
holp abbot saynt machaire saide passyng  
to fore hym a deuyll in thabyte of a mā  
whiche was s clothysing of an heralbe  
all lymen ful of holes / and in euery  
hool henge a ffolke / And he demaunded  
hym whyther he went / The deuyll  
answered hym / I goo for to gyue deyns

## 4 The lyf of saynt machaire

Unto thier hermytes / thenne demanded hym saynt machaire wherfore he lare so many folkes / And he answered / I shal offre to hem one and yf he may not drynke of that one / I shal proferre hym another and so the thyrde / and of all the other / ech afar other / Until they may fynde som thyng playfant to them for to falle in to temptation / and whā he cam agayn / saynt machaire called hym and demanded hym what he had founden / And he answered that he had euyl spedde / For they were all so holy and blessed that they wete dȝ not of hys drynke / sauf one only whyche is named theodisus / Thenne saynt machaire aroos and cam to thies hermytes and fonde them all in good poynnt sauf hym whom the deuyll had tempted / Thenne saynt machaire dyde so moche by hys exortacion / that he brought hym agayn in to the right way / Another tyme saynt machaire mette the deuyll / and demanded hym whens he cam / and the deuyll answered / I come fro bys / tȝing thy brethern / thenne said saynt machaire / how doon they / the deuyll answered euyl / and he asked wherfore / And the deuyll saide for they ken alle holy / And that werst is ther was one that was myn / And I haue loste hym / For he is now made holper than the other / When saynt machaire herd this / he gaf lownges and thankyng / ges to god / **I**t happed on a tyme saynt machaire fonde in hys waye the hede of a dede man / And he demanded of it whos hede it was / and the hede answered of a paynem / And machaire said to hym / where is thy soule / he answered in helle / And he demanded yf it were depe in helle / and he said deper than is fro heuen to erthe / And after he demanded yf there were any synethe hym / And he said the jelbes ken to / wher than he was / he asked yf there were any lither or synethe the jelbes / to whom he said that the false crysten men ken yet lither / and deper in helle than the jelbes / For as moche as they haue despyred and dyspayred the blood of Ihesu xpi of whiche they be redeemed / so moche the more be they tormented / On a tyme saynt machaire wente in a deserte and atte ende

of euery myle he sette a wey in thetse for to haue knowleche therby to turne agayn / And wente forth in day fourney / and after he slepte / And the deuyll toke all thys recorde / fonde them / leyd them atte hys hede / wherfor he had grete labour / for to come agayn / in to hys holbe / An hermyte whiche was in deserte / was moche tempted for to goo agayn / to the world / And he thought in hys herte / that he shold doo more good to be emonge the people / than he shold doo in hys hermytage / Thenne he tolde all thys to saynt machaire / And saynt machaire said to hym / thus shal I save to thy though / tes that for the loue of Ihesu xpi I shal be the walles of thys celle / It happed on a tyme that saynt machaire hys a flece that lode hym / And when he salde the blood of thys flece he repented hym / And so repentaunt of that wold reuenge it and anon Inchothed hym and wente naked in the deserte / By monethis and suffred hym self to be byten of the flyes / After this saynt machaire whā he had longe lpyed / and god had shewed many myracles for hym / and had folowid in many vertues / he dyed and vndered hys soule into our lord Ihesu xpi qui est benedictus in secula seculorum Amen /

Thus endeth the lyf of saynt Machaire /

**I**her begynneth the lyf of saynt Felix sayd enpices

**F**elix was curia mede enpices / and he said of the place wher he reseth / or of the poynctellis of grece / grece is pyzely called a poynct to whiche in tablis of wyse / he whyche he suffred deth / And some say that he was a scoleraist / and taught chylde / And was to them / much pygorous / After he was knowen of



the paynems / And by cause he confes-  
sed playnly that he was crysten and  
baptized in Ihesu cryste / he was detruered  
to be tormentyd in to the bandes of the  
chydren / hys escotiers whom he had  
taught and learned / which scotiers  
seibe hym / with theyr poyntellis /  
pyrches and greffes / and yet the chyr-  
ch holdeth hym for no martir / but for  
a confessor / that he shold doo sacrifice to  
thyddollis / but he bleib on them / and  
anon they fylle to therthe / It is redde  
in a legende that whan mycene bishop  
and Valerian fledde the persecution of  
the paynems / the bishop was taken  
and with hunger and thurst so moche  
that he fylle down to the ground / where-  
fore Felix was sent of an aungele to  
hym / And he bare nothyng with hym  
for to gyue to hym and he saide by hym  
a cluete of ryces hanging on a tree  
whiche he leyde on hys sholdres / hastes  
ly and bare it with hym / And whan  
the bishop was dede / Felix was elect  
and chosyn to be bishop / And as he  
preched on a tyme / the persecutours  
sought hym / And he hydde hym in the  
cysters of a brokyn walles / and many  
tymentes by the wyll of god / cam  
spynowes and made their iberke and  
nettes afore hym / that they myght not  
fynde hym / And whan the tyranttes  
coude not fynde hym they ibente theyr  
ibays / And he ibente thons / and ca-  
me to the holbe of a wyddolbe / And toke  
there hys refectioun of her thre monethes  
And yet he saide her neuer in the dysa-  
ge / And atte laste whan the peas was  
made / he ibente hym in to hys chyrche /  
And there deyed and resed in our  
lord / and was buried by the cyr in  
a place that was called pyntes / And  
this Felix had a brother / whiche was  
in lyke wyse named Felix / And whan  
this Felix was constrainyd to adoure  
thyddollis / he sayde / ye be enemyes vnto  
your goddes / For yf ye byynge me to  
them I shal kille on them lyke as my  
brother dyde / and they shal falle to  
therthe / and breke / On a tyme this  
Felix dyde to labour his gardyn / where  
he had sette coles and wortes for  
hys use / And some of hys neygh-  
bours wold haue stolen alday thys

coles and wortes / and hound in the  
gardyn alle the nyght and dygged /  
And on the mornynge saynt Felix sale-  
ibed them / And anon they confessed  
their synne / And he pardonned them  
And thenne they ibente theyr ibays /  
And a litil whyle after / the paynems  
cam for to take saynt Felix / And and  
so grete dolour and payne toke them /  
that they began to holle as dogges /  
And he saide to them / bylene ye in god  
and sape ye that Ihesu Cryst is very  
god / And doo you to be baptysed and  
ye shal be hol and your payne shal  
seasse / And so they dyde / and anon  
they were alle hol / And after the  
bishop of thyddollis cam to hym and  
said / Syre assone as our god saide  
the / he fledde / And whan I saide  
why fleest thou / He saide I may not  
suffer the veray of Felix / And whan  
my god doubteth the / moche more I  
ought to doubt the / And whan he  
had confemmed hym in the fayth /  
he baptysed hym / And Felix sayde to  
them that adoured Apolyn / yf appo-  
lyn be very god / late hym sape to me  
what I hold in my honde / And he  
had in hys honde a wdule / where-  
in was ibrewn the oryson of our lord /  
that is the Maier noster / And he  
myght not answere / wherefore the pay-  
nems were conuerted to our lord /  
And atte laste whan he had songe his  
masse and the peas gyuen to the peo-  
ple / he fylle down in prayer vpon the  
pauement of the chyrche / and passed  
out of this world vnto our lord /

Thus endeth the lyf of saynt  
Felix

## ¶ The lyf of saynt Anthonye

Here foloweth the lyf of saynt  
marcell / and thynterpretacion  
of hys name



**M**arcel is as moche to  
saye as denpunge to doo  
euyl / or it is said as  
smytynge the sees / that  
is to saye / the aduersys  
tees of the world  
For the worldly assam /  
bleth the see / For lyke as Eryphome  
sayth vpon mattheu / contynuel drede  
is hys confuse / And allethay in the  
see is contynuel drede / thymage of ceth  
and perpetuel dysordynance wythout  
craffenge /

## ¶ Of saynt Marcell



**M**aynt Marcell was  
cheyf bysshop and pope  
of Rome / he wente to  
chastysse & repreue may  
ymmen themperour of  
thys / that he was ouer  
cruel to Crysten people / And thence  
your lady of hym so grete despyte / that  
he made of the hoibs of a good woman  
of whych saynt marcel had made a  
chyrche / the sayd emperour made it a  
stable for horses / And in the place  
where saynt marcel had songe masse  
themperour made hym to kepe hys hors  
in whych seruyse saynt marcell was  
alle hys lyue after / and in that ser  
uys saynt marcell deped holily the yere  
of thymarnacion of our lord thio hon /  
dred and foure score /

¶ Here endeth the lyf of saynt  
Marcell pope /

Here foloweth of saynt Antho  
nye / and fyrst thynterpretaci  
on of hys name



**A**nthonye is sayd of  
Ana / whych is as mo  
che to saye as hys and  
tenens that is holdynge  
whych is as moche to  
saye as holdynge hys  
thynges / and despyng the world /  
he despyed the world and sayd it is  
deceyvinge / transitorie / and bytter  
And Athanase wrote hys lyf /

## ¶ Of the lyf of saynt Anthonye



**A**nynt Anthonye  
was born in egypte of  
good & religious fader  
& moder / And when he  
was but xx yere olde /  
he herde on a tyme in the  
chirche rede in the gofpell / that sayd /  
yf þ wilt be yfght / goo and selle alle  
that thou hast / & geue it to poure men /  
And thene accordyng thereto / he sold  
all þ he had & gaf it to the poure peple  
& becam an heremyte / he had ouer many  
temptacions of the dyuyl / Thenne on a  
tyme when he had ouercomen the spi  
ryte of fornycau whych temptyd hym  
therin / by the vertue of his faith / þ de  
uyl cam to hym in the forme of a byt  
child all black / & fille dou of his feet /



and confessed that he was the deuyll of  
fornicacion / whychc / saynt Anthouye  
had desired and prayd to see hym / for  
to knowe hym / that so temptyd ponge  
people / Thenne said saynt Anthouye  
sith I haue perceyued that thou art so  
foul a thyng / I shal neuer doubt the  
After he wente in to an hole or caue to  
hyde hym / And anon he fonde there a  
grette multitude of deuylls that so  
moche bete hym / that hys seruant bare  
hym vpon hys shouldres in to hys hous  
as he had ben dede / Whan the other  
hermytes there assembled and wepte  
hys deeth and wolde haue don hys ser-  
uys / sochenly saynt Anthouye reuyued  
and made hys seruaut to lere hym in  
to the pyte agayn / where the deuylls  
had so euyl beten hym / And began to  
somone the deuylls agayn whychc had  
beten hym to bataylles / And anon  
they cam in fourme of diuerser bestes  
wyllde and sauage / of whom that one  
holbde / another spyled / and another  
cryed / and another brayed / and af-  
faylled saynt Anthouye / that one with  
the hornes / the other with theyr teeth  
and the other with theyr palles / and  
ungles / and dysfourmed and alle to  
rent hys body / that he supposed wel  
to deye / Thenne cam a cleve byghynes  
And alle the bestes fledde alwayne / and  
saynt Anthouye vnderstode that in this  
grette light our lord cam / and he sayde  
elweyes / who art thou / the good Ihu  
su answered / I am here Anthouye / thenne  
said saynt Anthouye / O good Ihu  
where hast thou ben so longe / why we-  
re thou not here wyth me attre begyn-  
nyng / to helpe me and to hele my  
woundes / thenne our lord sayd / I was  
here / but I wolde see and abyde to see  
thy bataylle / And by cause thou hast  
manly foughten and wel magnyfyed  
thy bataylle / I shal make thy name to  
be spradd thurgh alle the world / Saynt  
Anthouye was of so grette feruour and  
strennyng loue to god / that whan  
maginus thempour felbe and mar-  
tres crysten men / he folowed the mar-  
tres that he myght be a martir wyth  
them / and deserue it / And was for-  
that martirdom was not gyven to hym  
After thys as saynt Anthouye wente  
in deserte he fonde a plaster of siluer in

hys way / thenne he thoughte when this  
plaster shold come / seepng it was no  
way for ony man to passe / And also  
yf it had fallen fro ony man he shold  
haue berde it solue / in the fallynge /  
Thenne said he wel / that the deuyll had  
leyde it there for to tempte hym / and  
sayd / Ha deuyll thou wenyest to tempte  
me / and deceyue me / but it shal not  
be in thy power / thenne the plaster was  
nysshed alway / as a lytel smoke / And  
in lyke wyse it happed hym of a masse  
of gold yf he fonde in hys waye / whiche  
the deuyll had caste for to deceyue hym /  
whiche he toke and caste it in to the fyre  
and anon it vanysshed alway / After  
it happed that saynt Anthouye on a tyme  
was in prayer / and saue in a byt-  
sion alle the world ful of snares and  
grynnes / Thenne cryed saynt Anthouye  
ny and said / O good lord who may ef-  
cape fro thys snares / And a boye  
said to hym vray humylyte shal escape  
them without more / Whan saynt An-  
thouye on a tyme was leste in the ay-  
er / the deuylls cam ayenst hym / and  
leyde to hym alle the euylles that he  
had doo fro hys chyldhod tofore the  
angelis / Thenne said thangelis /  
thou oughtest not to telle the euylles  
that ben defeted / but saye yf thou  
knowe ony euyl sith he was made a  
monke / thenne the deuylls conty-  
ued many euylles / And whan they  
myght not preue them / the Angelis  
bare hym hyer than to fore / and after  
sette hym agayn in hys place /  
Saynt Anthouye recordeth of hym self  
that he had seen a man so grette and so  
hye / that he daunted hym self to be the  
Vertue and the prouydenre of god /  
and sayd to me demaunde of me what  
thou wyll / and I shal gyue it to the  
And I spak in the myddes of hys dys-  
sage / And anon I armed me wyth  
the signe of the crosse / and ranne  
vpon hym / e anon he vanysshed alway /  
And after thys the deuyll apperred  
to hym in so grette a stature that he  
folowed the kuen / And whan saynt  
Anthouye had demaunded hym what  
he was / He answered I am the de-  
uyl / and demaunde the why thys  
monkes and thys cursed crysten men  
doo me thus moche shame /

Saynt Anthouye said: they doo it by good right. For thou doost to them the worse þi canst. And the deuyll answered I doo to the none harme/ but they trou- ble eche other/ I am destroyed and come to nought by cause that Ihesu xps wgs i neth ouerall/ A yonge man passed by saynt Anthouye e hys holbe in his hon- de e helde the holbe saynt Anthouye play- ed with his felabres/ and was euyl a payd/ Thenne saynt Anthouye said to hym/ that he shold lende hys holbe/ and so he dyde and shotte ij or iij shottes to fore hym/ and anon he vnkente hys hol- be / Thenne demanded hym saynt An- thouye why he helde not hys holbe lende And he answered that it shold be the- ne ouer weak and feble / Thenne said to hym saynt Anthouye / in lyke wyse playe the monkes/ for to be after more stronge to serue god / A man deman- ded of saynt Anthouye what he myght doo to plesse god/ and he answered ouer all wher thou shalt be/ or shal goo/ ha- ue god to fore thy eyes/ and the holy scripture/ And holde the in one place all seylle/ And walke not ne wyll not a- bout in the contree / doo thyse thre thynges / And thou shalt be sauf / **A**n abbot cam to saynt Anthouye for to be couyselled of hym what he myght doo for to be saued/ Saynt Anthouye answered to hym/ haue none appyance in the good that thou hast don / ne that thou hast kepte thy hely and thy tongue wel so brely/ And repente the not of penance that thou hast don / I saye For lyke as fysshes that haue ben longe in the water / whan they come in to drye londe they muste dye / In lyke wyse the mon- kes that goon out of theire cloystre or selles / yf they conuerse longe with se- culers they muste nedes lese theire holy- nesse/ and leue theire good lyf It behooueth the monkes that they be soly targe and that they haue thre litynges that is of heeryng / of spekyng / and of seeyng / And yf he haue but one of thys litynges / that is of the herte/ yet he hath ouermochte/ Some hermytes ca- me to saynt Anthouye for to dysce hym / and their abbot was with them / Thenne sayd saynt Anthouye to the he- mytes/ ye haue a good wyse man with you / And after he said to the abbot/

thou hast founden good brethren/ Then- ne answered the abbot / Truly I haue good brethren/ but ther is none dore on theire holbe / eche body may entre that wyll and goo in to the stable and vnkente the asse of withyn / And thys said he by cause that the brethren had ouer- moche their molthes open to speke / For anon as they haue thought / on a thyng / it come to the molthe / Thenne saynt Anthouye said / ye ought to knowe that ther be thre lodyly me- / nynges / that one is of nature / a- nother of ouermochte plenty of metes / and the thyrde of the deuyll / Ther was an hermyte that had renou- ced the world / and not perfiggly / For he had somwhat propre to hym self whan saynt Anthouye sente to the mar- ket to bye fleste / And as he was co- myng and brought the fleste / the dogges assayled hym and alle to tan hym / and toke the fleste from hym / And whan he cam to saynt Anthouye / he told hym what was hapened to hym And thenne said saynt Anthouye to hym / thus as the houndes haue doo to the/ so doon þi deuyll to monkes that kepe money / and haue some propre to theym self/ On a tyme as saynt an- thouye was in wyldernes in hys prayer and was lery / he said to our lord/ lord I haue grete desyre to be saued / but my thoughtes lette me / Thenne appiered an angell to hym and said doo as I doo / and thou shalt be sauf / And he wente oute and salbe hym one wyche labour/ and another wyche praye / do thus and thou shalt be sa- ued / On a tyme whan the brethren hermytes were assembled to fore saynt Anthouye they demaunded of hym of the state of foules / whan they be deparad fro the body / And the next myght after / a boye calld saynt An- thouye / And said arys and goo out and see þy on hys / whan saynt An- thouye hyseld vplward on hys he sawe one longe and terribble / whos heed ou- ched the chylde / whysche kepte peple haung wynges that wold haue fledde to heuen / And thys grete man receyved and caught some / and other he myght not receyne ne lette for they fleld forth þy /



Ehenne he herde a noyse fulle of joye &  
 another ful of sorowbe / And he vnder  
 stode that thys was the deuyll / that re-  
 tryned some soules that wente not to  
 heuyn / And the other he myght not  
 heare / And he wote wel that he made so  
 sorowbe / wherfore he made so  
 volbe / and for the other he made joye /  
 And so he herde the sorowbe and joye  
 medled to gyde / **A**t it happed on a  
 tyme that saynt anthouye laboured with  
 hys brethren the hermytes / And he  
 saide a visyon moche sorowfull / And  
 therfor he kneeled doun on his knees /  
 and prayde our lord that he wolde em-  
 pisse the grete sorowbe that was to co-  
 me / Ehenne the other hermytes dema-  
 ded what thyng it was / And he saide  
 that it was a grete sorowbe / For 3 ha-  
 ue seen grete plente of bestes / whych  
 emyouned me / whych fered alle the  
 contre / And 3 wote wel that thys is  
 to saye that ther shal come a grete trou-  
 ble of men lyke vnto keestes that shal  
 defoule the sacramentes of holy chyrche  
 Ehenne cam a boye from heuyn to seynt  
 Anthouye that saide / that grete abhomy-  
 nacion shal come to myn aultre / And  
 anon after the heresie of Arrens begā  
 And moche troubled holychyrche and  
 dyde many euyllis / They kete monkes  
 and other all naked to fore the peple /  
 and sleibe crysten men lyke sheep vpo  
 the aultres / and in especial one kate  
 chyn / dyde grete persecution / to whom  
 saynt Anthouye wrote a lettre whych  
 saide / 3 see the yre and male talent of  
 our lord comyng vpon the / yf thou  
 suffre not the crysten lyue in peas /  
 Ehenne 3 comande the that thou doo to  
 them nomore vykonnye / or thou shalt  
 haue a mechaunce hastily / The vnhap-  
 py man receyued thys lettre and he  
 gan to mocque saynt Anthouye / and  
 spake on hym / and kete wel hym that  
 brought the lettre / And sente agayn  
 to saynt Anthouye thys wordes / yf  
 thou hast so grete charge of thy mon-  
 kes come to me and 3 shal gyue to the  
 myr discipline / But it happed that  
 the xx day after he mounted vpon an  
 hors ouer donayr / And neuertheles  
 whan the hors felde hym vpon hym he  
 fote hym on the legges and thyng / that  
 he deyd on the thyrde daye / It happed  
 an other tyme that the hermytes were

comen to saynt Anthouye and demaund-  
 ded of hym a collacion / Ehenne sayde  
 saynt Anthouye / doo ye thys that is  
 wroten in the gospel / yf one gyue to  
 the a stroke on that one cheke / sleibe  
 hym that other / And they answered he  
 may not doo so / Ehenne saide he / suffre  
 ye it ones donayrly / they answered  
 he may not / Ehenne saide saynt An-  
 thouye to hys seruauit / gyue them to  
 drynke good wyne / For thys monkes  
 ken ouer deliauous / Sayr brethren put  
 your self to prayer / For ye haue moche  
 grete nede / Atte laste saynt Anthouye  
 assembled the hermytes / And gaf to  
 them the peas / and deyde and depart-  
 ted out of thys world holychy whan  
 he was of the age of an hondred / and  
 3 yere / praye we to hym / that he praye  
 for vs

Here endeth the lyf of saynt  
 Anthouye

Of saynt Fabian and thynter-  
 pretacion of hys name first

**F**abian is as moche  
 to saye as makynge soue  
 uerayn leatitute or bles-  
 sidnes / that is to wyte  
 in getyng in thre maner  
 wyse or maners / First  
 by right and reson of adopcion / of by-  
 eng in achate and by vyctorye /

Of saynt Fabian the martir

**S**aynt Fabian was  
 a cytyzen & fourgeys  
 of Rome / And it hap-  
 ped whan the xpe was  
 ded / that the people as-  
 sembled for to chese an-  
 ther xpe / And saynt fabian cam to  
 the election for to knowe who shold  
 be electe and chosen to that dygnite / And  
 anone a whiche doun descended from he-  
 uen / e rested vpo his hed / And whan  
 the peple saide y they merueyled moche  
 p in

## ¶ The lit of saynt Sebastian

And all they by comyn accorde ches  
 hym for to be pope/Thys holy man fa-  
 bian after whan he was pope/ he ordey-  
 ned thurgh out all the contrees by des-  
 kens and to them by subdekens / for  
 to wyte the cyces of martirs / Ther  
 was an Emperour in his tyme named  
 phylippe / whych was moche synful  
 and cam boldly in the byrgle of uester /  
 in to the chyrche for to be houselyd and  
 comyned / whom the pope droof alway  
 and denyed to hym the comunyon /  
 Untyl he had goon and shryuen hym  
 of hys synnes / and lette hym stonde  
 emonge the seculiers / Thys holy pope  
 also / ordeyned the crysme in the chyr-  
 che / Thenne atte laste whan he had  
 ben xpe viij yere / deaus thempour co-  
 manded to synge of hys dede / And so  
 he was crownded with the crowne of  
 martirdom / the yere of our lord CC  
 liij

### Of saynt Sebastian and first thynterpretacion of hys name

**S**ebastian is sayd of  
 sequens and beatitudo /  
 and assem and ana /  
 that is to saye folowynge  
 the blessednes / of the  
 heuently cyte / and thys he  
 gate 3 maner wyyses after saynt Au-  
 styne / that is to saye he gate by pouerte  
 the regne / with sorow joye / with labour  
 reste / with trolble glorye / e / with de-  
 lyf / Or sebastianus is sayd of lasto /  
 For by the helpe of cryst he flourishe in  
 the chyrche / And had a custome to  
 comforte the martirs in their tormtis

### ¶ Of saynt Sebastian

**S**aynt Sebastian  
 was a mā of grete faith  
 a good crysten man /  
 And was born in Hier-  
 sone / and after taughte  
 encrepned in the cite of  
 melan e was so wel byknewed of dyo-  
 clesian e maximian emperours of Ro-  
 me / that they made hym maister e due  
 of their mayne e welber / and alke-  
 way wolde haue hym in theyr presence /  
 And he was alke-ay wyth them in  
 habyte of a knyght / e was gyde wyth  
 a gyrdle of golde aboute / lyke as was  
 dyod / And all this dyde he not for joye  
 lyte / ne for cause that he drede de-  
 th to deye for the loue of Jesu cryst / but he  
 dyde it for to comforte the cryste men in  
 their hileue / whan they were in despayre  
 for to renge the faith for drede of torm-  
 tis of their body / It happed that in they  
 thern germayne very crysten men and  
 noble of lignage named marcus e mar-  
 cellianus were taken and constreyned  
 by thempours for to worshipe e doo sa-  
 crefyse vnto theyddoles / And ther was  
 gyuen to the respite of xxx dayes to be  
 in prysoun without to weapue de-  
 th for their cryste faith / within whiche tyme  
 they myght coueyse e aduise them self  
 whether they wold do sacrefise to theyd-  
 les / or to leue / e their frendes were sus-  
 fred in this tyme of respite to come to  
 the in prysoun / for tenceite e reuoke them  
 fro their faith for to saue their cyces /  
 Thene cam their parentis e frendes to  
 them e bygan to saye / whens comest  
 this hardnes of herte / that ye despayle  
 the old age of your fader and moder  
 whych ben now olde / ye gete vnto the  
 new sorowles / the grete payne that they  
 had in your byrthe / was not so grete  
 as the sorow that they haue now / and  
 the sorow that your moder suffere is  
 not to reherse / wherfor righe deere frendes  
 be praye you that ye wyll to they  
 sorowles put somme remedye /  
 And departe you and leue the errou-  
 of the crysten men / And anon after  
 thys wordes theyr moder cam and en-  
 tred in / in cryenge and terpyng the  
 heeres of her hede / in shellyng her pray-  
 es and sayd alle wepyng /  
 Alas I am meschaunt and vnkawp  
 that lese my thre sonnes / that I haue



gyuen souke and nourysshed; so swete  
ly / Thou fair sone thou were swete &  
debonaire to me / And to that other  
she said / thou were lyke andy semblest  
wel thy fader / Alas to what meschief  
and; sorrowe am I deliuered / for you  
my fayr sones / I lese my sones whiche  
by their owen will goon for to deye /  
my most dere chyldezen haue ye mercy  
on your forowful moder / that am in so  
grette meschafe / and; in so grette weppyn  
gis for you / O your captyf that I am  
what shal I doo that lose my sones  
and; to the deth I see them goo / by theyr  
fre wyll / Alas thys is a nelwe ma  
ner of deth / for to desyre the deth / to  
fore it come / **¶** The moder had; synneth  
said; her complaynt / but that theyr fa  
der was brought bysilbene in seruantes  
whiche at thentice stelde to hys sones  
dust vpon the pouerte of hys hoore hede  
And cryed; Alas I forowful captyf co  
me to the deth of my tibo sones / whiche  
by theyr owen agreement wyll deye /  
O my ouerdeste sones that were the  
sustenance and; staf of myn olde age /  
swete ly nourysshed; and; taught & ler  
ned in sciens / what is thys open so  
liffness and; rage that is comen on you  
and; causeth you to loue and; desyre so  
the deth / ther was neuer such a folpe  
ne rage seen in the world; / O ye my  
frendes come forth and; helpe me to by  
wepe my chyldezen / ye that haue heretes  
of pte / And; ye olde and; yong; we  
pe ye / And; I wyll wepe so moche / that  
I see not the deth of my sones / In the  
wyll that the fader thus wepte and;  
said; / am the tibo wyues of thys iij  
sones / whiche hure in their armes their  
chyldezen / whiche weppyn and; cryeng  
said; / Saye ye noli that ben our dere  
husbondes / In what hard; leue ye be  
and; your chyldezen / Alas what shal  
become of be / our chyldezen and; our  
goodes / that for your sake shal be lost  
Alas captyues that be / what thynge  
is to be / happened; holi haue ye heret  
of wyll / in what maner may ye so be  
harded; so out of nature / and; so cruel  
that also despyse your fader & moder /  
and; refuse all your frendes / chace a  
way your wyues / and; renpe and;  
forake your chyldezen / and; with your  
will deliuer your self for to deye shi

mesully / Of this lamentable wordes  
to fore wyrd; the ij said sones marcus  
& marcellianus were so afflitted; and;  
their heretes mollified; that almost; were  
retorned fro the crysten faith / & wold;  
for the fauour of their parētis & fren  
des haue don; sacrefyse / to theydokes / but  
at this wordes was saynt sebastian / as  
a knyght / when he saide the thus tra  
uelled & so amoliffid; anon cam to the  
& said / O ye right noble knyghtes of  
Jhu cryst wyse & hardy whiche ben comē  
to the victorie / & noli goo aliche & for  
a felbe blaundysshynge wordes wyne / &  
myserable ye wyll lose the victorie yma  
noble / lese ye not the euertayng lif / for  
the blaundysshynge wordes of wyngyn /  
be ye exaple to other cristen mē for to be  
strong in the faith / Adresse ye your  
heretes aboue þ word; & lose ye not your  
croulne for the weppynge of your wy  
ues & childezen / They that noli wepe cer  
tes shold this day be glad & joyous / yf  
that they knele / þ ye know; They we  
ne that they be none other lif / but this /  
whiche they see to fore their eyen / whiche  
after this shal come to nought / yf they  
knele what is that other lyf / without  
deth & thithoute heynesse / in which is  
joye permanable & euertastynge wyth  
oute doubte / they wold; haste the for to  
goo with you into that lyf / and; shold  
repute this lyf as wyne / For it is  
ful of myserye & also fals / & sith the  
begynnyng of the world; hath deperdyd;  
all his frendes / & conquerd; all them þ  
haue affiance in hym / For she hath lyed  
in her promyse / yet doth she dayly in  
this lyf more harme / For she maketh  
gloutons / And; other she maketh le  
churons / she maketh thecues for to  
slee / And; the angry cruel / and; the  
lyars fals & deceptuall / she putteth  
discorde emong; wedded; and; maryed;  
peple / and; debate emong; the peassle /  
By the world; cometh alle mayer /  
and; alle felounye /  
Thys euylle doo they / that in this  
lyf putte theyr desyre / **¶** And;  
wyne longe to lyue therin / And; when  
they þ thus serue the world; haue theyd;  
theyr lyf in dooyng; this euylle afor; said;  
Ekene gyueth she to them her doughter  
that is the deth perpetuelle / that is  
the wyrd; that the lyf of thys world;  
p iiii

appueth to her seruantes / that departe fro  
thys worlde despourueyed / And here  
nothyng with them but their synnes /  
After thys / saynt sebastien tooned hym  
to their parentes and frendes and said  
to them in thys maner / O ye my fren-  
des to here the lyf of thys worlde which  
deceyueth you in such wise / that ye dis-  
counseyll your frendes fro the euertast-  
tyng of lyf / ye destroube your chyldren  
that they shold not come to the compas-  
nye of heuene / and to the honoure per-  
manable / and to thampyre of thempes  
your celestyall / By your folyssh wor-  
des / and your false wepynges / yf  
they shold assente to your reuell / they  
shold but a whyle dwelle wyth you /  
And after shold departe fro your com-  
panye / where ye shold see them in tor-  
mentes that shold neuer ende / where  
as auel flame deuoureth the soules of  
miserables / and worshippers of ydol-  
les / And the dragons eten the lippes  
of curyd men / And the serpents des-  
troie them that sen euyl / there where  
is herd nothyng but wayplyngis / we-  
pyngis / and horryble cryes of foibles  
wyche brenne continually in the fyre  
of helle / and euer shal brenne with-  
out depeng / Suffer ye / that your so-  
nes escape these tormentes / And thyn-  
ke how ye may escape / And late the  
suffre deeth for the loue of Ihesu cryste /  
thynke not / but they whan they shal  
be thus departed fro you / goon for to  
make redy your place and your mans-  
sion / in heuyn / where ye and youre  
chyldren may be in ioye perpetuel /  
In thys houre and tyme that saynt se-  
bastien y was in habite of a knyght  
clady with a mantel / and gerd wyth  
a gyrdle of gold / and had sayd the  
se wordes anone cam a greet light  
in the wyche appiered a yonglyng  
clady with a lye p<sup>r</sup> mantel among viij  
angelles / And gaf to saynt sebastien  
the yeres sayeng / thou shalt be alleway  
with me / Thys saide the wyf of nycho-  
stratus named Zoe / in whos holbe  
marcus & marcellianus were in prysyn  
wyche had sen muet & dombe viij yere  
by a sickness / that she had / But she had  
understanden that wyche saynt sebastien  
had said / & had sen the lycht aboute  
hym / And she fell down to hys feet /

And by signes of her ghes made pray-  
ers to hym / And after whan saynt  
Sebastien knele that she had losse  
her speche / Anone he said to her / yf  
I be the seruant of Ihesu cryste and yf  
all that / that I haue said be trewe /  
thenne I praye hym that he wyl render  
to the thy speche agayn / that openyng  
the mouth of zacharye the prophete /  
And anon cryed thys woman mo-  
che hys and said / The wordes that thou  
hast said is trewe / And blessed  
be thou / And the wordes of thy mouth  
and blessed be alle they that by the  
hylene in Ihesu cryste the sone of god /  
For I haue sen certaynly viij angelles  
to fore the holdyng a look / in which  
was breyn all that / which thou hast  
said / Blessed be all they that hylene  
that / which thou hast said / And ar-  
soid be they that hylene the not / And  
nichostratus husbonde of this woman  
and the fader and moder and alle the  
frendes of marcellianus & marcus / were  
cryeden the crysen faith / And were  
all baptised by polycarpus the preest /  
Into the nombre of lxxviij persones  
men wyemen and chyldren / And xij  
dayes duryng they abode to gode in  
orisons and in prayers / and than  
kyd god of hys benefites / Among  
them was tarquellynus fader into the  
holy martiris aforaid wyche had y-  
ere duryng the golde in hys feet &  
handes / And assone as polycarpus had  
baptised hym / he bicam as hool and  
sound in his feet & hondes as a chyld  
After the ten dayes agrestyn / and  
Comatyn prouostes of Rome made  
Tarquellinus their fader to come to see  
hym / And demaunded of hym / how  
hys sones were aduysed and counseyll-  
led / And he answered moche wel dy-  
de ye whan ye gaf to them respyce / For  
in the mene tyme they that shold haue  
deyd haue founde lyf and ioye / And  
the prouost supposed that hys sones had  
sen turned / And said to men I shal  
see / how thy sones shal make sacrafice  
to thyddoles / By whom thou and thy  
may dwelle in peas / And tarquellinus  
said / gentyl man yf thou wylt iust-  
ly adoure & werke aboute me and my  
sones / thou shal fynde that the name  
of crysen men is of greet vertue / And



the prouoste said tarquillinus art thou  
wood? / And he answered / I haue ben  
out of my wytte / but assone as I bile  
ued in ihesu cryst / I resseyued felty of  
body and of soule / The prouoste said  
I see wel / that the respyte of thy sones  
haue brought the in erroure / Tarquilli  
nus sayde / knowe of what werkis co  
me erroure / The prouost had hym saye  
And he said / The first erroure is to le  
ue the waye of lye / and goo by the  
waye of deyth / for to dyspute that men  
wyche ben dede for to be goddes / and  
to adoure their ymages / made of wood  
or of stone / The prouoste said / thenne  
be they no goddes that be adoure /  
Tarquillinus said / It is rede in our  
bookes / what men they were that ye a  
doure for goddes / how euyl they lyeued  
and how meschauntly they deyed /  
Saturnus whom ye worshippe for god  
was lord of Crete / and ate the flessh  
of hys chyldren / how is not he one of  
your goddes / And Jupiter / hys so  
ne whom ye adoure / wyche selve hys  
fader / and toke hys sister to hys wyf  
what euyl was thys / how art thou in  
gret erroure / that adourese thy cursid  
men / And saie to the ymage of stone  
thou art my god / And to the stock of  
tree / helpe me / The prouost said / yf  
ther be none but one god myghte / that  
ye adoure / wherfor thenne adoure ye  
ihesu cryst / whom the yelwes crucyfyed  
Tarquillinus answered / Yf thou kno  
west a ryng of gold / in wyche were a  
precious stone lyenge in the myre of a  
daleye / thou woldest sente thy seruantes  
for to take vp this ryng / And yf they  
myght not leste it vp / thou woldest  
enclathe thy self / of thy clothes of silke  
and doo one a course cote and woldest  
helpe to take vp this ryng and make  
gret fest / The prouost said / wherfor  
hast thou put forth this proposiō noll  
Tarquillinus answered / For to selve  
to the / that be adoure one only god /  
The prouost said / what vnderstandest  
thys ryng / Tarquillinus said / the  
goly of the ryng is the body humay  
ne / And the precious stone signefie  
the soule whiche is enclosed in the bo  
dy / The body and the soule make a  
man / lyke as the goly and the pre  
cious stone make a ryng / And moche

more precious is the man to ihesu  
cryst than the ryng is to the / Thou  
sendest thy seruantes for to take vp this  
ryng out of the dyre or myre / And  
they may not 4 Thus sente god in to  
this world the prophete for to draibe  
the humayne bygnage out of thordure  
of synnes / and thy myght not doo it  
And lyke as thou sholdst leue thy ry  
ng clothis and clothe the with a course  
cote / and woldest descende in to the pry  
ue and put thy handes in to soule or  
dure to take vp the ryng / Ryght so  
the mageste of god hyde the lycht of  
hys dyspnyte by a carnal besement  
wyche he toke of our nature humayne  
And clad hym therwith / and descen  
ded fro heuyn / and cam here synethe  
in to the pryue of this world / and put  
hys handes / in thordure of oure mys  
ryes in sufferynge hungrye and thirst /  
And toke vs vp out of the fylthe / e  
weessh vs fro our synnes by the water  
of baptisme / And thus be wycheleif  
pyleth the by cause thou sholdst descende  
in a soule habyte to take vp the ryng  
thou myghtest wel put hym to deyth /  
Thns all they that reue or despise ihu  
cryst / by cause be synnledy hym self  
for to saue man / maye in no wyse esca  
pe for the deyth of helles / The prouost said  
I see wel that thys ben but fables /  
Thou hast take respyte for thy sones /  
knowest thou not well that thepouour  
our lord is cruel agens cristen men  
Tarquillinus said it is folye to doute  
more humayne purffauance / than the  
purffauance dyspne They that ben cruel  
agens vs / maye wel torment our bo  
dyes / but they may not take fro our  
herc ihesu cryst / Thenne the prouost put  
put tarquillinus in the handes of the  
sergeantis sayenge / selve to me the me  
dyane by whiche thou art helyd of thy  
golyte / And I shal gyue to the gold  
without nombre / knowe thou that mo  
che euyl shal come to them that selle  
the grace of god / but yf thou wilt  
be hole of the maladye of the golyte  
shewe in ihesu cryst / and thou shal be  
as hole as I am / The prouoste said  
bryng hym to me that hath heled the /  
Tarquillinus went to polycarpus / e  
said to hym alle thys / And brought  
hym wyth saynt Sebastian vnto the

prouost and enformed hym in the faith  
 And he praid hem that he myght haue  
 his helthe / And saynt sebastien sayd  
 that he shold first reuee hys ydolles / &  
 geue hym licence to breke them / and  
 thenne he shold haue hys helthe / Thenne  
 Comasyn the prouost said that hys ser-  
 uantes shold breke them / saynt sebastien  
 an said / they ben asfery and dar not  
 breke them / And yf the fendis hurte  
 ony of them by ony occasion the myghy  
 leuers wold saie / that they were hurte  
 by cause they brake their goodes / And  
 thenne poliarpe and saynt sebastien des-  
 troged moe than CC ydolles / Thenne  
 said they to the prouost / why hast not  
 thou receyued the helthe whiche we  
 brake thydolles / thou kepest yet thy  
 myghy lue / or ellis kepest yet some y-  
 dols / Thenne he shewed them a chas-  
 tre whiche was light as hady len of  
 sterne / wherupon hys fader had dys-  
 pendyd CC poyes of gold / by which  
 he knele thynke for to come / Thenne  
 said saynt sebastien / as longe as thou  
 kepest thys hole / thou maist neuer ha-  
 ue helth / And thenne he agredyd it  
 shold be broken / Tylurien hys sone  
 whiche was a noble yong man sayd  
 playnly / that so noble a werke shold  
 not be destroyed / how bel I wyl not be  
 agayn my fadres helthe / thys wyll I  
 wel that ther be ordeyned ij furnyces  
 of fyre brennyng / and thenne I wyl  
 that ye destroye thys werke / and yf  
 my fader haue hys helthe / I shal be con-  
 tent / And yf he receyue not hys helthe  
 thenne I will that ye ij shal be bren-  
 t in thys ij furnyces of fyre all quych /  
 And saynt sebastien saide / be it / as thou  
 hast said / And forthwith they wente  
 and breke the chambze / & in the mene  
 whyle / the angels of our lord apper-  
 red to the prouost and said hys helthe  
 was geuen to hym / And anon he was  
 all hool / and tanne after hym for to  
 haue kyssed his fete / but he denyed hym  
 For he had not receyued baptysme /  
 And thenne he and Tylurien hys so-  
 ne wyth a M CCC of theyr sample  
 were baptysed / Thenne Zoe was ta-  
 ken of the mescreants and was tormen-  
 ted so longe that she gaf vp the spirite  
 And whan tarquillinus herd that / he  
 cam forth and said / Alas why lyue

we so longe / whymen goon to fore us  
 to the colbne of martirdom / And why  
 in a felde dayes after / he was stoned  
 to deeth / And Tylurien was coman-  
 ded that he shold goo barefoot byon bren-  
 nyng colles / or ellis doo sacrifice to theyr  
 dols / And thenne he made the signe  
 of the crosse byon the colles / and wente  
 on them bare foot / And he said me-  
 thynketh I goo byon foote skulles in  
 the name of our lord Iesu xpy / To  
 whom subien the prouost said / It is  
 not Enknowen to us that your Iesu  
 cryst is a techar of Sorowge / To whos  
 Tylurien said / holde thy peas thou  
 cursyd wretch / For thou art not wor-  
 thy to nempne so worthy / so holy / ne  
 so libet a name / Thenne the prouost  
 was wroth / and comanded to smyte  
 of hys heed / and so he was martred /  
 And thenne marcellianus and mar-  
 cus were sore tormentyd and bound  
 to a pyler / and as they were so boun-  
 dyen they seiden / how holl good & joye-  
 ful it is / brethern to dwelle to godde  
 To whom the prouost said / ye wret-  
 chis doo alway your madnes / and de-  
 lyure your self / And they sayde / we  
 were neuer so wel ferde / we wold that  
 thou woldest late us stonde here / tyl  
 that the spirites shold departe out of  
 our bodyes / And thenne the prouost co-  
 manded that they shold be percyd thurgh  
 the body with speris / And so they ful-  
 filled their martirdom / after this saynt  
 sebastien was accusd to theprouost that  
 he was crysten / wherfore dyoclesian  
 themprouir of Rome made hym come to  
 fore hym / And said to hym I haue  
 allelway lured the wel / and haue ma-  
 de the maist / of my palays / how thenne  
 hast thou be crysten pryuelly agayn my  
 helthe and in despyte of our goodes /  
 Saynt sebastien said / allelwaye I haue  
 ue worshyppyd Iesu cryst for thy hel-  
 the / and for thestate of Rome / And  
 I thynke for to praye and demaunde hel-  
 pe of thydolles of stone / is a grette folye  
 wyth thys wordes dyoclesian was mo-  
 che angry and wroth / and comanded  
 hym to be ladde to the felde / and there  
 to be bounden to a stake / for to be shotte  
 at / And the archers shotte at hym tyl  
 he was as ful of arrowes as an hye  
 chon is ful of puchis / And thus lest



hym there for dede? The nyght after cam  
a crysten woman for to take hys body  
and to burye it / but she fonde hym a  
pyne / and brought hym to her holbe /  
and toke charge of hym tyl he was all  
hoole / Many crysten men cam to hym  
whych counseilled hym to voyde the  
place / but he was comforted / and  
stode vpon a stappe where temperour  
shold passe by / and said to hym / the  
byschoppis of thyrolles deceyue you e  
yell / whych accuse the crysten men to  
be contrayre to the comyn prouffyt / of  
the cyte / that praye for your estate / e  
for the helthe of Rome / dyoclesyan said  
arte not thou selesyen / whom we co  
manded to be spoken to thes / **¶** And  
saynt Sebastian saide / therfor our lord  
hath sende to me tyl / to thende that  
I shold telle you / that euylle and  
cruelly ye doo persecucions vnto crysten  
men / Thenne made dyoclesyan hym to  
be brought in to pylson in to hys pa  
lays / And to bete hym so fore wyth  
stones tyl that he deyde / And the ty  
tauntes thelbe hys bodye in to a grete  
pyruce / by cause the crysten men shold  
make no feste to burye hys body / ne  
of hys martredom / but saynt Sebastian  
appeerd after to saynt Lucyne a glori  
ous wydowe / And said to her in su  
che a pyruce shalt thou fynde my body  
hangynge at an hoke / whych is not de  
souled with none odure / whan thou  
hast waashed it / thou shalt burye it at  
Cathacombe by the apostolis / And  
the same nyght she and her seruantes  
accomplished alke that Sebastian had  
comanded her / he was martred the ye  
re of our lord CC lxxxviii / And seynt  
gregory telleth in the first boke of hys  
dyaloges / that a woman of austiane  
whych was nelbe wedded / was prayd  
for to goo wyth other wyemen to the de  
diacon of the chyrche of Sebastian /  
and the nyght to fore she was so moe  
used in her flessch / that she myght not  
absteyne her from her husbond / And  
on the morn she haupnge greter shame  
of men than of god / wente theder / and  
anon as she was entred in to the ora  
torye where the relikes of saynt Seba  
stian were / the fende toke her and  
mentid here byfore all the people / And  
thenne the preest toke the couerture of

the aulter and couerd her / And thenne  
the deuyll assayled the preest / her fren  
des laud her to thenchauntours / that  
that they shold enchaunte the fende / but  
assone as they began thenchaunte by  
the iugement of god a legion of deuyll  
les entred in to her / that is S. M. S.  
C. lxxviii / and deyid her more sharply  
than to fore / And an holy man na  
med formatus by hys prayers seled  
her / It is redde in the gestes of s. ed  
dis that in the tyme of kynge gyllberte  
all ytalie was smeten wyth so grete a  
pestilence / that vnnethe they that were  
alpyne myght burye the dede / And this  
pestilence was most at Rome and pa  
ye / Thenne the good Angelle  
was seen vysyble of many and an e  
yell Angelle folowynge kerynge a staf  
whom he had smyte and slee / And as  
many swokes as he smote an holbe / so  
many dede persones were born out of  
it / Thenne at laste it was shelled to  
one by goddes grace / that this pesty  
lence shold not esse / tyl that they had  
made an aulter to saynt Sebastian at pa  
ye / whiche thenne was made in the  
chyrche of saynt petre / and anon the  
pestilence ceased / And thider two  
me relikes of saynt Sebastian were  
brought / And saynt Ambrose in his  
preface saith thus / O lord the blood  
of thy klespyd martir saynt Sebastian  
was shed for the confession of thy na  
me / he hath shewed thy mercynalles /  
that they prouffyt in infirmyte vertue  
and gyue to our seudyes prouffyt /  
and to them not stedfast to the it gy  
ueth ayde and helpe / Thenne late he  
praye to this holy martir saynt Seba  
stian / that he praye vnto our lord that  
we may be delpyered from all pestylen  
ce and soden deth / and so departe ad  
uysedly hens that we may come to cuer  
lastynge joye and glorie in heuen /

### Thus endeth the lyf of saynt Sebastian

And next foloweth of saynt  
Agnes / and first chyninterpreta  
tion of her name

Ones is said of

**A**gna a lambe / For she  
was humble and deo  
naye as a lambe / or of  
agno in greke / whiche  
is to saye dehonayr / and  
pyteous / For she was dehonayr and  
merciful / Or agnes of agnosendo /  
for she knelwe the waye of trouthe / and  
after thys saynt Austyn saith / trouthe  
is opposed agens tanyte / fallenes / e  
doublenes / For thys the thyngis we  
re taken from her / for the trouthe that  
she had /

## 4 Of saynt Agnes

The blessed virgynne

**S**eynt Agnes was moche  
wyse and wel taught  
as saynt Ambrose wyt  
nesseth / and wrote her  
passyon she was fayr of  
vysage / but moche fayrer in the crysten  
fayth / she was yonge of age / e aged  
in wyte / For in the yin yere of her  
age / she lost the deith that the world  
gryueth / And fonde lye in ihesu cryste /  
whiche whan she cam fro soles / the so  
ne of the perfecte of Rome for them  
wote luyd her / And whan hys fader  
and moder knelwe it / they offred to  
gyue moche Rycheesse wyth hym / yf he  
myght haue her in maryage / And of  
fryd to saynt Agnes precious gemes  
and Jewellis / whiche she refused to  
take / wherof it happed that the yonge  
may was ardauntly espyed in the lo  
ue of saynt Agnes / and came agayn  
and toke wyth hym more precious e  
Rycher adournementes / made wyth all  
maner of precious stones / And as wel  
by hys parentes as by hym self offred  
to saynt agnes Ryche pectes / and pos  
sessions / and all the deuytes and de  
uytes of the world / and all to then  
de to haue her in maryage / but saynt  
agnes answered to hym in thys mater /  
Goo fro me thou fardel of synne / no  
rysshynge of euyllys / and morsell of  
deith / and departe / And knelwe thou  
that I am preuented / and am lued  
of another lover / whiche hath gyuen to  
me many better Jewellis / whiche hath

spandd me by his fayth / And is mo  
che more noble of bygnage than thou  
art / e of estate / she hath clad me wyth  
precious stones / and wyth Jewellis  
of golde / he hath sette in my vysage a  
signe / that I receyue none other espous  
se but hym / And hath shewe me ouer  
grete treasures / whiche he must gyue  
me / yf I abyde wyth hym / I wyl ha  
ue none other spowse but hym / I wyl  
seke none other / In no maner may I  
leue hym / wyth hym am I ferme and  
fastened in loue / whiche is more noble  
more purffant / e fayrer than any other  
whos loue is moche swete and gracious  
of whom the chambre is now redy for  
to receyue me / wher the Virgynes syn  
gyn meryly / I am now embraced of  
hym / of whome the moder is a Virgy  
ne / And hys fader knelwe neuer wo  
man / to whom the angelles serue / the  
sonne and the mone merueyle them of  
hys beaute / whos werkes neuer faylle  
whos Rycheesses neuer mynussie / by  
whos odour dede nyen wepe agayn to lyf  
by whos touchyng the seke men be con  
forted / whos loue is chastyte / To hym  
I haue gyuen my faith / To hym I ha  
ue comanded my herte / whan I loue  
hym thenne am I chaste / and whan I  
touche hym thenne am I pure and cleue /  
And whan I take hym / thenne am I a  
Virgynne / Thys is the loue of my god  
whan the yonge man had herd all this  
he was despayred / as he that was ta  
ken in blende loue / and was ouer sore  
tormented in so moche that he laye down  
seke in hys bedde for the grete sorow  
that he had / Thenne cam the fysicians e  
anon knelwe hys maladye / and sayd  
to hys fadre that he languysshid  
of carnal loue / that he had to some woman  
Thenne the fader enquired and knelwe  
that it was thys woman / And dyde  
do speke to seynt agnes for hys sone  
and sayd to her hold hys sone languys  
shid for her loue / seynt agnes answered  
that in no wise she wold breke the faith  
of her first husbond / Upon that / the  
prouost demaded who was her first hus  
bond of whom she so moche auauntid /  
and in hys polber so moche trusted /  
Thenne one of her seruantes said that  
she was crysten / and that she was so  
enchauanted / that she said ihesu cryste



was her espouſe / And whan the prouost herde that ſhe was cryſten / the prouost was moche glady by cauſe to haue polber on her / For thenne the cryſten peple were in the wyll of the lord / yf they wold not renye theyr god and theyr bylene / all theyr goos was ſhould be forſaynted / wherfore thine the prouost made ſaynt agnes to come in juſtice / And he exampnyed her ſibe aſy / and after cruelly by menaces / Saynt agnes wel comforted ſayd to hym / doo what thou wyllt / For my purpoſe ſhalt thou neuer chaunge / e whan ſhe ſalbe hym nolbe ſlackerpynge and nolbe ferreſſly angry / ſhe ſcomed hym / And the prouost ſaid to her beſyng all Anger / One of alio thyngis thou ſhalt chere / eyther doo ſacrifyſe to our goddes wyth the byrgyns of the goddes beſta / or goo to the bordell to be aduonned to alle that theyer come to the grete ſhame and blame of alle thy bygnage / Saynt Agnes anſwerd / yf thou knelweſt who is my god / thou woldeſt not ſaye to me ſuche wordes / But for as moche as I knolb þ vertue of my god / I ſette nothyng by thy menaces / For I haue his angele which is kepar of my body / Thenne the iuge all aroged made to take of her clothyng and all nakyd to be ledde to the bordell / And thus ſaynt agnes that refuſed to doo ſacrifyſe to thyddolys / was deliuered nakyd to goo to the bordell / but anon as ſhe was ynclothed god gaf to her ſuche grace that the heens of her body bycam ſo longe / that they couerd all her body to her feet / ſo that her body was not ſen / And whan ſaynt agnes entred in to the bordell / anon ſhe ſonde thangele of god wdy for to defende her / and empyronned ſaynt agnes wyth a bygght clernes in ſuche wiſe that noman myght ſee her ne come to her / There made ſhe of the bordell her oratorye / And in makynge her prayers to god / ſhe ſalbe to fore her a wyſe beſure / And anon ther wyth ſhe clady her / and ſaide / I thanke the ihesu cryſt wyſche accompaſe me wyth thy byrgyns and haſt ſente me thyſe beſure / Alle they that entred made honour and reuerence to the grete clernes that they ſalbe a boue ſaynt Agnes / And cam oute

more deuout and more clene than they entred / At the laſte cam the ſone of the prouost wyth a grete cōpange / for ſac compliſſe his ſoule deſires and luſtes And whan he ſalbe hys felawes come out and yſſue all aſſyſhed / he moe quedy them and callyd them colbardis / And thenne he all aroged entred for ſaccompliſſe hys euyl wyll / and wha he cam to the clernes he auauented hym for to take the byrgyne / And anon the deuyl toke hym by the throte and ſtrangled hym that he ſyl down deedy / And whan the prouost herde theſe thynges / of his ſone he ranne wepyng to the bordell / and began cryenge to ſaye to ſaynt agnes / O thou cruel womyn why haſt thou ſelude thyen enchantment on my ſone / and demaunded of her how hys ſone was deedy and by what cauſe / To whom ſaynt agnes anſwerd he toke hym in to hys polber / to whom he had aduonned hys wyll / why ſen not all they deedy ſaid he / that entred here to fore hym / For hys felawes ſalbe the myracle of the grete clernes and were aſterd and wente theyr waye ynſhurt / For they dyde honour to my god wyſche haſt clady me wyth thyſe beſement / and hath kept my body / but your bylagnous ſone aſſone as he entred in to thys hows began to braye and crye / and whan he wold haue leyde hys hand on me / anon the deuyl ſelbe hym as thou ſeeſt / yf thou maye reſe hym ſaid he / It may wel apere that thou haſt not put hym to deith / And ſaynt agnes anſwerd how wel that thy weane is not worthy to impetre ne geſe that of our lord / neuer tholes by cauſe it is tyme that the vertue of god be ſelwed / Goo ye all oute that I may make my prayer to god / And whan ſhe was in her prayers / thangele cam and reſed hym to lyf / And anon he wente out / and bygan to crye wyth an hye voyce / that the god of cryſten men was very god in heuen and in erthe / and in the ſee / And that thyddolles were bayne that they worſhypped / whyche myght not helpe them ſelf ne none other / Thenne the byſſhops of thyddolles made a grete diſcorde emenge the peple / ſo that alle they cryed / Take alway this fortreſſe

and wiſche that borned mennes myn-  
des / and alpeneth theyr wyttes / whā  
the prouoſte ſalbe thyle merueyles he  
wold gladly haue deliuered ſaynt ag-  
nes / by cauſe ſhe had reſped hys ſone  
but he doubtid to be kynyſſhed / And  
ſette in hys place a ſpentinant named  
aſpafius / for to ſatiſſyfe the peple / and  
by cauſe he coude not deliuer her / ſhe de-  
parted ſorowfully / Thys aſpafius dy-  
de to make a greet fyre among alle the  
peple / and dyde do caſte ſaynt Agnes  
therin / Anon as thys was doon the  
flamme departed in to ſibis partyes / e  
brent them that made the diſcordes / e  
ſhe abode alle hole wythout ſelyng the  
fyre / The peple wente that ſhe had  
don all by enchauntement / Thenne ma-  
de ſaynt agnes her orſon to god than  
kynyng hym that ſhe was eſcaped fro the  
paryll to leſe her Virgynite / and alſo  
fro the brennyng of the flamme / And  
whā ſhe had made her orſon / the fy-  
re loſte all hys ſtre / and quenched it  
aſpafius for the doubtance of the peple  
comanded to put a ſiberd in her body /  
And ſo ſhe was martred / Anon am  
the cryſten men and the parentis of  
ſaynt Agnes and buryed her body /  
but the hethen defended it / and caſte  
ſo ſtones at them / that brennethe they eſ-  
caped / She ſuffered martirdom in the  
tyme of conſtantyn the greet / whych  
began to reigne the yere of our lord  
CCC ix / Emongr them that buryed  
her body ther was one Emerenciana  
whych had be ſelab to ſaynt Agnes /  
holb be it ſhe was not yet criſtened / but  
an holy Virgyn / ſhe cam alſo to the ſe-  
pulchre of ſaynt agnes / whych conſtāt  
by reſproued the gentyles / and of the  
ſhe was ſtoned to deſh / and ſlayn /  
Anon thenne cam a erthe quane / light-  
nyng / and thondre / that many of the  
paynens perſſſed / ſo that forſon the  
cryſten peple myght ſurely come to the  
ſepulchre vnhurt / And the body of  
Emerencian was buryed by the body  
of ſaynt Agnes / It ſhaped that whā  
the frendes of ſeynt Agnes watched  
at her ſepulchre on a nyght / they ſalbe  
come a greet multitude of Virgynes  
clad in beſeymentes of gold and ſil-  
uer / and a greet light ſhone to fore  
them / And on the right ſide / was a

ſainke more whych than ſnolbe / and  
ſalbe alſo ſaynt Agnes emongr the Vir-  
gynes / whych ſaid to her parentes /  
Take hede / and ſee that ye beſchape  
me nomore as deed / but be ye joyful  
wyth me / For wyth all thiſe Virgynes  
Jeſu cryſt haue gyue me moſt happy  
tyſe habytacion and dwellyng / And  
am wyth hym joynd in heuyn / whā  
erthe I leued wyth my thought / And  
thys was the viij day after her paſſed  
And by cauſe of thys Byſion / holy  
chyrche maketh memoyr of her / the viij  
day of the feſte after / whych is call-  
ed Agnetis ſecondo / **¶** Of her be-  
re an example / that in the chyrche of  
ſaynt agnes was a preeſt whych was  
named paulus / and alle wyge ſeued  
in that chyrche / and had right greet  
temptacion of hys fleſſhe / but by au-  
he doubted to angre our lord / he kept  
hym fro synne / And prayd to the  
p that he wold gyue hym leue for to  
marrye / The pope conſidered hys ſyn-  
plenneſſe and for hys houte he gaf hym  
a rynge in whych was an emeralde /  
and comanded that he ſhould goo to  
thymage of ſaynt Agnes / whych was  
in hys chyrche / and praye her that ſhe  
wold be hys wyf / Thys ſymple man  
dyde ſo / And thymage put forth her  
fyngre / And ſhe ſette the rynge ther-  
on / And thenne ſhe dwelbe her ſynge  
agayn and kept the rynge faſte /  
And thenne anon all hys temptacion  
carnall was quenched / and take alway  
from hym / And yet as it is ſaid the  
rynge is on the fyngre of thymage  
**¶** Conſtaunce the daughter of Conſtan-  
tyn was ſmeton wyth a ſore and ſoule  
lepze / whā ſhe had herd of the Byſi-  
on of ſaynt agnes at her tombe ſhe ſhal-  
to her frendes / ſhe cam to the ſepulchre  
of ſaynt agnes / And whā ſhe was  
in her prayers ſhe fill a ſlepe / And ſhe  
ſalbe in her ſlepe ſaynt agnes ſaperyd  
to her Conſtaunce therke conſtantly /  
And yf thou wyll byleue in cryſt /  
ſhalt anon be deliuerd of thy ſekeneſſe  
wherwyth ſhe abode / and ſoude her  
ſelf perſpighly hol / e anon ſhe recey-  
yd hapſome and founded a chyrche  
vpon the body of the Virgyn / And  
ther abode in her Virgynite / and aſſum-  
bled there many Virgynes by cauſe of



her good ensauple / In an other place  
it is rede that whan the chyrche of  
saynt agnes was Joyde / the pope said  
to a preste / that he wolde gyue to hym  
a wyf for to noryshe and kepe / and  
he mente to comysse the chyrche of saynt  
agnes to hys cure / And he delqueryd  
to hym a yunge and bryd hym to wedde  
thymage / And thymage put forth her  
fynge / and he sette on it the yunge /  
and anon she closed the fynge to her  
hand / and kept the yunge / and so es-  
poused her / Of this Byrgyne sayth  
saynt Ambrose in the booke of Byrgy-  
nes /

**A** Thys Byrgyne /  
yong men / olde men / and chyl dren  
preste / Ther is none more to be  
prayed / than that may be prayed of  
all / Saynt Ambrose sayth in hys pre-  
face that this blessed saynt Agnes des-  
pyled the delytes of noblesse / and de-  
serued heuently dyngyne / she leste the  
desires of mannes felabshyp / and she  
fonde the felabshyp of the euerlastyng  
kyng / And she receyvyng a precious  
deith for the confession of Ihesu cryst / is  
made conformable to hym / euerlastyng  
by to regne in joye in heuen / to the  
whiche he byngde vs / for whos glori-  
ous name and faith / this glorious  
Byrgyne saynt Agnes suffred martir-  
dom of deith /

Thus endeth the lyf of saynt  
Agnes

Here begynneth the interpretaci-  
on of the name of saynt vin-  
cent

**V**incent is as moche  
to saye as brennyng by-  
as or ouercomynge bren-  
nynges / and keepynge  
victorye / For he bren-  
de and destroyed byres by  
mortification of hys flesch / he dayn  
quysshid the brennyngis of tormentis  
by stedfast suffraunce / he fete the vic-  
torye of the world by despying of the  
same / he daynquysshid thre thynges

in the world / that is to wete false  
erours / foule lous and worldly des-  
des / whiche thynges he ouercam by  
wysedom / by clenness / and by con-  
staunce / Of whom saynt Austyn saith  
that the martirdoms of sayntes haue  
ensegned / that the world is ouerco-  
me wyth all erours / lous / and dre-  
des / And some afferme that saynt  
Austyn wrote and compyled hys pas-  
syon / whiche prudencaen sette right  
clerly in Versis /

**A** Of the lyf of saynt vincent

**V**incent was noble  
of bygnage / but he was  
more noble by fayth and  
religion / And was de-  
ken to saynt Valerien  
byssop / he was in hys  
chylhode sette to stude / where by dy-  
uine prouidence he flourid in double  
science / most profoundly / that is to  
saye in dyuynyte and humanyte / To  
whom saynt Valerien by cause he was  
empeysshid in hys tongue compeld to  
hym the sayntes and werkes of charge  
And hym self entended to prayer and  
contemplacion / And by the commande-  
ment of dacia the prouost Vincent and  
Valerien were dralven to Valence / and  
there caste in pryson / And whan the  
prouost had supposed they had ben  
almost perpysshid for hungre and pay-  
ne / he comanded them to come to fore  
hym / And whan he salde them hool &  
joyeful / he byngd wyth began to cry  
moche strongly and sayd / what saist  
thou Valerien whiche vnder the name  
of thy religion doost opene the decrees  
of pyntes / And as the blessed Val-  
erien answered lyghtly / Saynt Vin-  
cent sayd to hym / whospyful fader  
answer not hym so wyth a tymorous  
herce / but put out thy toyes and of-  
fere hym frely / And fader yf thou  
wylt comande me / I shal goo answer  
to the iuge / To whom Valerian said  
right wete sone it is longe sith I haue co-  
myd to the / the charge of spekyng  
And noth it shoueth the to answer  
for the sayth / for whiche we ben here /

Denne saynt Vincent tornez to the ju  
 ge andz saidz to dacyan / Thou hast hol  
 den vnto nobl / wordes to renye our  
 faith / but knowe thou that it is grete  
 schynne to the bysedom of crysten men  
 to blame andz renye our aplyen sayth /  
 Denne dacyan sayngz brotth comacedz  
 that the bysshop sholdz be put in eytle /  
 Andz Synente as a man presumptu  
 ous andz despyens sholdz be put to be  
 tormented in the place namedz ealeo /  
 Andz it was made lyke a cosse sibhart  
 of wyche the elbo endes were fpyged  
 in therthe / Andz that hys membres  
 sholdz thereon be broken for to fete the  
 other / Andz whan he was all thus to  
 broken / dacyan saidz to hym / sage Syn  
 ente nobl seest thou thy body vnhappy /  
 Andz Synent synphynge saydz to hym /  
 Thys is that I all way haue desired /  
 Thene the prouoste keyng brotth began  
 to saye & menace hym with many turm  
 tis / Andz Synent saidz to hym / O  
 vnhappy man how benest thou to an  
 gre me / the more greuously that thou  
 tormente me / so moche more pyte shal  
 godd haue on me / Arpse Sp thou vn  
 happy / man andz cursyd / andz by thy  
 wycheydz spryte þ shalt be vaynequy  
 shyd / For thou shalt me fynde more  
 strengre by the vertue of godd to suffer  
 thy tormentes / than thou hast polver  
 to torment me / Thene the prouoste  
 was angry / andz began to crye / Andz  
 the bochers toke scorgis andz rodde &  
 began to smyte andz bete hym wyth  
 rodde of yron / Andz saynt Vincent  
 saidz / what saist thou dacyan / thou thy  
 self auengest me of my tormentes /  
 Thene the prouost was woodz & saydz  
 to the bochers / ye bretechis what doo ye  
 whyf supple andz lyege saynt your hon  
 des / ye haue ouercomen murderers &  
 aduoulters / so that they coude hys  
 nothyngz emonge your tormentes / andz  
 thys Synent only shal molde surmount  
 your tormentes / Thene the bochers  
 toke comles of yron / and began to kem  
 be hym on the sides withyn the flesshe /  
 that the blood ran douyn ouer all hys  
 body / Andz that thentayllis andz gut  
 tes appiered by the joyntures of hys  
 sides / Andz dacyan saidz to hym / Syn  
 ent haue pyte on thy self / in such wise  
 that þ mayst recouer thy fayr yongthe

andz bynne to spare the tormentes /  
 that ben yet to come / Andz Synente  
 saidz to hym / O venymous tongue of  
 the deuyl / I doubt nothyngz thy tor  
 mentes / but I fere fore only / that thou  
 wyllt sayne to haue mercy on me / For  
 so moche more as I see the angry / so  
 moche more am I reioysed / I wyll that  
 thou in no wyse / mynusse ne lasse thy  
 tormentes / so that thou knowe that thou  
 be vaynequysshed in all thynges / Thene  
 was he take out of the towmente / andz  
 was brought vnto a torment of fyre /  
 andz he blamedz andz reprenez the bo  
 chers of their longe taryenge / Thene  
 wyth hys goodz wyll / he mountedz  
 pon the greddyon andz ther was woful  
 brogledz andz brente in all hys mem  
 bres / andz was sekyed wyth smale  
 naples of yron / andz prycked wyth  
 breynynge poyntels of yron / Andz  
 whan the blood ran in to the fyre / and  
 made woundes vpon woundes / thene  
 they caste salt in to the fyre / that it  
 sholdz sparkle andz sprynge in the woun  
 des of hys body / on alle partes of the  
 woundes / that it sholdz more auenge  
 brente andz doo hym more payne on  
 hys body / by the flammes / in such  
 wyse that the pryckys of yron myght  
 not holde on hys membres / but on his  
 entayllis wyche henge out of hys bo  
 dy / so that he myght not meue hym /  
 Andz for all thys he was vnmentable /  
 but he praydz our lordz Iesu xps wyth  
 joynedz hondes vp to heuen / Andz whan  
 the mynystres hadz saidz thys to dacyan  
 he saidz / Alas we ben all vaynequy  
 shyd / andz he lyueth yet / Andz by an  
 se he may yet lyue longer / shet ye hym  
 in a moche derke pryson / Andz gadre  
 to gydre all the sharp stelles / & prycke  
 them in hys feet / Andz late hym be  
 stretchyd on the wythout any humayne  
 comfort / Andz whan he shal be dead  
 come andz telle me / Andz thys right  
 cruel mynystres obeyed hym as to there  
 lordz right cruel / but the kyng for whos  
 he suffredz the payne so inhumayne /  
 chaungedz to hym all thys in to joye /  
 For the darknesse were alle chased  
 alway out of the pryson / by grete light  
 Andz the sharpnes of the stelles were  
 tornez in to softnes andz sweetnes of  
 alle maner skulburs / hys feet were



inbounde / andz he fled the conforte of  
thouour of Angelis / Andz lyke as  
he had goon on the skolres syngynge  
wyth angelis / The swete souy of the  
songe andz the swetnes andz odour of  
the skolres wythe was merueylous  
was smelled out of the prysyn / Andz  
whan the keepers hadz seen thurgh the  
creuices of the prysyn / this that they sa  
we within / they were coueredz / andz  
turnedz to the faith / And whan dacyan  
ferde this / he was woodz & saizd / what  
shal we do to hym more / we ken ouer  
comen / Noli thene late hym be born in  
to a right softe bedde wyth softe clothes /  
so that he be not made more glorious /  
andz to the ende that he dye not yet /  
but that he be made strong agayn / andz  
be kembid agayn / in nelbe tormentis  
Andz whan he was brought in a softe  
bedde / andz hadz therein restedz a whyle  
he rendredz andz gaf vp hys spere to  
godz in the yere of our lordz CC  
lyggdij / Under dyoclesian andz mayis  
myen Emperours / Andz whan daen  
an herd saie that he was deedz / he was  
moche sorowful / Andz saydz that in  
that wyse he was also daynquysshedz /  
but sith I myght not ouercome hym by  
wynge / I shal punyssh hym deedz /  
Andz yf I may not haue victoie / I  
shal be folowedz of the payne / Thenne  
the body of saynt vñcent was caste in  
a felde for to be deuouredz of the bestes  
andz foules / by the comandement of  
daen / but it was kepte wyth angel  
is / so twelchynge of ony bestie / And  
after cam a rauen wythe droof alwaye  
all othe bestes andz foules / greetar  
than he was / andz chacedz alwaye also  
a bulf wyth hys bylle andz kekke /  
andz thenne turnedz hys heedz twibardz  
the body / as he that meruaylledz of  
the keepynge of thaungelis / **¶** Andz  
whan dacyan herd this thyng / I trow  
saydz he that I may not surmounte hym  
whan he is deedz / Thenne comandedz he  
that he sholdz be caste in to the see wyth  
a mylene stone boundz to hys necke /  
to thende that he that myght not be def  
troyedz vpon thetse of bestes / sholdz  
be deuouredz in the see of belues andz  
great fesshes / Thenne the mariners  
that laded the body in to the see / caste  
it therein / but the body was sonner

arpyuedz a londe / than the mariners  
were / Andz was founden of a lady  
andz of some othe by the reuelacion of  
Jhesu cryst / Andz was honourably bu  
ryedz of them / Andz saynt Austyn  
sayth of this holy blessed martir saynt  
vñcent that he daynquysshidz so in  
wordes / he daynquysshidz in paynes / he  
daynquysshidz in confession / he dayn  
quysshidz in tribulacion / he ouercam  
the fyre / he ouercam the water / he dayn  
quysshidz deeth / andz daynquysshidz  
lyf / **¶** Thys vñcent was tor  
mentidz for to diuelle wyth godz / he  
was scourgedz for to be introducedz / he  
was keptz for to be ensuringidz / he  
brentz to be purgedz / he was gladder  
of the dredd of god than of the world  
he hadz leuer plesse godz than the world  
Andz hadz leuer deye to the worldz tha  
to godz / Also saynt Austyn sayth in a  
nothe place that a merueylous thyng  
is sette to fore our eyen / that is a wyce  
kyd iuge a cruel tormentor / andz a  
martyr not ouercomen / Andz pruden  
ciau wrote of cruelte andz pyte / sayeng  
that vñcent saydz to daen / the tormen  
tes of the prysyn / the naylles / the tyn  
gles / the strepynges comles of yron  
wyth the flāmes of fyre / & deeth wyche  
is laste ende of the paynes / all this he  
playes & japes to cristen men / Thenne  
daen saidz as ouercomen / bynde hym  
andz draibe his armes out of theyr  
joyntes / Andz breke ye all the bones  
in such wyse that alle the membres be  
departedz / to thende that the bestz of  
hym sprynge out by the holes of hys  
membres so torne / Andz the knyght of  
godz labbedz at this thyngie / andz  
blamed the bloody handes / by cause they  
put not the holes andz naylles deeper  
in hys membres / Andz whan he was  
in the prysyn / the Angels of godz said  
to hym / Aryse vp noble martyr sure  
ly / aryse vp / For thou shalt be our  
felalbe / & he accordyngedz wyth sayntes  
O knyght inuynable / strengest of alle  
serges / noli this aspre tormen & cruel  
doubte / noli a daynquer / & pruden  
ciau saith / þ art only noble of the worldz / þ  
best / only the victorie of double batayll  
thou hast deserved in wylnes to gyde /  
chape we thene to hym that he impete  
grace of our lordz Jhesu Cryste /

## The lyf of saynt Basylle

that we may deserue to come vnto hys  
blisse & ioye in heuē where he reigneth/  
Amen

Here endeth the lyf and passion  
of saynt vncient

Here foloweth the lyf of saynt  
Basylle byshop / and first of  
the interpretacion of hys name

**B**asille is said of ba-  
sis in greke/whiche is as  
moche to saye as a founde-  
ment/ & leos/that is peo-  
ple / For he was founde-  
ment of them that wold  
go to their maker/ or elsie it is sayd of  
basillie as a serpente/ For he ouercam the  
serpente enemye of mankynde /

¶ Of the lyf of saynt Basille

**S**aynt Basille was  
a venerable byshop/and  
a solempne doctour of  
whom Amphionius bys-  
shop of ycome wrote the  
lyf/ And it was shewde  
in a vision to an hermyte named effraim  
ym hold moche holy he was/ On a tyme  
as the said effraim was in a traunse/ he  
saide a pyler of fyre/whos heade atched  
heuen / & a boye ther vpon sayeng /  
Suche is basille/ lyke vnto thys pyler  
that thou seest/ And after thys/ the her-  
myte ca to the cite for to see at the daye  
of epiphanye so noble a mā / & whan he  
saide hym he was clad with a whyte  
besture goyng honourably with the cler-  
gie/ thēne the myte said to hym self / I  
see wel/ that I haue laboured in vayne  
& for nought/ he that is sette in suche ho-  
nour/ may not be suche as I haue seen /  
He that haue born the burthen & labour  
of þe hēte of the day in grete payne / he  
had neuer suche thyng/ & he here whiche  
is sette in suche honour / & also thus a  
cōpanyed is a colompe of fyre / Nold

I haue grete merueylle what this may  
be/ And saynt basille that saide thys in  
spite/ made hym to be brought to hym  
And whan he was comen / he saide a  
tongue of fyre/ spekyng in hys mouth  
Thenne said effraim / Truly basille is  
grete/ truly basille is the pyler of fyre/  
And verily the holy ghoost spekyth in  
his mouth/ And Effraim said to saynt  
basille / Sure I praye the/ that thou in  
petye of god that I may speke greke/ to  
whom saynt basille saide / thou hast de-  
maunded an hard thyng/ Neuertheless  
he prayd for hym/ and he spake greke  
Another hermyte saide saynt basille /  
how he went in thabyte of a byshop /  
& demed euyl in hys thought / how he  
delectyd in this estate in vayne glorie /  
And anon ther cam a boye that sayd  
to hym / thou delectest the more in plas-  
yng and handelyng thy catte / than  
basille doth in all hys aucte / and aour  
nemens / Coalsens the myte whych  
sufeyned tharrens hertlikes toke a  
way a chyrche fro the crysten men/ and  
gaf it to the Arryens / to whome saynt  
basille sayd / O thou Emperour it is  
wretch / honor regis iudicium diligit/  
Thonour of the kyng requyeth true  
iugement / And the dome of a kyng  
is iustise / And wherfore thēne he  
thou comanded that the catholyque ar-  
stey men shen put out of holy chyrche /  
And the myte said to hym / yet w  
tornest thou to saye vpon me /  
It apperteyneth not to the / To whom  
saynt basille said / ¶ It apperteyneth  
wel to me / and also do we for iustise  
& / Thenne demostenes prouost of the  
metes of the myte vpholder of thar-  
rens spake for them and made an an-  
were corrupyd in langage for to make  
satisfaction / And saynt basille said to  
hym / it apperteyneth to the to ordeyne  
for the metres of the myte / and not  
to enquire of the techynges dyuine /  
the whiche as confusd held hym styll  
& said not / And the myte said to saynt  
basille / Nold goo thou forth/ and iuge  
thou bytvene them / and not for fa-  
uour ne ouer grete loue that thou hast  
to that one partye / ne for hate that  
thou hast to that other /  
Thenne saynt basille went to them/ and  
said to fore tharrens and to the



calholiques / þ the doores of the chyrche  
shold be sette faste / and seald wryth  
the seals of epythe partye / And that  
euery shold praye to god for his  
nigh / and that the chyrche shold be des  
quered to the / at whos prayer it shold  
open / And thus they accorded / The  
arrepens put them to prayer in dayes  
and thre nyghtes / And whan they ca  
to the doores / they opened not / Thenne  
saynt basille ordeyned a procecion / and  
cam to the chyrche / and knocked a few  
ke / wryth his crocke / sayeng / Attolite  
portas principes desuare & cetera / and  
anon as he had sayde the verse / the do  
res opened / and they entered in / and  
gaf laboure and preyed to god / and  
so was their chyrche rendred to them  
agayn / And after the emperour dyde  
promyse to saynt basille moche good &  
honour yf he wolde consente to hym /  
And saynt basille sayd that was a des  
mande to make to chyl dren / For they  
that be fulfilled wryth dysuine wordes  
wyl not suffre / that one only syllable  
of the dysuine scienc / be corrupte / Then  
ne the emperour had grete indignacion  
of hym / and toke a penne for to wryte  
the sentence on hym / that he shold be ex  
pled / And the first penne brake / and þ  
second / and also the thyrde / And his  
hande began to tremble for feer / thenne  
in grete indignacion / he alle to wente  
the adule / Ther was an honest word  
shyful man named heradius / whiche  
had but one doughter / whom he dyspos  
ed to consaue to god / but the sende es  
nemy to mankynde / enflamed & made  
one of the seruantes of þ same to beane  
in the lue of thys mayde / And whan  
he remembred that he was but a seruant  
hym thought not possyble that euer he  
shold attayne to come to hys desyre / of  
so noble a byrgyne / he wente to an en  
chauntur / to whom he promysed gre  
t quantyte of moneye / yf he wolde hel  
pe hym / to whom the chauntur answered  
that he coude not do it / but 3 shal sende  
the to the deuyll whych is my mayster  
and lord / And yf thou doo that he shal  
saye to the / thou shalt haue thy desyre /  
And the yonge man sayd he wolde so  
doe / And this enchauntur sente a lettre  
by hym to the deuyll / thus conteynyng  
my lord and mayster / by cause that 3

must hastily & lesty draibe alle them þ  
3 may fro the religion of crystendom / &  
brynge them to thy wyl / to thende that  
thy partye allelway growbe and multe  
plye / 3 sende to the thys yonge man es  
pyed in the lue of the mayde / And  
demandeth that hys desyres may be ac  
complesshed / that him 3 haue glorie  
& honour / And that fro noll forthon 3  
may gadre to the & draibe moo / Thenne  
he gaf hym hys lettre / & had hym goo /  
and at mydnyght stande upon the to  
ke of a paynem / & calle the deuyll / And  
hold up thys lettre in thayer / And a  
non he shal come to the / And he anon  
wente forth and dyde as he was bode  
and helde the lettre in thayer / And forth  
wryth cam the prynce of derknes sele  
shipped wryth a grete multitude of fen  
des / & whan he had redde the adule / he  
said to the yonge man / wylt thou hyle  
me in me / yf 3 accomplissh thy desyre /  
And he answered that he wolde so doo /  
Thenne the deuyll sayd to hym wende  
thenne ihesu cryste / whych sayd / 3 we  
nye hym / And the deuyll sayd to  
hym ye crysten men ye be alle fals and  
treitrelle / For whan ye haue to doo /  
ye come to me / And whan ye haue that  
ye demande / anon after ye wenge me /  
and reborne to your ihesu cryste / And  
he receyueth you / by cause he is ryght  
debonayr / but yf thou wylt that 3 doo  
thy wylle / Make a bonde of thyn olde  
ne hand wrytyng and deliuer it to  
me / and lette it conteyne / that thou hast  
forsaken ihesu cryste / thy baptisme / and  
the profession of crysten religion / and  
that thou be my seruaunt / and wryth  
me atte iugement to be dampned / and  
anon all this he wroote / and toke it to þ  
deuyll / & put hym in his scrupature / and  
anon þ deuyll toke wryth hym feres that  
serued for fornyacion / & comaded them  
that they shold goo & enflame the herte  
of that mayde in the lue of that yonge  
man / The whiche cam to her / & so enfla  
med her in the lue of þ man / that she  
fell down to the ground to fore her fa  
der wyng piteously / & sayenge / Fader  
haue pyte on me / For cruelly 3 am for  
mented for the lue of your seruaunt /  
haue mercy on me /

And shelve to me your faderly lue  
that ye olde to me / that ye geue to me

in mariage the yong man that I desyre  
 And yf ye doo not/ ye shal see anone  
 that I shal deye / And therof shal ye  
 answere atte day of come/ and the fa-  
 der wepyng said/ Alas wretchyd that  
 I am/ what is to me befallen/ God haue  
 mercy on my doughter / y thus taketh  
 alway my trefour / and quenchyth the  
 light of myn eyen/ I wold haue gyven  
 the to the spowse of heuene/ & wende to  
 haue sauedy the/ And thou art desmesus  
 wed in worldly loue & flesshly / Ahyde  
 doughter & tarye/ that I may marie the  
 to hym that I had purposed / & byng  
 not me my laste dayes in sorow / And  
 she cried and said/ fader doo as I haue  
 said/ or anon thou shal see me deed/ and  
 so as she wepte bytterly / out of her  
 wyte/ the fader in grete desolacion / of  
 herte/ meuyd by the cōseyl of hys fren-  
 des/ & decayed/ dyde her playste/ & mari-  
 ed her to the yong man/ & gaf to her all  
 hys substaunce sayeng / Soo forth my  
 doughter very karpyf that thou art / &  
 forth she wente & toke hym to her hus-  
 bond/ & they dwelled to gyde/ The hus-  
 bond wente not to chyrche/ ne he blessed  
 hym not/ ne recomended hym not to god  
 wherof many of the neyghbours notedy  
 it & said/ to the wyf / Thyng yong man  
 that thou hast taken is not cristen/ &  
 ne he goth not to the chyrche/ And whā  
 she herd that she was moche abasshyd/  
 and for sorow fell down to the ground/  
 and wyth her nayles began to cratche  
 hys face and bete her breste and sayd/  
 Alas most myserable wretch that I  
 am/ wher to was I born/ I wold I had  
 perisschyd in my byrthe / And thenne  
 she told her husband what she had herd  
 of hym / And he answered that it was  
 nothyng/ so / thenne said she / yf thou  
 wylt that I byleue the/ thou & I shal to  
 morn goo to chyrche/ and thenne shal I  
 know yf it be trewe that thou sayst /  
 Thenne he pelwed hym confused/ & said  
 wel yf he myght not denye / but it was  
 so / And told to her all that he had don  
 And whā she had herd alle the mas-  
 sels he had doon/ she began to wayle  
 and to wepe strongly/ And forthwith  
 wente to saynt basylle / and reherced  
 to hym all that she had herd of her hus-  
 bond / And saynt basylle sente for the  
 husband/ and said/ to hym / my sone

wylt thou reborne agayn to god/ then  
 sayd he / ye but I may not / for I haue  
 bounde my self to the deuyll and remped  
 ihesu cryst / and therof I haue made a  
 wytyng of my hand/ and deliuered it  
 to hym / And saynt basylle sayd to  
 hym / therof no force / Our lord is re-  
 sonayr and mercifull / and shal recey-  
 ue the yf thou repentest the / And  
 toke the yong man and made the signe  
 of the crosse on his forehead / And sayd  
 to hym in a chaunge thre dayes/ I see  
 he wente to see hym / and demaunded  
 sayeng/ my sone how is it with the/ and  
 he answered/ See I am in grete payne  
 & in grete anguyss in suche wyse that  
 I may not here the clamours / the re-  
 cours / and the lappementis that the  
 fendes don to me/ **¶** For they holde in  
 theyr honde my wytyng/ in accusyng  
 me and sayeng / I am to them / and  
 not they to me / Thenne sayd basylle /  
 my sone be not aferd / but put ferme-  
 ly thy byleue in ihesu cryst / and saynt  
 basylle gaf to hym a lytel mede / for  
 to comforte hym / and markede hym  
 wyth the signe of the crosse / And de-  
 syd hym agayn / and he wente and  
 prayd for hym / After certayn dayes  
 passed he wente and bysitede hym a-  
 gayn / and askyd how it was with  
 hym / And he answered moche bet-  
 ter than to fore / I here theyre cla-  
 mours / and theyr menaces / but I  
 see them not / **¶** Saynt basylle  
 gaf hym mede / and closyd the doore  
 and blessed hym / and wente and  
 prayd god for hym / and yf dayes  
 after he returned and sayd to hym/  
 my sone how is it with the / he an-  
 werd/ holy fader it is wel with me  
 thys daye / for I haue seen the fyght  
 for me and ouercomen the deuyll /  
 Thenne he toke hym out / and calld  
 all the cleerge / the religyouse / and  
 the peple / and warned them that  
 they shold praye alle fore hym / and  
 and ledde the yong man by the hand  
 to the chyrche / And anon  
 the deuyll wyth a grete multitude of  
 fendes withoute sleepyng of ony man  
 toke the yong man and payned them  
 to take hym out of the honde of saynt  
 basylle / And the yong man began  
 to crye / holy saynt of god/ helpe me



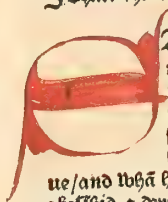
And the fende enforced them so greet  
 by that they made saynt basylle to meue  
 in holdyng the yong man/ saynt basylle  
 sayd/ thou cursed & cruel fende/ suffy  
 seth not to the ynough thy pdaion pro  
 pr/ but thou must tēpe the creatures  
 of my god/ for to haue them loske/ The  
 deuyt thēne said heryng many/ O basylle  
 thou greuest & ennoyest me moche/thēne  
 all the people cryed/ krysceleson/ And  
 saynt basylle said to þ deuyt/ Our lord  
 god blame & repreue the cursed fende/  
 And the deuyt said to hym/basylle thou  
 greuest & anoyest me moche/I wete not  
 to hym/but he cam to me/he hath reuyed  
 hys god/ & hath confessid me to be hys  
 lord/ so here in my hond the wyrtynge  
 that he gaf to me/and saynt basylle said  
 to hym we shal not cēse to praye for  
 hym vnto the tyme that thou shalt deli  
 uer hys wyrtynge/ And thus as saynt  
 basylle prayd holdyng the honde of the  
 yong mā/the wodele which he had made  
 was brought in thayer in the sight of  
 alle/ & was leyde in the honde of saynt  
 basylle/the which receyued it/ & said to  
 the chyld/ brother knowest thou thys  
 letres/& he answered them I know the  
 well/ For they were thretyn with my  
 honde/ Thēne saynt basylle brake them/  
 & laded the chyld to the chyrche/& so oz  
 demed/ & disposed hym þ he was wor  
 thy to receyue the holy sacrament/& af  
 ter he byng enseygned/ & taught deli  
 uer to hym a feldele hōld he shold kee  
 pe hym/ & deliuerd hym to hys wyf/  
 Also ther was a woman that had cō  
 mysed many synnes/the which she all  
 wrote/ And attē ende ther was one  
 more greuous than the other/ which  
 in the wyrtynge deliuerd to saynt basylle  
 he prayd hym to praye for her/ And  
 that by his prayers her synnes myght  
 be forgyuen/and thēne he prayd for her  
 & the woman opend the blylle/ wherin  
 she founde all the synnes defaced & put  
 out except the greuous synne/ And she  
 cam to saynt basylle & sayd/ thou holy  
 saynt of god haue mercy on me/ and  
 gret me forgyfnes for thys lyke as þ  
 hast don for the other/ And saynt ba  
 sylle sayd to the woman/ leue & goo  
 fro me woman/ For I am a man syn  
 nar as thou art which haue nede of  
 pardon as moche as thou/ And as

the that was lesy and greuous to hym  
 he said to her goo vnto the holy man  
 that is named/ effraym/ and demaun  
 de of hym that he may geue pardon for  
 the/ And whan she cam to the holy  
 man Effraym/ and had wete to hym  
 wherfor she was sente to hym fro saynt  
 basylle/ he sayd to her/ goo fro me  
 for I am a synful man/ but goo a  
 gayn to saynt basylle/ And it is  
 he that may gete the forgyfnes for thys  
 synne/ lyke as he dyde for the other  
 And basile the to thēde that thou maist  
 fynde hym algyue/ And whan she cam  
 in to the cyte/ saynt basylle was boyn  
 to the chyrche for to be buryed/  
 And she bygan to crye sayeng/ god  
 be iuge bytvene me and the/ For  
 thou mayst wel appeale god/ for me/  
 And thou hast sente me to an other/  
 and anon she thetwe the blylle vpon the  
 coueryng of the byere/ And anon  
 after she toke it agayn and opend it  
 and founde hyt alle playn and out  
 clene of the blylle/ And thēne  
 wyth other she gaf thankynges to god  
 To fore oz saynt basylle deyde/ he  
 keynge in the maladye that he deyde/  
 he deyde do come a ielbe to hym which  
 was moche expert in physyke/ And  
 he buyd hym by cause he saide that he  
 shold be conuerted to the faith/  
 And whan he was come he felde hys  
 pulis/ and saide that he was nyste  
 hys ende/ and sayd to hys meyney/  
 Make ye redy such thyng as byhoueth  
 for hys sepulture/ For he shal deye  
 anon/ which wode saynt basylle  
 herd/ and sayd to hym/ thou wost  
 not what thou sayest/ And the ye  
 he named/ ioseph sayd to hym/ thys  
 day shalt thou dye whan the sonne  
 shal goo down in the wester/  
 To whom saynt basylle sayd/ what  
 shal thou saye yf I deye not thys day  
 to whom ioseph sayd/ Syre it is not  
 other wyse possible/ thēne sayd saynt  
 basylle yf I lyue vnto the morowe  
 none what shalt thou doo/ And ioseph  
 sayd yf thou lyue vntyl the mor  
 row that houre/ I shal deye/ And  
 saynt basylle sayd thou sayst trouthe/  
 thou shal dye/ that is synne shal dye  
 in the to thēde that þ lyue in thu cyte/  
 & ioseph said/I wote wel what þ saist

and yf thou lye into that tyme I shal  
doe that thou saist/ Thene saynt Basille  
said how wel that by nature he shold  
haue deyd anon forthwith/ yet he gat  
and impetred of godd space that he  
shold not thene deye/ & lye into the  
morn at none/ which thyng seynge Jo-  
seph merueyled moche and byleued in  
Ihesu crist/ Saynt Basille thene toke her  
te & ouercom the feblenes of the body/  
& aroos out of his bedde/ & wente to þ  
chirche/ and with his propre handes bap-  
tysed the Jelwe/ And after returne to  
his bedde/ & anon gaf vp his spirite &  
wrotyd his soule into god/ aboute the  
yere of our lord iij c lxxij/ Thenne late  
ys praye to hym that he geue vs grace  
of our lord Ihesu crist/ that he wyll for-  
geue vs all our synnes/

Thus endeth the lyf of saynt  
Basille

Here foloweth the lyf of saynt  
Johan the Almosner



Saynt Johan the Al-  
mosner was patriark of  
Jherusalem/ he salde on a ty-  
me in a vision a moche  
fair mayde which had on  
her hede a crowne of olyu-

ue/ and whan he salde her he was grete-  
ly abasshid & demaunded her what she was  
this maide answered to hym/ I am mercy  
which brought fowle the sone of god  
yf thou wilt wedde me þ shalt fare the  
better/ Thene he vnderstandyng þ hol-  
ue his owne mercy/ he bega that same  
day to be merciful in such wise that he  
was called almosner/ or amener/ and he  
called alle day the poure peple his lordes  
Thene he called his seruantes & said to  
the good thurgh the cite & write ye all þ  
names of my lordes/ and whan he salde  
that they vnderstode not his wordes/ he  
said to them/ they ben they that ye calle  
poure & mediantes/ I calle the my lord-  
des/ and I saye they be my helpe/ and  
trust it wel þ they moue helpe & geue  
me the kyngdom of heuene/ And by cau-

se he wolde styre the peple to do almesse  
he said that whan the poure men were  
ones to gyde beryng the ayent the  
sone/ they bega to telle who were good  
almesmen/ & the word they preyse/ and  
blame them that were euyl/ among all  
other he told this narracion/

There was somtyme a tollar named  
peter/ in a cite/ & was a moche rich man  
but he was not pytous/ but cruel to  
poure peple/ for he wolde hunte & ch-  
ce alway poure peple & leggars fro his  
houe with indignacion & angre/ Thene  
wolde no poure man come to hym for  
almesse/ Thene was there i poure man  
said to his felawes what wil ye geue  
me yf I geue of hym an almesse this  
day/ And they made a wager with hym  
that he shold not/ which don he wente to  
this tollars hous/ & stode at the gate &  
demanded almesse/ And whan this tol-  
lar cam/ and sawe this poure man  
at his gate/ he was moche angre/ and  
wolde haue caste somwhat at his hede  
but he coude fynde nothyng/ tyl after that  
cam one of his seruantes beryng a bag-  
get ful of brede of ype/ and in a grete  
angre he toke a ype bof & threwe it at  
his hede/ as he that myght not bere the  
crye of the poure man/ and he toke vp  
the bof & ranne to his felawes/ & sayde  
truly that he had receyued that bof of  
petres olde hande/ And thene with-  
in dayes after this rich man was sick  
& lyke for to deye/ And as he laye he  
was rauysshed in spirite/ in which he  
salde that he was sette in iugement/  
& black men bryngyng forth hys de-  
ked deedes/ & leyde them in a balance  
on that one side/ And on that othe-  
re side/ he salde some clothed in whyte mo-  
nyng and sorowful/ but they had no  
thyng to leye ayent them in that othe-  
re balance/ And one of them said/ truly  
we haue nothyng but a ype bof which  
he gaf to godd ayent hys wyll but  
two dayes goon/ And thene  
they put that bof in to that balance  
And hym semed the balances were le-  
ke euen/ Thene they  
sayde to hym/ Encece and multiplie  
this ype bof/ or ellis thou must be de-  
ueryd to this black moore or fowle/  
And whan he alioke/ he sayde alas  
yf a ype bof haue so moche awyght



me/whiche/ yaf in despise / both moche  
 shod it haue amaylled me/ yf I had gy  
 uen all my goodes to poure men with a  
 good will/ As this riche mā wente on  
 a day clothed with his best clothis / a  
 poure shipmā cam to hym all naked &  
 demanded of hym some clothynge/ for þ  
 laue of god to couere hym with all/ and  
 he anon dispoiled hym self & gaf to  
 hym his riche clothynge that he wore / &  
 anon the poure man fold it & whan he  
 knele that the poure mā had sold it /  
 he was so fory that he wold ete no me  
 at/ but he said/ Alas I am not worthy  
 that the poure mā thynk vpon me/ and  
 the nyght folowynge whā he slepte/ he sa  
 we one brigher than þ sonne haung a  
 crose on his hēde leryng the same cloth  
 that he had gyue to the poure man/ and  
 he said to hym whi leryest þ tolenar /  
 And whā he had told hym the cause of  
 his folow/ he said to hym/ knoldest thou  
 this cloth/ And he said/ yf I see  
 our lord said / I haue sen clothed ther  
 with/ with thou gauyst it to me/ And I  
 thank the of thy good will that þ had  
 rest pit of my nakednesse/ For whā I  
 was a colde/ thou coueredest me / And  
 whan he alouke he blessed the poure pe  
 ple & said/ by the luyng god/ yf I ly  
 ue/ I will be one of his poure mē/ And  
 whan he had gyue all his good to pou  
 re men/ he called one of his secrete men  
 whō he trusted/ whel/ & said to hym I ha  
 ue a secrete counseil to telle the / & yf þ  
 heyr it not secrete/ & doo as I bydē the  
 I shal selle the to the lathen men/ And  
 he toke hym v pouēd in gold & had hym  
 goo in to the holy cite & bye some mer  
 cerye ware/ And whā thou hast so don/  
 take me & selle me to some cristen man  
 & take that money that thou shalt res  
 scue for me/ & gyue it to poure peple  
 And the seruaut refused it/ and he said  
 truly yf thou take me not/ I shal selle þ  
 to the barbaris / And thē he toke this  
 pte the tolenar as he had comanded  
 hym/ whiche was his maister clad in  
 byle clothynge & ledde hym to þ market  
 & soldde hym to an Argentar for xxx kes  
 sautes/ whiche he take & delte it amonge  
 poure men/ This pter thēne thus sold  
 was wōde / & put in to a spychy for to  
 doo all folble werkis in such wise that  
 he was despised of euery man of the

seruantes / And some of the smote hym  
 & knocked hym about the heed/ & cal  
 led hym fool / Criste appiered of to  
 hym/ & stebd hym hys clothynge and  
 the kesautes and comforted hym /  
 And the tempreour and other peple were  
 fory for the losse of pter the tolenar /  
 And it happed that noble mē of Con  
 stantynoble cam vnto the place where  
 as pter was for to visite holy places  
 whom the maister of pter had to dy  
 ner/ And as they satte and ete at their  
 dyner / pter serued and passed by the  
 and they beholdynge hym saide to eche  
 other in their ewes hōly lyke is this  
 yongman to pter the tolenar/ and as  
 they wel saibe and aduysed hym/ they  
 sayd/ Verely / it is my lord pter / I  
 shal aryse and holde hym / And whan  
 pieres vnderstode that / he fledde away  
 pruely / Ther was a porter / whiche  
 was bothe deef and dome / And by  
 signes he opened the yate / And pter  
 had hym by wordes to opene the yate /  
 And he anone herde hym and way  
 uynge speche answered hym / And p  
 ter wente hys waye / And the porter  
 returned in to the holbe spekyng and  
 heeryng / wherof alle they meruaylled  
 to whom he said/ he that was in the ky  
 chen is goon out and fleeth away/ but  
 knolbe ye for certayn that he is the ser  
 uant of god/ For as he spak and had  
 me opene the yate / ther yssued out of  
 hys mouth a flame of fyre whiche  
 touchid my tongue and myn eeres /  
 and anon I receyued heeryng and spe  
 kyng/ And anone they alle wente out  
 and ranne after hym/ but they myght  
 not fynde hym / Thēne alle they of the  
 holbe repented them and dyde penun  
 ce / by cause they had so foule entrea  
 ted hym / Ther was a monke named  
 Hytale whiche wold assaye yf he myght  
 weyse any sklandre agens saynt johan/  
 And saynt johan cam in to a cyte / and  
 wente vnto alle the lordelles of conyn  
 bymen / And said to eche of them by  
 ordre gyue me thys nyght / and doo  
 no fornicacion / Thēne he entred in to  
 the hous of one/ & was in a corner alle  
 the nyght on hys knees in prayer and  
 prayd for her / And on the  
 morn he wente and comanded to eche  
 of the that they shod take it to nomā/  
 q iiii

# 4 The lyf of saynt Johan the Almolner

yet one of them manifested: hys lyf  
And anon as saynt John had prayd  
he began to be tormentyd with a deuyll  
And anon the other wyemen saide to  
her / godd hath gyuen to the / that/that  
thou hast deserued / by cause she entred  
for to doo fornicacion / and not for no  
ne other cause / **4** And when it was  
euen the forsaide monke bysale said to  
fore them all / I wyll goo theder / For  
that woman abyeth me / thenne ma-  
ny blamed hym / And he answered &  
saide / am I not a man as another is  
I haue a body as other men haue / Is  
godd only broth wyth monkes / they be  
men as other be / Take to the a wyf and  
chaunge thy habite / so that thou skil-  
dre not other / he saynyng hym self  
broth saide / Verily I shal not here you  
who that wyf be skilondred / late hym  
be skilaudred and late hym smyte his  
forete apens the walles he be ordyned  
to be my iuges of godd / Goo ye and  
take heed of your self / For ye shal gy-  
ue none accomptes for me / And thys  
he saide with a kynde voys / And then  
he they complayned to saynt John of  
hys gouernaunce / Our lord harded  
so the herte that he gaf no credens to his  
wordes / but prayd godd that he wold  
selle hys litherkes to some creature af-  
ter his deth / And that it shold not  
torn hym to synne that defamed hym /  
by thys meane he brought many for to  
be conuerted / And sette of them ma-  
ny for to be closed in religion / In a  
mornyng as he went fro them / one of  
thys comyn wyemen mett wyth a man  
that entred in for to doo fornicacion /  
whom he gaf a buffet and sayd thou  
wycked man why amendest thou not  
thy wycked luyng / and he saide to  
hym / byleue me right wel that thou  
shalt haue such a buffet / that alle alys  
saudre shal assemble to wondre on the /  
And after that the fende cam in lye-  
nes of a man / and gaf hym a buffet  
and saide to hym / thys is the buffet  
that thaklot bysale promysed the / and  
anon he was rauyschyd wyth the fen-  
de and tormented / so that all the peple  
drelbe to hym and wondred on hym /  
but atte last he was repentant / And  
was heled by the prayers of saynt by-

sale / And when the seruauit of godd  
was nigh hys ende / he saide in lye-  
tyng to hys dysceples / Sugge pe me-  
uer byfore the tyme / And when he  
was deed the wyemen confessed what  
he had don / And all they glorifyed  
godd / And namely saynt John say-  
eng / Wold godd that thylke buffet  
that he took / I had taken / Ther was  
a poure man in thabyt of a pylgryme  
cam to saynt John and demanded al-  
messe / And he callyd hys dyspenser  
and bid hym to gyue to that poure  
man vij pence / whyche he receyued and  
wente hys waye / and chaunged his  
clothyng / and cam agayn to the pa-  
triacke and asked almesse / And he  
callyd hys dyspenser / and bid hym  
to gyue hym vij pence of gold / And  
when he had gyuen to hym and was  
departed / the dyspenser said to hys  
fader at your request / thys man hath  
receyued thys almesse thys day / and  
hath chaunged his habite wies / saynt  
John sayned as he had not herd it /  
And the poure man chaunged his  
thyng the thyrde tyme / and cam agayn  
to saynt John and asked yet the thyrde  
tyme almesse / And thenne the dyspen-  
ser tolde hys lord pryncely that he was  
the same beggar / to whom saynt John  
sayde / gyue to hym vij besantes / lest  
it be my lord Jesu cryst that wyll pay-  
ue me whether he myght more take / or I  
gyue / On a tyme it happed  
that one patricius had certayn money  
of the chyrche whych he wold put in  
marchaundys / but the patriacke wold  
in no wyse consent thereto / but wold  
it shold be gyuen to poure peple / And  
they coude not acorde / but departed all  
broth / And after euensong tyme the  
patriacke sente to tharch preste patrici-  
us sayeng Syr the sonne is nigh godd  
doun / And he heryng that / anon he  
wept and cam to hym and asked for  
yeuenes / On a tyme the neuell of  
the patriacke suffred wronge of a tau-  
uerner / And complayned lamentably  
to the patriacke and coude not be com-  
forted / And the patriacke saide to  
hym / why is so hardy that dar saye as  
pense the / or opene hys mouth agens  
the / byleue me sone that I shal thys  
day do for the such a thyng that alle



Alſaundre ſhal wondre on it / And  
 And whan he ſerde that / he was wel  
 confortyd wengyn that the ſaunſner  
 ſoldy haue ſen ſore beten / And ſaynt  
 Iohan ſeyngz that he was comfortyd /  
 beſſed hys breſte and ſaid / Some yf  
 thou be verely the newel of myn hu  
 mylyte / make the wyd to be ſcorgid &  
 to ſuffre of euery man betyngis / chy  
 dyngis and wronges / For veray af  
 ſeyngz is not only of fleſſhe and blood  
 but it is knowe by the ſtrengthe of ver  
 tue / And anone he ſente for that mā  
 and made hym free of alle penſion and  
 tribute / And all they that herd thys  
 wondred greſſly / And thenne vnder  
 ſtoode they that he had ſaid byfore / that  
 he wold ſo doo that all alſaundre ſhold  
 wondre therof / The patriarches herynge  
 of the cuſtome that is whan themperour  
 is coloued / ther ſhal come to hym the  
 makers of ſepulchures and brynge ſto  
 nes of marbyle of dyuerſe colours / and  
 demaunde themperour of what ſtones he  
 wyl haue hys graue made of / what  
 metalle / Saynt Iohan remembryngz  
 thys comander / to make hys ſepulchre  
 but yet he dyde not to make it alle / but  
 leſt it vnparfygght vnto hys ende /  
 And he ordeyned that at euery feſte  
 whan he was wyth the clergy / ſome  
 ſhold come to hym and ſaye / Syre thy  
 monument or ſepulchre is not all ma  
 de but imperfeght / comande that it may  
 be made / For thou woſteſt not what  
 hour thou ſhalt dye / ne whan the theef  
 cometh / **¶** There was a riche man  
 wyth ſalbe ſaynt Iohan hauynge in his  
 hedde but ſyle clothes and not riche /  
 For he had gyuen all hys good to pou  
 re men / he bought for hym a moche ri  
 che couertour for hys hedde / and gaue  
 it to ſaynt Iohan / And in a nyght as  
 it laye vpon hym he coude not ſlepe /  
 For he thoughte in & of hys lordes  
 nyght wel haue he couerz wyth alle /  
 and made all that nyght moche lamen  
 tacion ſeyngz / A lord ſholb many ſen  
 there of my lordes nobl in the myre /  
 ſholb many in the rayn / ſholb many ſo  
 colde that theyr teeth beten to gydre /  
 And ſholb many that ſlepen in the mar  
 ket place / and ſayd to hym ſelf / and  
 thou wretch deuourſt the grete ſyſſes  
 and reſteſt in thy chambre wyth thy

wickedneſſe vnder a couertour of wyd  
 pound to warme thy arayn / And af  
 ter he wold neuer be couerd theryn /  
 but on the morn he dyde do ſelle it / &  
 gaf the money therof to poure peple /  
 And whan the ryche man ſalbe it / he  
 bought it agayn / and toke it to the  
 bleſſyd ſaynt Iohan and deſyred hym no  
 more to ſelle it / but kept it for hym  
 ſelf / And anon after ſaynt Iohan ſold  
 it agayn / and gaf the money of hit  
 to poure peple / And whan the riche mā  
 wyth it / yet he bought it agayn and  
 brought it to ſaynt Iohan ſul goodly &  
 ſaid to hym / we ſhal ſee who ſhal fayll  
 of vs / or thou in the ſellyngz or I in  
 the byngz / & thus it was ofte bought  
 and ſold / The riche man ſeyngz wel  
 that he myght well mynuſſe his riches  
 ſe in this maner without synne to them  
 ſente to yeue it to poure peple / And  
 they lothe ſhold wyne in thys maner /  
 that one in ſauynge of theyr ſoules /  
 And that othe in getyngz rebard / and  
 ſaynt Iohan wold dralbe may to doo al  
 meſſe / in thys maner / he was acuo  
 med to telle of ſaynt ſerapion / whan  
 he had gyue hys mantel to a poure  
 man / And after mette wyth another  
 that had colde / he gaf hym hys cole /  
 And hym ſelf ſatte al naked / And  
 one demaunded of hym / **¶** Gader wh  
 hath deſpoyled the / And he had in  
 hys honde the book of theuangelies / &  
 ſaidz thys hath dyſpoyled me / And  
 anon he ſalbe another poure man / and  
 thenne he ſold the book of goſpellis &  
 gaf the pyys therof to poure men / And  
 whan he was demaund wher hys book  
 of the goſpellis was / he anſwerd &  
 ſaid that the goſpel comadeth and ſaith  
 Goo and ſelle all that thou haſt / and  
 gyue it to the poure / I had thys goſ  
 pell and I haue ſold it / lke as he  
 comadeth / On a tyme he gaf to a  
 poure man v beſauntes / And the pou  
 re man had deſayn therof and began  
 to chide / and dyſpyle hym in hys viſa  
 ges / by cauſe he had nomore almeſſe /  
 And whan hys ſeruaunt ſalbe that /  
 they wold haue beten hym / And thenne  
 the bleſſyd Iohan defended them ſay  
 engz / ſuffre ye hym brethren and late  
 hym curſe me / loo I haue thys by ye  
 w blaſphemed by my werkes Cryſt /

and; may not I not here one blame or  
 vice of this man / And; he commanded;  
 that a sack of money full / shold; be  
 brought / to fore this pouer man that  
 he shold; take as moche as he wolde;  
 On a tyme after that the gospell was  
 redde in the chyrche the peple wente out  
 and; talkedy yole tales / And; this ho-  
 ly patriarke apperceptued; them / and;  
 folowedy after and; satte down; emonge  
 them / and; said; to them / Sonnes there  
 as the shep been / there must the shep-  
 herde be also / And; therfor epyther ye  
 muste entre with me in to the chyrche /  
 or elles I must abyde wyth you here /  
 And; thus he dyde threyes / And;  
 therby he taught the peple to abyde &  
 stande in the chyrche / Another tyme  
 ther was a yongman had; rauyschyd; a  
 nonne / And; the clerkys repeneu; the  
 yong man therof to fore saynt John /  
 And; said; he ought to be curid; therfor  
 by cause he had; lost; his soldes / his olt-  
 ne and; the nonnes / Thanne saynt Jo-  
 han withstode theyr sentence sayenge /  
 not so my sonnes not so / I shal; shewe  
 to you that ye comysse thre synnes /  
 fyrst ye doo agens; the comandment  
 of god; whiche saith; Iuge ye not / and;  
 ye shal; not be Iugedy / Secoundly ye  
 lyght; not for certayn whether they haue  
 synned; in to this day / and; haue not  
 be penitent / and; haue repeneu; them  
 It fell many tymes that saynt Johan  
 was rauyschyd; in hys prayers and;  
 was in a trauance / And; he was herd;  
 dyspute with our lord; in this wor-  
 des / So good; lord; Iesu cryst; so / I  
 in partynge and; thou in mynystreng;  
 late be see who shal; ouercome /  
 On a tyme whan; he was seek; & dyed;  
 wyth the feures and; saue that he appro-  
 chedy; hys ende / he said; / I yelde to the  
 thankynges / For thou hast; herd; my  
 wherchidones prayeng; thy goodnes that  
 at my deeth shold; be founde wyth me but  
 one besaunt / or one pec; of money /  
 and; that yet; I commande to be geuen; to  
 the pouer / And; thenne he yeldedy; hys  
 soule into all myghty god; / And; his  
 Venerable body was put in a sepulchre  
 where the bodies of ii bysshoppis were  
 buryedy / And; the thre bodies by mys-  
 racle gaf; rone and; place to the body of  
 saynt John; / For they remeneu; eche for

offer / and; left the myde bodye for his  
 body / A thyl tyme to fore hys deeth  
 ther was a woman had; comysed; a gre-  
 te and; horryble synne / And; durst; not  
 be shewen; therof ne shewe it to no man  
 saynt John; had; her wyte hit and; se-  
 le it / and; kyngde it to hym / And; he  
 wolde; praye for her / she assented; there-  
 to / she wyote her synne / and; dygh;  
 gently closed; and; sealed; it / And; de-  
 lyueredy it to saynt John / And; anon  
 after saynt John; wyage seek; and; dyde  
 And; whan; she herd; that he was deedy  
 she supposedy; her self confusedy; and; sham-  
 med; / For she wende that he had; de-  
 uerdy it to some offer man / and; she  
 cam; to hys tombe / and; there wepte &  
 cryedy; moche lamentably; sayenge; Alas  
 Alas; I supposedy; to haue eschewid; my  
 confusion / & now; I am made; confusion  
 And; all othre; & wepte bytterly; pray-  
 eng; saynt John; that he wolde; shewe to  
 here where he had; lefte her wyte; &  
 And; sodenly; saynt John; cam; and; op-  
 pierdy; to her in theabyt; of a bysshop;  
 on epyther syde of hym a bysshop; / and;  
 said; to the woman / why; troublest; thou  
 me so moche and; thies sayntes; with me  
 and; suffrest; not be to haue reste / loo-  
 here our clothes; ben; alle weert; of thy  
 teeris; And; thenne; deliuerdy; to her her  
 scrolbe agayn; sealed; as it was to fore  
 sayenge to her / Se here thy seall; opne  
 thy wyte; and; rede it / whiche; and;  
 she opned; / and; all her synne was dis-  
 faced; and; clene cut / and; she fonde  
 them; wretyn; / Alle thy synne is for-  
 geuen; / and; put; away; by the prayer  
 of John; my seruant / And; thenne  
 she renderdy; thankynges; to our lord; god  
 and; to saynt John; / And; thenne; saynt  
 John; with the thre bysshoppis; retorneu;  
 in to theyr sepulchre / This holy man  
 saynt John; schilbrid; in the pete of our  
 lord; B; C; E in the tyme of folke then;  
 perour /

Thus endeth the lyf of saynt  
 Johan the Almosner



**Of the conuersion of saynt paul  
le of the name of conuersion**



**C**onuersion is sayd  
of conuertor / I am tor  
ned / or is as moche as  
to gydre turned from  
synnes and euylis / he  
is not conuerted that  
shryneth hym to þe preeft of one synne  
and hydeth an other / It is said con  
uersion / For saynt paul thes day was  
conuerted to the fayth leuyng hys vi  
ces / why he is said paul / it shal be  
said afterward /

**¶ Of the conuersion of saynt  
Paule**

**T**he conuersion of  
saynt Paule was made  
the same yere that cristie  
suffred hys passion / and  
saynt stephen was sto  
ned also / not in the yere  
naturell but appierynge / For our lord  
suffred with the viij kalendes of apryll  
And saynt stephen suffred with the sa  
me yere the thyrde day of august / And

was stoned and saynt paul was con  
uerted / the viij kalendis of feuer /  
And the reasons ben assigned wher  
for the conuersion of saynt paul is ha  
lloved more than of other sayntes /  
Fyrst for the sample / by cause that no  
synnar what somer he be shold despay  
re of pardon / whan he seeth hym that  
was in so grete synne / to be in so gre  
te Joye / Secondly for the joye / For  
pke as the chyrche had grete sorowe  
in hys persecution / So had the grete  
joye in his conuersion / Thyrde for  
the myracle that our lord sheld whan  
of i so cruel a persecutour was made so  
trewe a prechour / The conuersion of  
hym was mercifulous by reson of hym  
that made hym / and of hym that or  
deyned hym / and of the patient that  
suffred it / by reson of hym that made  
hym to be conuerted / that was ihesu  
crist / whyche sheld there his meruel  
lous purssauce / in that he said / it is  
hard to the to styue open the alle or  
pycke / and in that / he chaunged  
hym so sodaynly / For anon as he was  
chaunged he said / lord what wylt þ  
that I doo / Upon thes word saynt  
Austyn / the lambe slayn of the iul  
ues / hath made of a bulf a lambe /  
For he was redy for to obeye / that to  
fore was woode for to persecute / Se  
condly he sheld hys mercifulous wys  
sedom / hys mercifulous wysedom was  
in that / that he toke fro hym the swel  
lyng of pryde / in offryng to hym the  
inward thynges of humylyte / and  
not the heryghte of mageste / For he  
said I am ihesus of nazareth / And he  
called not hym self / god / ne the sone  
of god / but he said to hym / take  
thyntremyte of humanitye / and caste  
away the squames of pryde / Thyrde  
he sheld hys pytous donayte and  
mercy / whyche is signefied in that /  
that he that was in dede and in wyll  
to persecute / he conuerted / how be it  
he had euyl wyll / as he that despyed  
alle the menas and threatennges / e  
had euyl purpos / as he that went  
to the pryner of preeftis / as he that  
had a joye in hys euyl werkis / that  
he laode the cristen men bounden to  
Iherusalem / And therfor hys journeye  
and hyage was right euyl / And  
yet neuertheles the mercy of god

conuerted / Secondly the conuersion  
was merueylous of hym that ordey-  
ned it that is of the lycht that he ordey-  
ned in hys conuersion / And it is said  
that thys lycht was dispositif / so daye  
ne / and celestyall / And thys light  
of heuen aduynned hym soepryly /  
Coule had in hym thre vires / the first  
was hardynesse / whyche is noted in  
it is said / that he went to the prynce  
of the prestes / And as the goste sayth  
not called / but by hys owen wyll &  
enuye that enticed hym / The second  
was pryde / and that is signefied by  
that he desired and sighted the menaces  
and thretenyngis / The thyrde was  
thentenc arnall & the vnderstandyng  
that he had in the lawe / wherof the  
goste sayth vpon that worde / I am thus  
& cetera / I goe of heuene speke / the  
whyche thou supposet to be good / by the  
consente of the Iewes / **4** And thys  
lycht dyuine was soepryly / It was  
grete and out mesure for to throlbe don  
hym that was hys and proude in to the  
dyete or pytte of humanyte / It was  
celestyall / by cause it turned and chaun-  
ged hys flesshely vnderstandyng in to  
celestyall / Or it may be said that this  
ordenaunce or dysposicion was in thre  
thynges / that is to wete in the boys  
creyng / in the light shynnyng / and  
in the vertue of purgiffaunce / & hyrdly  
it was merueylous by the vertue of  
the soufferyng of the payent that is of  
poule in whom the conuersion was ma-  
de / For thys thre thynges were made  
in hym without forth merueylously /  
that is to wete that he was leryd to  
therthe / he was blynde / & fasted iij day-  
es & was smeten down to the ground  
for to be repelyd / & saynt austyne sayth he  
was smeten down for to be blynde for  
to be chaunged and for to be sente / he  
was sente to suffre deith for trowth /  
And yet sayth saynt Austyn / he that  
was out of the fayth was hurt for to  
be made hileue / the persecutor was hurt  
to be made a prechour / the sone of per-  
dition was hurt / for to be made the bes-  
felt of election / And was made blynde  
for to be enlumpned / And thys was  
as touchyng hys werke vnderstandyng  
Thenne in the iij dayes that he abode  
thus blynde / he was lerned & enformed

in the gospel / For he lerned it neuer  
of man ne by ma / as he hym self wit-  
nesseth but by the reuelacion of Iesu  
crist / And saynt Austyn sayth thus /  
I saye that saynt poule was the very  
champion of Iesu crist taught of hym  
redressed of hym / crucifyed with hym /  
and glorpyous in hym / he was made  
lene in hys flesch / that hys flesch shold  
be dysposid to theffete of good opora-  
cion / And fro thenne forthon hys bo-  
dy was establyshed and dysposed to  
all good / he coude wel suffre hunger  
and sholdaunce / and was informed  
and instante in all thynges / And all  
aduersities he gladly sufferd / cristostom  
sayth he ouercom tormentours / tyrantes  
and peple full of woodnesse / lyke as  
fles / And the deith / the tormentes /  
and all the paynes that myght be don  
to hym / he countede the but as the playe  
of chylde / Like them he embraced  
with a good wyll / And he was en-  
nolled in hym self to be bounde in a  
stronge chayne more than to be colbnd  
with a colbne / And receyued more  
gladly serokes / and woundes than  
other yestes / And it is red that in  
hym were thre thyngis / agynst the thre  
that were in our formest fader adam /  
for adam erected and adressid hym a-  
gynst god our lord / And in saynt pou-  
le was contrarie / For he was throlbe  
down to the erthe / In adam was thope-  
nyng of hys eyen / and poule was in  
the contrarie / made blynde / and adam  
ete of the fruyt deffended / And saynt  
poule contrarie was abseynt of cou-  
nable mete /

Thus endeth the conuersion of  
saynt poule

Here foloweth of saynt pauls  
ne the wydwewe



**A**lynt paulvne was  
a moche noble wydowe  
of rone/ of whome saynt  
jerome wrote the lyf /  
and sayth first thus/ yf  
alle my membres were  
turned in to tongues / And alle my  
karyes shold wolue in humayne  
tonges / yet I myght not worthely wy-  
te the vertues of saynt paulvne / I ta-  
ke wytnesse of god/ and of his holy  
angelles / and also of thaurgel that  
was keper of this woman that I  
shal saye nothyng for presyng / but  
that same that I shal saye shal be lasse  
than appertyneth to her vertues / She  
was born emog the nobles of the sena-  
tours of Rome & of the signage of the  
noble grygoyes kyche of good & wys-  
saunt of seynour at Rome/ She was  
the most humble of alle other / For by  
ke as the sonne surmounteth the clere-  
nes of the steres / so surmounted she  
the bounte of other by her grete humy-  
lyte / whan her husbond was passed  
out of this world/ she abode lady of  
all the goodes and kyche/ It hapedy  
that atte mandement of the emperor ma-  
ny bysshoppis cam to Rome / emonge  
whom were there the holy man paul-  
nus the patryarke of Antioche/ And  
Epiphanius bysshop of cyrre / of whom  
she was espyced in good vertues so þ  
she gaf largely of her goodes for god &  
des sake/ her parentes/ ne her frendes/ ne  
her olde chylde/ coude not wone her  
ne to make her to change her purpose/  
but that she wolde become the pilgryme  
of ihesu cryst / For thameuous desyre  
that she had to ihesu cryst surmounted the  
loue that she had to her chylde/ /  
Onely emonge all her chylde/ she had  
put her affectio in eustochiu her dought-  
ter / whome she lady wyth her in this  
pilgrymage / She toke the see / and  
sayled so ferre that she cam in to the  
holy lande of iherusalem / O holy grete  
devocion she had to byschope the holy se-  
pulchre / of ihesu cryst / and the other  
holy places / and how all wepyng she  
kysed them / ther can noman reherce  
alle / Alle the cyte of iherusalem coude  
speke of it / And yet best of alle kne-  
we the worde / for whos houe she had for-  
saken all thyng / She had ke at rone

so wysaunt and so noble / that euery  
man consydered to doo to her honour / for  
her grete renounee / but she that was  
founded vpon humylyte sought the hu-  
ble places and repygions / and cam  
atte laste to bethleem / And whan she  
had deuoutly byschope the place / in  
whych the byrgyne marie enfaunte  
and chylde ihesu cryst she fell in a sy-  
fion / And as she swore to me / that  
she salbe in that vision the chylde whar-  
re in your clothes speng in the rib-  
be or in the rache / and how the thre  
kynges worshiped hym/ how the stee-  
cam vpon the holbe/ and how the shep-  
herdes cam to see hym / and how herodes  
made persecution vpon the innocents /  
and how ioseph bare the chylde in to e-  
gypte/ And this vision she said alle in  
wepyng and in laubhyng / and sayd  
I salebe the bethleem wher in he is born  
that descended fro heuyn / Of the pro-  
phesied myche the xv chaptyr / That  
of the shold be born the god that shold  
gouerne the peple of israhel / And the  
lygnage of dauid shold endure in the /  
vnto the tyme that the glorious byrgy-  
ne shold enfaunte ihesu cryst / and I  
wretched as vnworthy to repute me to  
kysse the cryste / in whych our lord  
wepte as a chylde / and the byrgyne  
chylde / here I shal take my reste and  
my dwellyng / For my sayour chaas  
this place in bethleem / She made there  
her habytacoon wyth many byrgynes  
that serued god / And how wel that  
she was lady of all / neuertheles she  
was the most humble and meke in spe-  
kyng in bethleem / and in goyng / in  
suche wise that she semed seruant of all  
the other / She neuer ete after the deith  
of her husbond wyth noman/ how good  
that he was / she byschope as it is sayd  
to fore all the holy places and the mon-  
kes of Egypte / emonge whome were  
many of the aunceynt fadres and ma-  
ny holy men / And her semed that she  
saibe ihesu cryst emonge them / And  
after she founde in bethleem an abbaye  
in whych she assembled byrgynes / as  
wel of noble estate as of myddle and  
lowe lygnage / And departed them in  
thre congregacions / so that they were  
departed in werke/ in mete and drynk  
but in sayeng theyr psalter and

adouryng were they to gyde atte hours  
as it apperteyned / And she endur-  
ed and enformed all the other in pra-  
yer & in werke by ensample guyng /  
She was neuer ydle / And alle they  
were of one habyte / And they had no  
shetes ne linnen cloth but to dreye their  
handes / And they myght haue no lye-  
nce to speke to men / And them that  
cam late to the houres she blamede de-  
naryly or sharply after that they were  
and suffred not that any of them shold  
haue ony thyng saue the guyng and  
clothyng / for to put alway auarice fro  
them / She appeased them sweetly that  
slewed / And also she brake and morty-  
fyed among the yong maydens / theyr  
flesshly desyres by contynuel fastyn-  
ge / for she had leuyr haue them good  
suffryng sorow and seknes than they  
ir herte shold be hurt by flesshly wyll  
And she chastyled them that were nyce  
and queynte / sayeng that suche nyce-  
te was fylthe of the soule / and said al-  
so / that a word solubyng to ony ordi-  
re or fylthe shold neuer yssue out of þe  
mouth of a Virgyn / for by the wordes  
outwardy is shewd the countenaunce  
of þe herte within / and she that so spak  
and was rebuked therfor / yf she amen-  
ded it not at the first warnyng / ne atte  
second / ne atte the thyrde / she shold be  
dysseuered fro the other in chynge and  
in drynkynge / by whych she shold be as-  
shamed / And thus shold be amended  
by debonayr correction / and yf she wold  
not / she shold be punysshed by ryght  
grette moderacyō / She was mercifulous  
debonayr & pytous / to them that were  
seke / and comforted them and serued  
them ryght kesly / And gaf to the lar-  
gely to eate suche as they asked / but to  
her self she was hardy in her seknes &  
skare / for she refused to eate flessh / hold  
wel she gaf it to other / & also to drynke  
wyn / She was ofte by them that were  
seke / and leyde the pylowes a ryght &  
in poynt / And froed theyr feet / and  
chauffed water to wasshe them / And  
she semed that the lasse she dyde to the  
seke in scruple / so moche lasse scruple dy-  
de she to god / and deserued lasse mercy-  
te / And therfor she was to them pye-  
teus / and nothyng to her self / In her  
right grette seknesse she wold haue

no softe bed / but laye vpon the strawe  
or vpon the ground / and toke but litel  
resce / for the most parte she was in  
prayers bothe by day and by nyght /  
she wepte so moche that it semed of her  
eyen a fontayne / so many teares cam  
fro them / And whan she sayd to her  
estymes that she shold kepe her eyen fro  
wepyng so moche / she sayd the wyse  
ought to be lyke to the folbe / by cause it  
hath so moche be made fayr and gay as  
yent the comandement of god / And  
the body ought to be chaufed / that hath  
had so moche solas in this world / & the  
labouryngis ought to be recompensed  
by wepyngis / And the softe bedde and  
the straws ought to be chaunged in to the  
sharpnes of haye / that was cause  
med to pleyse man and the world / &  
desyre noli to pleyse ihesu cryst / And  
what shal I saye of chaufete / in which  
she was example / Into all leadys of  
tyme passed / whan she was yet scalyer  
for she conuerter in such wyse / that  
they that were enuyous durst not any-  
se on her ony euyl fame / she was deb-  
naye and curtyse / Into all / for she dy-  
forded the pouer / and warned the ry-  
che / to doo wel / but in largesse she was  
sed so / that no pouer man complained  
of her / And this dyde she not by the  
grette habundance that she had of goo-  
des but by her wyse gouernaunce / and  
whan I said to her that she shold haue  
mesure in doyng almesse / after that she  
apposelle sayth / that thalmeffe that is  
doon to another / be not greuous to hym  
that doth it / But she said that for the  
loue of our lord she dyde all / And that  
she desyred to deye beggynge / in such  
wyse that she shold not leue one peny  
to her doughter after her / And that she  
myght be wrapped in a strange shete  
whan she shold deye / And atte last  
she sayd / yf I shold demande ought I  
shold fynde ynough that wold gyue  
to me / And this beggars yf I gaf  
to them nought / and they so departyd  
and deyd for pouerte / Of whom shold  
god demande thyng / Ofte sayd she so /  
they be happy that ben merciful / And  
almesse quenchyth fyre / as the was-  
ter quencheth the fyre / but for to doo al-  
messe it cometh not alway to perfectiō  
for many doo almesses / that aspe in



they carnal plesers / they seme to be good  
without forth / but within they be moze  
till paulyne was not such one she offe  
fled her body right fore / in fastynge &  
in labourynge / that thynge she sette her  
even to her mete without etynge flesch /  
ne mylke / egges or whete mete / in  
whiche many ibene to doo grete akesy /  
nence / without etynge flesch / For  
our lord gaf to her an aduersarye / the  
sympulacion flesch / by whiche she held  
her in humylyte without sauourynge  
ony thyng of pryde for the foyson of  
her vertues / And also that she thought  
not to be hyer than other wyemen / She  
had alleway in her mynde the holy scrip  
tures agens the decayuances of the  
fend / And speceally thys that moyses  
saith / godd assauesh you / yf be hwe  
you / And this that ysaye sayth the pro  
phete / ye that haue be atre folas and  
joyes of the world / and nold be with  
drawen fro them and loke them / loke  
after none other thyng / but to suffer  
tribulacion upon tribulacion / And  
knowe ye by tribulacion is had pacien  
ce / And by pacience is had pouerte / It  
is said Job primo aplo / whan it was  
felld to hym the losse of his patrymo  
nye / he answered J yssued nakyd fro  
the hely of my moder / And J shal wen  
te nakyd agayn in to thether / lyke as  
godd may be plesyd / so be it doon / hys  
name be prepsed and blessed / be lorned  
is that we shold not loue the world /  
for the world shal tynysse in her co  
uetys / whan one tolde her that her chyl  
dren were right seke / she sayd / who lo  
ueth his sone or hys doughter more tha  
godd is not worthy to be with godd /  
A man that semed to be her frende /  
sent her word on a tyme / that she had  
grete nede to kepe wel her brayne / For  
by cause of thardur that she had in  
vertues she semed to be out of her witte  
And she answered / In thys world we  
be reputed as foolas for the loue of  
Jesu cryst / And our lord said to his  
apostles / the world hateth you / For  
ye be not of the world / yf ye were of  
the world that is to saye of the con  
uerfion of the world / the world shold  
loue you / Saye lord godd the mortyfe  
our self allethys / and we be reputed  
as theyp that be brought to deeth / by cause

that without playnyng we mortyfe  
our bodies / In suche pacience was she  
into the deeth / and suffered humblylly thens  
ure of them that at were cruel / She had  
in her mynde the holy scriptures / And  
she helde her more to the sprituall vnder  
standynge than to theforyes of the scrip  
ture / She coude parfyghly heldebe /  
grete latyn & frensch / and wode cour  
sably the scriptures in thys foure lan  
gages / who may recounte without  
beppynge the deeth of this woman / She  
felte in a maladye mortall / and salbe  
wel that she shold deye / For all her  
body hyam cold / And she felte that  
her spynke helde her in her brest / Thenne  
said she without playnyng / and with  
out haryng ony charge saut to godd /  
Saye swete lord J haue conuected  
the beaute of thy hous for to be in thyn ha  
bitacion / that is so saye / My soule hath  
desyrd to be in thy Royame / And whā  
J demaunde her wherfor she spak no  
more / And she wold not answer me  
and J asked yf she suffred grete pay  
ne / she said to me in grekis tongue that  
she was wel and in good peas / And  
anone she leste spekyng to me and clo  
sed her eyen in sayeng / to godd / Lord  
lyke as the herse desyeth to come to the  
fontayne / so desyeth my soule to come  
to the / Was whan shal J come to the  
saye lord godd / And in sayeng thys  
wordes she made a crosse vpo her mouth  
There were bysshoppes / pristes / clerkes  
chanones / and monkes without nom  
bre / And atte laste whan she herd her  
spolise Jesu cryst whiche callid her  
sayeng / Arise and come to me my  
swete loue and saye espouise / For the  
wynner is passed / she answered glad  
ly / the floures ben stibde in our con  
tre / And J byleue that J shal see the  
goodes in the Royame of heuene of my  
lord Jesu cryst / And thus she wen  
dred her soule and passed out of thys  
world / And anone all the congrega  
on of byrgynes made no crye in beppynge  
as donh pple of the world / but red  
deuoutly their psalter / not only into  
the tyme that she was buryed / but all  
day & all the nyght / & with grete pay  
ne coude not Eustochiu her venerable  
doughter the Virgyne be withdrawe fro  
her / but she byssed her and embraced

her pytously in wepyng the deeth of  
her moder / And Ihesus wytnesseth  
that saynt paulyne left not one peny to  
her doughter / she hadde so gyue almesse  
of alle her grette rycheesse / many gyue  
largely for goddes sake / but they gy-  
ue not somoch / but some abyeth /  
whan she was passed as sayd is / her  
types ne her face were not pale / but  
was as reuerent to loken on / as she had  
ben yet alyue / She was buryed in a  
sepulture in bethleem wyth right grette  
honour / by the bysshoppis / preestis /  
clerkes / monkes / byrgyns / and all  
the poure peple of the contrey / whiche  
playned that they had losse their good  
moder / that had nourished them /  
She lyued in Rome holpely xxviii yere  
And in bethleem xx yere / And alle  
her age was liii yere / In monethes  
and xx dayes / for the tyme of honour  
re Emperour of Rome / Thanne las-  
te he praye to this holy woman that  
he praye for he /

Thus endeth the lyf of saynt  
Paulyne

Here foloweth of saynt Iulien  
the bysshop / And first the inter-  
pretacion of hys name

**I**ulien is as moche  
to saye as Iubilus / Syn-  
gynge / and ana / that  
is an hys / And therof  
Iulpen as goyng to  
the thynges in syngyng

Or it is sayd Iulius that is as moche  
to saye / as not wyse / and anus that  
is old / For he was old in the seruy-  
ce of god / and not wyse in reputaci-  
on of hym self /



saynt Iulpen was  
bysshop of cnonanet /  
It is sayd that it was  
he that was sayd Syme  
the lepre whan our lord  
heled of hys meselerge /

and sayd Ihesu crist to dynet / And  
after the ascension of our lord he was  
ordayned of thapostles bysshop of e-  
maus / full of grette vertues / he apper-  
red to the world he ryfed there deeth  
and after he ended hys dayes in grette  
prepyng of god / Of this saynt Iul-  
pen some saye / that this is he that yel-  
gryms and weyfaryng men calle and  
requyre for good herberolbe / by cause  
our lord was lodged in hys holbe /  
but it semeth better that it is he that  
selbe hys fader and moder ignominy  
by / of whom thyssorde is here after /  
Ther was another Iulpen born in al-  
mayne / whiche was of noble byrgyn-  
ge / and yet more noble in fayth and  
in vertue / whiche for the grette desire  
that he had to be martir / he offered hym  
self to the tyrantis where he had not  
forfayrd / Now it happed that cal-  
purnus whiche was one of the gower-  
nours of rome sente to hym one of hys  
mynystrs for to put hym to deeth / anon  
as the mynystr cam to hym / he yssued  
out of hys place / And cam to fore  
hym / And offered to hym to suffer deeth  
And hys heed was smeten of / And  
they toke the heed and shewde it to saynt  
Feryel that was hys felowe / And  
sayd they wolde so doo of hym / yf he  
sacrifyed not / And by cause he wolde  
not obeye to them / they selbe hym /  
And toke the heed of saynt Iulpen  
and the body of saynt Feryell / and  
buryed them both in one pytte / And  
a grette whyle after saynte mamertyn  
bysshop of ypane / fonde the heed of  
saynt Iulpen byllbene the banes of  
saynt feryel also hool as it had be su-  
ryed that same day / Amonge the  
other myracles of saynt Iulpen it is  
sayd that a deken toke alle the wyche  
slepe that were of the chyrche of saynt  
Iulpen / And the shepherdes defen-  
ded them / but he sayd to them that  
saynt Iulpen etc neuer no moton /  
And anon after a feuer toke hym so  
grette and hoot / that he knowledgyd



that he was of the martir so brente /  
And he dyde water to be caste on hym /  
for to cole hym /  
And anon yssued out of hys body su-  
che a fume and smoke / and therewith  
so grete a stench / that all they that were  
present were constrained to flee / and  
anon after he deyde / Another myra-  
cle happed of a man of a byllage / that  
on a senday wolde ere hys londes / and  
whan he toke the shaw to make clene  
hys culter / hit cleuyd to hys hond /  
and tibo yere after / atte prayer of  
saynt Julien in the chyrche he was he  
led /

4 Ther was another Julpen whycher  
was brother to one named Julie / Thy  
se tibo brethren wente to themprou  
Ethodose / whycher was a very crysten  
man / And they prayd hym that they  
myght desroye alle theyddes that they  
myght fynde / And that they myght  
desroye chyrches / eith whycher thyng them  
prou graunted them / And wrote  
that all men shold okepe them and hel-  
pe them wpon payne to lose their lides /  
Nob it happed that they edeffed a chir-  
che / and all men by the comandement  
of themprou obeyed and helpe them

It happed that there were some men  
that ladde a carte whycher shold passe  
by / and thought wold they myght doo  
and passe without awestynge for to hel-  
pe them / they thoughte that one of the  
shold lye on the carte / as he there deed  
And therby they wold exause them /  
And so they dyde / and had hym that  
laye in the carte to holde his eyen clos  
till they were passed the paas / And  
whan they cam in the place where they  
edeffed the chyrche / Julien and Julie  
his broder sayd to them / my sones ta-  
re a whyle and come helpe us to wer-  
ke / they answered that they myght not  
for they caried a dede man / Saynt  
Julien said to them / whycher lye ye so /  
they answered / Spe the lye not / it  
is soo as we saye to you / And saynt  
Julien sayd to them / so moche falle  
to you as ye saye / And anon they  
droof forth theyre ozen and passed forth  
And whan they were passed a bytyle /  
they called theyre fealbe / that he shold  
arise and dryue forth the ozen / for to  
goo the faster / And he answered not

one word And they called hym  
agayn on hys and sayd / art thou  
out of thy wytte / arise up and dry-  
ue forth the fealys / and he meury-  
ne spak not one worde / They wen-  
te up and dyscoueryd hym and fonde  
hym dede / as saynt Julpen had sayd  
to them / Thenne toke they suche dre-  
de and fere that after that / they ne  
none offer that herd of the myracle  
durste ly nomore to fore the holy ser-  
uaunt of god /

4 Another Julpen ther was that fle-  
we hys fader and moder by ygnouran-  
ce / And thys man was noble and  
yonge and gladly wente for to hun-  
te / And one tyme emonge all othe-  
re fonde an herte whycher returned to  
ward hym / and said to hym / thou  
huntest me that shalt flee thy fader &  
moder / herof was he moche abasshed  
and aferd / And for drede that  
it shold not happen to hym / that the  
herte had sayd to hym / he wente pry-  
uely albay that noman knelbe therof  
And fonde a prynce noble and grete /  
to whome he put hym in seruyse /  
And he preued so bel in lutanyle /  
and in seruices in hys palays / that  
he was so moche in the prynces grace  
that he made hym knyght /  
And gaf to hym a ryche byrdolbe of a  
Castell / and for her coloure he receyued  
the castell / And whan hys fader  
and moder knelbe / that he was thus  
goon / they put hem in the wyage for  
to seke hym in many places /  
And so longe they wente / till they  
cam to the castell where he dwelled / but  
thenne he was goon out / and they  
fonde hys wyf / And whan she salbe  
them she enquired dyligently n ho  
they were / And whan they had sayd  
and recounted what was happend of  
theyr sone / she knelbe veryly that they  
were the fader and moder of theyr hus-  
bonds / And receyued them moche  
charitably / And gaf to them her  
olde dede / And made another for  
her self / And on the morn the  
wyf of Julpen wente to the chyrche  
And her husband come home whyles  
she was at chyrche /  
And entred in to hys chambze for to  
awake his wyf / And he salbe theryne

in his bedde / And had wende that it  
had ben a man that had leyn wyth  
his wyf / And sleide them both wyth  
his swerd / And after wende out  
and salve his wyf comynge fro chyrche  
Thenne he was moche affflicted / and  
demanded of his wyf wbo they were  
that laye in his bedde / thenne she said  
that they were hys fader and hys mo-  
der / whych had longe sought hym /  
And she had leyd them in hys bed  
de / **¶** Thenne he stobolned and  
was almost deed / And began to we-  
pe bittarly and crye / Alas caryp  
that I am / what shal I doo that haue  
slayn my fader and moder / Now  
it is happened that I supposed to haue  
eschewed / And said to hys wyf /  
Adieu / And fare well my ryght de-  
re loue / I shal neuer resee / tyl that I  
shal haue knibbled / yf god wyll  
pardon and forgyue me thys that I ha-  
ue don and that I shal haue worthy  
penaunce therfore / And she answered  
ygght dere loue godd forde that ye  
shold goo wythout me / lyke as I ha-  
ue had joye wyth you / so wyll I haue  
payne and heynesse / Thenne departed  
they / and wende tyl they cam to a gre-  
te ryuer / ouer whych moche folk pas-  
sed / where they eschewed an hospittall  
moche grette for to herkeolbe poure pe-  
ple / And ther doo they penaunce / in  
keryng men ouer that wold passe /  
After longe tyme saynt Iulien slepte  
aboute mydnyght fore traueyled and  
it was froz / and moche colde / And  
he herd a boys lamentyng and cryeng  
that said / Iulien come / and helpe vs  
ouer / And anon he aroos and wen-  
te ouer and fonde one almost deed for  
colde / and anon he toke hym and la-  
te hym to the fyre / and dyde grette la-  
oure to chauffe and lvarme hym / And  
whan he salve that he coude not be chau-  
fed ne lvarme / he bare hym in to hys  
bedde / and couered hym the best wyse  
he myght / And anon after he that was  
so seke and apiered as he had be mesel-  
le he salve all shynnyng assendyng in to  
heuen / and said to saynt Iulien hys  
hoost / Iulien oure lord hath sente me  
to the / and sendeth the worde / that  
he hath accepted thy penaunce / And  
a whyle after segnt Iulien & hys wyf

rendid into god their soules & depar-  
ted out of this world /

Another Iulien ther was but he was  
no saynt / but a cursed man and was  
called Iulianus apostate / This Iulien  
was first a monke / and slewyng out  
wardy signes of grete religion and of  
grete holynesse / after that that mayster  
Iohann seles reateth / Ther was a wo-  
man that had thre pottes ful of golde  
And by cause the golde shold not be  
seyn / she had put in the mouth of the  
pottes abouen affles / And delueryd  
them to thys Iulien to fore other mon-  
kes for to kepe / whom she reputid an  
holly man / but she said not to hym that  
they were ful of golde / whan he had  
thys pottes he looked what was therein  
and he foud that it was golde / and  
toke it out all / And fylle them ful of  
affles / And fledde wyth all to Rome  
And dyde so moche that he was of the  
counceyllours and gouernours of Ro-  
me / But the woman whan she wold  
haue a gayn her pottes / she coude not  
preue that she had delueryd to hym /  
in keepyng golde / For she made no me-  
cion therof to fore the monkes / And  
therfor he retyned it / and procured  
wyth all thoffyce of a consul of the go-  
uernance of Rome / And after that he  
procured somoche that he was infatued  
emperor / whylis he was yong he was  
taught in the arte of enchauntement  
and of thynuocations of feendes  
And gladly he studyed and it pleased  
hym moche / and had wyth hym dyuers  
se maysters of that science / Now it hap-  
ped on a day that as hys maister was  
oute / he began allone to rede thynuo-  
cations / And a grete multitude of feen-  
dis cam aboute hym and made hym a  
ferd / and he made the signe of the crosse  
and anon they danysshid alway /  
And whā his maister was returned he  
told hym what was happend to hym /  
but his maister said to hym / yf alleway  
he had hated & fered that signe / whan  
thene he was emperor / he remebred the  
wof / & by cause he wold vse the crosse of  
deuyl / ouerall wher he fonde þ signes  
of the crosse / he destroyed the / & persua-  
ted crysten men / by cause that he kne-  
we well / that offerwyse the feendes  
wold not doo for hym /



How it happed that he descended in to  
a regyon that is called persee / And  
fro thence he sente in to thocient / a de  
uyl for to haue answer of that he sayd  
to hym / And this deuyl wente / e abode  
y dayes in one place wythout meuyng  
by cause ther was a monke continually  
in prayer nyght & day / And whan he  
myght not doo / he returned / Thenne ju  
lien demanded hym / where he had ben  
so longe he answered / I haue ben in a  
place whete I fonde a monke nyght &  
daye prayeng / And I supposed to haue  
troubled hym that he shold nomore pray  
And all this wyyle I coude neuer for  
ne hym fro his prayer / And thus  
I am returned wythout doyng any  
thyng / Thenne Julien thapostata had  
grete indignacion / e sayd whan he cam  
thider / he wold avenge hym of the mon  
ke / And whan he wente in to perse /  
the deuylles promysed hym y he shold  
haue victorie of a cyte / The maister of  
enchantemens wyche deuyned by the  
deuyl for hym sayd to a crysten man /  
what doost the synthis sone / he sayd y  
he made a sepulture for Julien his mai  
ster / and as it is wode in thiskoype of  
saynt basilie / he cam in cesare of capado  
cia / And saynt basilie cam averse hym /  
e presented thre knyghts to hym / wyche  
he sente to hym / And Julien had grete  
indignacion of this pefe / And for the  
biode he sent to saynt basilie heye sayeng  
Thou hast sente to me mete for dombe  
krestis / therfor take this that I sende to  
the / Saynt basilie said the haue sente to  
the siche as we et / e thou sendest to vs  
of that thou nourisshest thy krestis with  
Of which auilwe Julien was broth  
e said / whan I shal haue don in perse /  
I shal despoie this cyte in siche wyse /  
that it shal be letar ordeyned for to ere  
and folwe / than peple to dibelle in / and  
y nyght speibynge saynt basilie saide in  
a vision in the chyrche of our lady that  
a grete multitude of angelis / and in  
the myddle of them a woman / keynge in  
a throne wyche said to them / Calle to  
me mercurye whom Julien thapostata  
hath slayn / wyche blasphemeth me  
and my sone / Mercurye was a knyght  
that for the fayth of god / had be slayn  
of Julien / and was buryed in the sa  
me chyrche / Thenne anone Mercurye

with alle his Armes that were kept  
was present / And at the comandment  
of the lady he wente to bataylle / Seynt  
basille alwike all affrayed / And wente  
to y towne where the knyght was bu  
ried in / And opened the sepulchre /  
but he fonde neyther body ne Armes /  
Thenne he comand of the kepar / who  
had take alway the body And he sware  
that in the euen to fore it was there /  
Saynt basilie after on the moyn retor  
ned and fonde the body e the armures  
and the spere all bloody / And anone  
cam one fro the bataylle / wyche sayd  
that Julien thapostata and Emperour  
was in the bataylle / And thider cam  
a knyght inknolven all armed wyth  
hys spere / wyche hardely smote hys  
hors wyth hys spores / and cam to Ju  
lien themperour and brandysshyd his  
sweyrd and smote hym thurgh the body  
and sodenly he departed / and was ne  
uer after seen to gydes / And yet  
whan he shold dye / he toke hys hand  
ful of blood and caste it in to the aye  
sayeng / Thou hast baynquysht  
man of Galile / thou hast oueromen /  
And in avenge thus / mysrably he  
espyred / and deyed in grete payne  
and was left wythout sepulture of  
all hys men / And he was  
slayn of the perles / And of hys  
skynne was made to the kyng of per  
ses a Undercoueryng / And thus he  
deyed cursedly /

Thus enden the lyues of foure  
holy sayntes euerich named  
Julien / And of one that was  
a fals Apostata

Here foloweth the lyf of saynt  
Ignacien byskopp / And fyrst  
thynterpretacion of hys name

## ¶ The lyf of saynt Ignacien

**I**gnacien is said as one  
suffryng fyre and brennyng /  
For he was embraced / and  
alle espyred of the deuyne and bren  
nyng loue of god /

### ¶ Of saynt Ignacien

**S**aynt Ignacie was  
disciple of saynt Iohann  
Euangelist / And was  
bysshop of Antioche /  
And after that as some  
saie he sente a lettre vnto  
our lady or an epistle in this wise /  
vnto marie the Virgyne / that haue Ihu  
crist in her body / I humble Ignacien her  
seruant sende greetynge / I that am yet a  
nouyse In the fayth & dysciple to Ihesu  
crist & to Iohn thy deere frende / desyre to  
haue of the some comforte / and consolacion  
of som good ensyngment and to  
chynge / For of Ihesus thy sone I haue  
herde saye many merueyles / of whiche  
I am enioyed to here only of the / whiche  
hast ben alle day in his compaigne / thou  
knowest wel the secreete desires of hym  
thou hast be playnly enformed / And  
they that be yet yong in the fayth with  
me truste moche to be endowyned of the  
& enformed in their avarice and hyles  
ue / lady god salueth the / And to this  
lettre answerd the gloriouse Virgyne  
marie in this manere / Ignacie good dis  
ciple of Iesus & his especyall frende / the  
humble handmaide of Ihu crist sendeth  
to the greetynge / I doo the to write / that  
all that Iohn hath sayd to the of Ihesu  
crist / And all that thou hast lerned of  
hym / is trewe doctrine & thyng certayn  
ne / God alle day in good creatur & by  
leue / & kepe fermyly the promesse of thy  
cristen fayth / and doo thy werkis as  
counseyll to the same / I shal come with  
Iohn for to visite the & other cristen me  
with the / hold the alle day well in the  
fayth & in good werkis / And late no  
persecucion aduersite that y shal suffre  
mouue the fro thy fayth ne fro thy a  
uance / but haue solaas & affaunce in  
Ihu crist thy sauour / This was than  
wer of his lettre / Saynt Ignacien  
was a man right wel lerned / And the  
thyng bysshop after saynt peter thapost

le of the chyrche of Antioche / And  
moche desired to be a martir for I haue  
of Ihesu crist / It hapned that Traian  
whiche was emperour of Rome passyd  
by Antioche / To whom Ignacie shewed  
to hym & blamed of thys that he pers  
cuted crysten men / wherfor thempe  
rouer dyde hym to be taken and put in  
prys / And in that wyse by y knyght  
tes to be laded to Rome / There he was  
presented to fore themperour / and alle  
the senatours of Rome / And was  
constrayned by promesses / by men  
ces / And by tormentis many greet  
and horryble / for to adoure thyddoles  
Saynt Ignacie sheld to them clerly I  
theyr goddes had ben theys / I shal  
des / and men of abhominable & euyl  
lyf / And that they were dampned in  
helle / And that they had ben in greet  
erroure in thys / that of so curiose men  
they made theyr goddes / and wherby  
red demyls / and had forsake god  
whiche had made and created all the  
world / And hys blessed sone whiche  
in humayne nature had redempt and  
sauid the world / Synnably after thys  
that he had be tormentyd by fyre & by  
ketyng / & prysen / The emperour dyde sen  
de for the woman in a place and ther  
dyde do sette saynt Ignacie / And dyde  
doo bryng theer also Lyons for to de  
uoure hym / but he had neuer dyde for  
deth ne for other tormentes / of whiche  
he had suffered many / but was alle day  
cōforted for to depe for the loue of Ihu  
crist / and he said attē laste / I am wher  
of Ihesu crist whiche ought to be glori  
ed by all bene the teeth of thysse bestes / by  
whiche I may be pure brec / for to be  
presented to my lord / And anon the ly  
ons ca & strangled hym / without res  
tyng of hys flesch or ony thyng hur  
tyng it / wherfor traian had greet mer  
ueyle and departed fro the place /  
It is redde that saynt Ignacie in alle  
hys tormentes / and alle the paynes  
of martirdom that he suffred / that his  
tongue neuer casset to name the na  
me of Ihus / And whan they that tor  
mented hym demanded hym wherfor he  
named this name so ofte / he answered  
knowe ye for certayn that I haue in  
my herte thys name written / And  
therfor I may not leue to name thys



name ofte And by cause herof whan he  
was dede / they that herd thes wordes  
opened hys body & dwelle out his her  
te & cut it open / And they founde wyth  
in the name of Ihesu wretyn wyth  
fayr letters of gold / **¶** For whych  
myracle many wretyn the sayth of  
Ihesu cryste / Of this saynt sayth  
saynt bernard upon the psalme /  
Qui habitat / Saynt ignace martir  
of godd glorious is of grete myrte /  
whych was mynysere to the dysceple  
that ihesus so moche louyd / And in  
hys epistles / the whych he sente to  
the glorious vergyne marie / he saie  
wed her as moder that had born ihesu

cryste / And she resalvede hym agayn  
in segne that he was a persone of grete  
honour / of grete dygnyte / and of  
of grete Auctorite / The body of whom  
was honourably buryed of crysten me  
to the worshippe of ihesu cryste / which  
is blessed in secula seculorum Amen /

**¶** Here endeth the lyf of saynt  
Ignacien

And here foloweth the purifica  
tion of our lady



**Q**uam impleti  
sunt dies purgacionis  
marie secundum legem  
moysi tulerunt ihesum in  
Iherusalem / Luc secundo  
capitulo / Chauncpnt  
laible had his cours vntil the tyme that  
god hath suffred deeth for vs / And  
whan he deyde on the crosse / he sayd  
Iohannis nono capto / Consummatum  
est / That is to saye / alle thyng is fy  
nyshed and ended that hath be wretyn  
of me whych laible he kepte durynge  
hys lyf / as it is wretyn / I am not

comen for to breke the laible / in whych  
he gaf vs e xample of humylyte / and  
of obediens / lyke as saynt poule saith  
In lyke wyse our lady for tokepe  
to the laible / bare her swete sone ihesu  
cryste vnto the temple of Iherusalem af  
ter the xl daye of hys byrthe / for to  
offre hym to god / and for to geue  
offryng for hym such as in the laible  
was ordeyned / that is to wete a  
payr turacilis / or lito domies was  
thoffryng of poure folke / lyke as  
it is wretyn / Our lady  
whych in alle mas cam to make our  
r iij

## 4 The Purification of our lady

saluacion dayned? not only to humble  
 hym self and descende fro his wyame /  
 and becam man mortall semblable to  
 vs / Also he dayned to be born of a pou-  
 re woman / And was poure / for tens  
 riches vs / and dralbe vs out of the my-  
 serye of this world to the richesse pers-  
 manable / **A**nd he that ten poure  
 by cause of our synnes / and without  
 riches of good vertues / So wor-  
 thyly shold we come and be atte fesse of  
 our lord / we shold offre to hym that  
 whych by the offeryng is signefied /  
 The doune whiche is of her nature sym-  
 ple / e without galle / And the turtle  
 naturelly chaste / For whan she hath  
 loste her make / she wyl neuer haue o-  
 ther make / And whych that she ta-  
 keth the wepyng for her songe / we  
 ought to offre to our lord in steed of ii  
 doures one symple wyl and a good  
 Intencion / without recepyng in our  
 herte any galle of angre oz of hate to-  
 ward our neyghbour / For as our lord  
 sayth / yf thyen eye be symple / all thy  
 werkes shal be in light / And he  
 wof sayth saynt johan the euangelist in  
 thapocalipse / The cyte nedeth no sonne  
 ne mone to shyne in it / For the cleres-  
 nes of god shal enlumyne it / And  
 hys lanterne in lantes / The lamke is  
 the lyght / by the lamke whych is sym-  
 ple / is signefied to vs a symple cons-  
 science and ryghtwys / whych maketh  
 true iugement of thyntencion / For all  
 werkes ben good or euyl / yf they be  
 doon in euyl entencion or by ypocryse  
 they ben euyl and without prouffyt /  
 lyke as sayth ihesu cryste / yf thyen eye  
 be euyl / All thy body shal be dreke /  
 by the eye / is vnderstande thyntencion  
 with goodnes symple / And delonair  
 to signefieth by the doures / we ought  
 also to offre a payre of turtles to our  
 lord / that is to saye a chaste lye / and  
 a very entenciō to leue our synnes / the  
 whiche is signefied to vs by the chaste-  
 tete of the turtle / And by her we-  
 pyng / the contricion / As Bede saith  
 Contricion ought to begynne in drede /  
 and ende in loue / For the folle faith-  
 ful / whan she remembereth her synnes  
 in her conscience / she wepeth for the  
 drede of the paynes of helle / that she  
 hath deseruyd / and thus offereth she to

god a turtle / And whan she hath  
 wepte / ther cometh to her an hope to  
 haue mercy and pardon of her synnes /  
 And thes hope conceyued of drede in  
 hym a loue of god to serue and to be  
 in hys compaign / So that that soule  
 that ought to syng whych for loue /  
 whych hath deseruyd her so sone fro the  
 purgatorie and myseryes of this world  
 and for to come to the swete compaign  
 of our lord / And thus offereth she that  
 other turtle in wepyng whych dauid the  
 prophete the longe pylgrynage / that  
 she hath made in the myseryes of this  
 world / sayenge / Deu me quia incolas  
 tus meus prolongatus est / For whan  
 she begynneth to thynke after the joy-  
 ous compaign of Angellis / and of  
 the soules that ben in heuene / And  
 what joye and deuyt that they haue  
 in the ouerdelicious syght of our lord /  
 Therne alle the world greueth them /  
 and desirith to be deluyrd fro the pay-  
 tes of the body / for to goo in to the  
 compaign of thes holy soules  
 And also that saynt Symeon / whych  
 by reuelacion of the holy ghoost / cam  
 in to the temple of iherusalem in the  
 same houre / that the blessed virgyne  
 brought her dere sone for to offre hym /  
 And the holy ghoost had shewd to  
 hym / that to fore that he shold deye  
 corporally he shold see ihesu cryste  
 men in to therthe / the whych hertly  
 he knelbe longe before to be shewd by  
 the prophetes / **A**nd whan he  
 salbe ihesu cryste brought in to the tem-  
 ple / anone he knelbe hym by the ho-  
 ly ghoost / to be very good and very  
 man / And toke hym bytvene hys  
 Armes and sayd / fayr lord god  
 late thy seruant and seruant from  
 henceforth be in peas / And suffer  
 that after this reuelacion shewd to  
 me i may departe and deye / for to  
 be deluyrd fro the euylis of this  
 world / For myn eyen corporell  
 and spirytuell hath seen thy blessyd  
 sone ihesu cryste / whych shal saue  
 the creatures humayne fro theyr syn-  
 nes / the whych thou hast made re-  
 dy and ordeyned to fore the face of  
 alle creatures humayne / for to be  
 lyght to alle peple by hys doctrine /  
 enlumyne and take away darknesses



that is to saye of theyr ydolatre / **A**fter  
 thyse that playe the prophete hath  
 propheted of hym / *Populus genai  
 qui ambulabat in tenebris & tenebris* /  
 the peple of gentilis or paynemes / which  
 walkyd in darknessis to lichte / which  
 doctis and deuylls for very good / said  
 a grete light / whan they yssued fro  
 their synnes by the doctrine of Ihu crist  
 which cam also to the glorie of the ies  
 ues / for they receyued hys syght to  
 deuly / lyke as was promysed them / by  
 the wytnesse of the prophetes / by which  
 they myght glorifye them / of this that  
 they ryghtful kynge was born emong  
 them / and conuerted bodely in theyr  
 contry / **A**nd saynt Symeon said  
*Quia dimittis seruum tuum domine &c*  
 syre let thy seruant in pces after thy  
 word / for myn eyen haue seen thy  
 helthe / whiche thou hast made wdy to  
 fore the face of all pexles / that is light  
 to the reuelacion of paynemes / and to  
 the glorie of thy peple of israel /  
 Ihesu crist is called pces / helth / light  
 and joye / pces by cause that he is  
 our moyn and our aduocate / helthe  
 for he is our redemer / **E**yght for he is  
 our enformer / **A**nd glorie / for he is  
 our gouvournour / **T**hys feste is  
 called candelmas / **A**nd is made in re  
 membrance of thofferyng that our las  
 dy offryd in the temple as sayd is /  
**A**nd euerych kerpth thys day a candel  
 of wyge brennyng / whiche repelen  
 teth our lord Ihesu crist / lyke as the  
 candel brennyng hath thre thyngis in  
 it / that is to wyte the wyge / the wyge  
 he and the fyre / **E**yght so be thre thyng  
 is in Ihu crist / that is the body the  
 soule and the godhede / for the  
 wyge whiche is made of the bee pure  
 ly without compagne and myxionny of  
 of one bee with another / signefyeth the  
 body / of our lord Ihesu crist / **A**nd  
 the fyre of the candel signefyeth the dy  
 uynyte of Ihesu crist / whiche enlum  
 neth alle creatures / **A**nd therfor yf  
 we wyll appiere in thys feste to fore the  
 face of god pure and clene / and ac  
 ceptable we ought to haue in vs thre  
 thyngis / whiche be signefied by the  
 candel brennyng / that is good dedis  
 trewe faith / with good werkis /  
 And lyke as the candel without brens

nyng is deed / **E**yght so / faith is deed  
 without werkis as saynt James saith  
 for to blyue in god without obeyng  
 hys comādemētis prouffeth nothyng  
**A**nd therfor faith saynt gregorye /  
 the good werke ought to steebe with  
 outforth / that thyntencion abyde good  
 withinth the herte / without sechng  
 within any wayne / glorie to be albedy  
 and prayd / **A**nd by the fyre is  
 vnderstonden charite / of whiche god  
 sayth / *I am comen to put fyre in ther*  
*the / and whom I wyll I wyll bren*  
*ne /* **T**hys feste is called the purifica  
 cion of our lady / not for that she had  
 nede ne ought make her purification /  
 for she was pure and clene without  
 haupng of ony tache of dedly synne  
 ne vengal / lyke as she had with  
 out compagne of ony man by the ver  
 tue of the holy ghoost concyued the so  
 ne of god / and was deliuered with  
 out leysing of her virgynite / So she  
 cam with her blessed sone att forty  
 daye / after hys natyuite for to kepe the  
 comandment of the laide / after the ma  
 ne of other wyemen / whiche had ne  
 de of purification / **A**nd also for to  
 steebe to vs the gample of humylite / she  
 is very humble that is worthy to be  
 prayd for hys vertues / **T**hys glori  
 ous lady is quene of heuene and lady  
 of angelis / neuertheless she is pure  
 and humble emonge the wyemen / lyke  
 as a poure woman / without making  
 ony semblant of her grete humylite  
 ne of the hie mageste of her sone / **W**he  
 rof saynt bernard sayth in thys maner  
 O who may make vs to vnderstonde  
 glorious lady the thought of thy herte  
 that thou haddest emonge the ser  
 uyses that thou madest to thy blessed  
 sone in grynng hym souke in lepeng  
 down and wepyng / whan thou talkest  
 a chylde chylde of the born on that one  
 parte & of that other syde thou knowest  
 hym to be god almyghty /  
**A**nd noli thou blyuest and seest  
 hym create / that had created alle the  
 world / **N**oli thou seest hym feble  
 as a chylde whiche is alle myghty  
 and alle puyssaunt / **N**oli thou feest  
 hym / that alle the world fedeth /  
**A**nd noli thou seest hym not speking  
 that made man and spech /

## The Purification of our lady

O who shold conne seelbe her vpon the  
secrets of thyng herre / how fauoured  
thy courage / whan thou heldest thy chylde  
hyllbene thyng armes / whom thou loue  
dest as thy lord / And kyssed hym as  
thy sone / who shold not merueille of  
this myracle / whan a Virgyne and a  
a cleue Maye hath enfaunted and  
chylde her maker and lord of all the  
worlde / To hym let vs adresse our  
thoughtes / and embrace the this childe  
of one very hylene / Whome we ought  
to loue by cause he hath humbled hym  
self for vs / And to double hym / by  
cause he is our Iuge and our lord / to  
whos comandementes we olwe tokepe /  
yf we wyll be saued /

**W**e rede an example of a noble lady  
whiche had grete deuotion in the blessed  
Virgyne marie / and she had a chappell  
in whiche she dyde doo sayer masse of  
our lord dayly by her chapelayn / It  
happedy that the day of the purification  
of our lady her chapelayn was oute  
so that this lady myght that day haue  
no masse / And she durst not goo to  
another chyrche by cause she had gyuen  
her mantel vnto a poure man for the  
loue of our lady / she was moche sorowful  
full by cause she myght haue no masse /  
And for to make her deuotions she  
wente in to the chappelle / and to fore  
shaulter she knelyd down for to make  
her prayers to our lady / And anon  
she fel a slepe / in whiche she had a vi-  
sion / And her semedy that she was in  
a chyrche / and salbe come in to the  
chyrche a grete compagne of Virgyngs  
to fore whome she salbe come a right  
noble Virgyne / crouned right pre-  
cioussly / And whan they were all sette  
ecche in ordre / cam a compagne of yong  
men whiche satte down ecche after other  
in ordre lyke the o-her / After entred  
one that bare a curthen of candellis /  
And departed them to them aboute first  
and so to ecche of them by ordre he gaf  
one / And atte laste cam this man to  
this lady aforseyd and gaf to her al  
so a candell of wyge / The whiche la-  
dy salbe also come a preest / a deken &  
a subdeken all reuereysd goyng to shaul-  
ter as for to sayer masse / And her se-  
med that saynt laurence & saynt dyneet  
were deken and subdeken / And ihesu

cris the preest / And also angelles be-  
ryng to fore them candellis / And also  
yong angelles began the introit of  
the masse / And alle the compagne of  
the Virgyngs songe the masse / And  
whan the masse was songe vnto thos  
feyng / her semed that the like Virgyne  
so crouned wente to fore and after all  
the other folowed / and offrid to the  
preest knelyng moche deuoutly theyr  
candellis / And whan the preest tarped  
for this lady that she shold also haue  
comen / to thosfeyng / The gloriously  
quene of Virgyngs sente to her to saye /  
that she was not aways to make the  
preest so longe to tarpe for her / And  
the lady answered / that the preest shold  
procede in his masse forth / for she wolde  
kepe her hande and not offre it / And  
the gloriously Virgyne sente yet ones to  
her / And she said she wolde not offre  
her candell / The thyrde tyme the que-  
ne said to the messenger / goo and pray  
her that she come and offre her candell / or  
ellis take it from her by force / The  
messenger cam to this lady / And by  
cause in no wyse she wolde not come &  
offre vpon her candell / he sette honde on the  
candell that this lady helde / and dreib  
faste / and she helde faste / And so longe  
he dreibe and haled that the candell  
brake in two peces / And that one  
half abode styll in the hand of the la-  
dy aforseyd / whiche anon alwike and  
cam to her self / and fonde the pec of  
the candell in her honde / wherof she mo-  
che merueilled / and thanked our  
lord and the gloriously Virgyne marie  
deuoutly / whiche had suffred her that  
day not to be wythout messe / And  
all the dayes of her lyf after / she kep-  
te that pecce of that candell moche pre-  
cioussly / lyke an holy relique / And  
alle they that were touchyd therby  
were guarysted & heled of theyr ma-  
ladyes and seknessis / Late vs pray  
them humbly to the gloriously Virgy-  
ne marie whiche is confort to them  
for sake their synnes / that she wyll ma-  
ke our prayes to her blessed sone / and  
impetre and get of hym remission of  
all our synnes / And after this lyf  
to come to the glorye & joye of heuene  
to the whiche byngne vs / the fader / the  
sone and the holy ghoost Amen /



Here endeth the purification of  
our lady

Here foloweth the lye of saynt  
Blase and first of hys name

**B**lase is as moche to  
saye as glosyng / or it  
is sayd as helaine of  
hela whiche is habyte / e  
sius whych is to saye /  
lytel / And thus he is  
sayd glosyng by the swetnes of hys  
word / meke by hys habyte of vertues  
And lytel by humyltye of maners &  
of conuersion /

**O**f the lye of saynt Blase

**S**aynt Blase was  
so swete/holy/and hum  
ble in maners / that the  
criste men of capadoc / of  
the cyte of Sebaste ches  
hym to be a bysshop / The  
whych whan he was bysshop salbe p  
diocklesian thempour made so many p  
seuacions to crysten men / that saynt  
blase sought and wolde dwelle in an  
hermytage in a dyche / in whych place  
the byrdes of heuene brought to hym me  
te for to ete / And it semed to hym  
that they cam to serue hym/and accom  
panye hym / And wolde not departe  
fro hym tyl he had lyft vp hys hande  
and blessed them / And also sekemen  
cam to hym / And anon were cured  
and heled / Now it happed that the  
prync of the region sente hys knyghts  
to hunt / And they coude take noo  
thynge but by aunsure they cam into the  
deserte place where saynt blase was /  
where they founde grete multytude of  
krestes whych were aboute hym / Of  
whom they coude take none / wherof  
they were all aghast / and sheld this  
to theire lord / The whych anon sente  
many knyghtes for hym / And coma  
ded to bynge hym and alle the crysten

men with hym / And that myght thu  
criste appiered to hym thre / whych said  
to hym / Arise vp and make to me  
sacrifice / So her ben the knyghtes that  
come to fetch the atte comandement of  
the prync / And the knyghtes sayd  
to hym / Come out fro this place / The  
president callet the / And saynt blase  
answeryd my sones ye be wel come / I  
see now wel / that god hath not forge  
ten me / he wente with them and con  
tynuelly prechyd / And dyde many  
myracles to fore them / **A**ther was a  
woman / that had a sone dyeng / in  
whos throte was a bone of a tysthe  
thwart / whych estranged hym / And  
she brought hym to fore hys feet pray  
engd hym that he wolde make her sone  
hool / And saynt blase put hys hon  
de vpon hym and made hys prayer to  
god / that this chylde and alle they  
that demandede benefettes of helthe in  
hys name / that they shold be holpen  
and opeyne it / And anon he was  
hool and guarysted / Another womā  
ther was / that was poure whych had  
a sbyne / whych the wulf had born  
away / And she humbly prayd to  
saynt blase / that he myght haue agayn  
her sbyne / And he began to smyle &  
sayd / good woman / Agre the not  
for thou shalt haue agayn thy sbyne  
And anon the wulf brought agayn  
to the woman whych was a wydolbe  
her sbyne / And anon after he was  
entred in to the cyte / the prync coma  
ded to put hym in pryson / And after  
another daye he made hym to come to for  
hym / whom he salued by sayr wordes  
sayeng to hym / be thou joyefull blase  
the frende of god / Saynt blase ans  
werd to hym / Be thou joyous right  
good prync / but alle not them goodes  
whom thou worshipe / but frendis /  
For they ben deliuered to grete perdua  
ble wyth them that serue and worshype  
them / Therne was the prync moche  
wroth / And made to lete saynt blase  
wyth staues and after to put hym in  
pryson / Therne sayd saynt blase / O  
mad man wene thou by thy tormēts  
and paynes to take away fro me the lo  
ue of my god / whom I haue wyth me  
and is my helpar / And whan this  
good wydolbe whych by saynt blase

## The lyf of saynt Blase

had recovered her slybne herdz herof / she  
 fleibe hit / andz the heed andz the feet  
 with a kyll brede & a cauell she brought  
 to saynt Blase / Andz he thanketh godz  
 & ete therof / & he saidz to hir that euery  
 yere she sholdz offre in hys chyrche a  
 candell / **A**ndz knolue thou / that to  
 the andz to all them / that soo shal doo  
 shall wel happen to them / Andz so she  
 dyde all her lyf / andz she hadz moche  
 grete prosperite / After thys that the  
 right auell prynt hadz brought hym to  
 fore hys goddes / & in no wyse myght  
 make hym enelyne for to adoure to thes  
 ir hoddos / he made hym to be hangedz  
 on a gybet / andz hys body to be torn  
 with combes of yron / Andz thys don  
 he was remplyed agayn to prysyn /  
 Andz ther were vii wyemen that siebed  
 hym / whych gadiedz vp the dropes of  
 hys bloodz / whych wyemen anon we  
 re taken andz constrainyd to sacrefys to  
 theyr goddes / the whych saidz / yf thou  
 wylt that we worshipe thy goddes / &  
 that we doo to them reuerence sende thes  
 to the water / for to wasthe andz make  
 clene their dysages / to the ende that we  
 may more clenely worshipe them /  
 Thenne the prynt was right gladd &  
 ioyous andz anon sente them to the wa  
 ter / Andz the wyemen take them andz  
 thelue them in the myddle of the stragz  
 ne oz ponde / Andz sayd / Nolz shal  
 we see yf they be goddes / Andz whan  
 the prynt herde thys he was out of his  
 wytt for angre / Andz smote hym self  
 all broth sayngz wherfor reuynedz not  
 ye our goddes that they sholdz not haue  
 throluen them in the bottoome of the wa  
 ter / The mynysters anslyden / thou  
 spakest shrewdly to s wyemen / & they  
 aske them in to the water / to whom the  
 wyemen sayd / The betay godz may not  
 suffer iniquyte ne fallenes / for yf they  
 hadz ben very goddes / they hadz wel  
 eschewed that they had not be throluen  
 there / andz hadz sem what we wolde  
 haue don / Thenne the tyraunt hyam  
 broth / Andz dyde to make wyde leedz  
 molten / andz yron combes / andz vii  
 cottes of yron brennyngz as hot as fyr  
 re on that one side / Andz that other  
 he dyde to brenge smockes of lynes cloth  
 andz saidz to them that they sholdz chese  
 whych they wolde / Andz one of them

that hadz ii smale chyldezen ranne hit  
 dyle / andz toke the smockes of lynes  
 cloth andz thelue them in the fornays /  
 for to goo after her self / yf she hadz  
 sayled / **A**ndz the chyldezen sayd to  
 the moder / leue vs not after the / but  
 right slyete moder / lyke as thou hast  
 nouwysidz vs with thy mylke / so we  
 pleneffe vs with the foyame of heuen  
 Thenne the tyraunt dyde do hangen them  
 andz with hokes andz corcktis of yron  
 dyde do tere theyr flesch andz all to wete  
 it / of whom the flesch was as wyche  
 as snolz / Andz for bloodz they gaf out  
 mylke / Andz as they suffred thys gre  
 te tormentis / thangele of godz descen  
 dedz fro heuene / andz comfortedz them  
 andz sayd to them / haue ye no drede /  
 The werk is goodz that wel begynz  
 neth andz wel endeth / andz whi deser  
 ueth goodz rebwardz shal haue ioye / &  
 for hys werke complete / he shal haue  
 hys meryte / andz for labour / he shal  
 haue reyse / and that shal be the rebward  
 Thenne the tyraunt dyde do take them  
 down / andz dyde do throlue them in to  
 the brennyngz fornays / whych wyemen  
 by the grace of godz yssuedz without  
 takingz harme / Andz the fyre was ex  
 tynct andz quenchedz / Andz the tyraut  
 sayd to them / Nolz leue ye your art  
 of enchauntement andz adoure ye our  
 goddes / Andz they anslyden / doo s  
 thou hast bygonne / For we be nolz cal  
 ledz to the kyngdom of heuene / Thenne  
 he comaded that they sholdz ben byledz  
 Andz whan they sholdz ben byledz / they  
 began to adoure godz knelyngz on their  
 knees sayngz / Lordz godz whych  
 hast departedz vs fro derknesse / & in  
 to this right slyete light hast brought  
 vs / and of vs hast made thy face se  
 se / reuoye our soules / andz make vs  
 to come to the lif perdurable / And thus  
 hadz they their heedis smeten of / andz  
 with theyr soules wente to heuene / Af  
 ter thys the prynt made saynt Blase to  
 be brought to fore hym andz sayd to  
 hym / hast thou nolz wooshyppidz our  
 goddes / or not / Saynt Blase anslyden  
 Fyght cauell man I haue no drede of  
 thy menaces / do what thou wylt / I  
 deliuer to the my body hool / Thenne  
 he toke hym andz dyde hym to be cast in  
 to a ponde / Andz anon he blessedz the



water / And the water dreyde alle  
alday / and so he abode there sauf / and  
thenne saynt blase said to hym / yf  
your goddes be very and trewe god / yf  
des / late them now shewe theyr vertue  
and myght / and entre ye hyther /  
Thenne there entredy in to it lxx perso-  
nes / and anon they were drouned /  
And an angelle descended fro heuene /  
and said to saynt blase / Blase goo  
out of this water / e receyue the crob-  
that is made wdy of god for the / and  
whan he was yssued out of the ponde  
the tyraunt said to hym / thou hast des-  
termyned in alle maners not for to a-  
dore our goddes / To whom saynt blas-  
se said / poure mytyf knowe thou that  
I am seruaunt of god / And I adou-  
re not the frendes as ye doo / And and  
thenne the tyraunt dyde do synke of  
hys heed / And saynt blase prayd to  
our lord to fore his deith that lxx som-  
euer desired hys helpe fro thynpynyte  
of the throte / or requyred ayde for o-  
ny othre sekeneis or infirmyte / that he  
holdy here hym / and myght deserue to  
be guarsshedy and heled / And ther-  
am a boye fro heuene to hym sayenge  
that hys peticion was graunted / e shold  
he doon as he had prayd / And so  
thenne wyth the lxx lytyl chylidren he  
was hyghedy aboute the yere of our  
lord in C lxxxvij /

**¶ Here endeth the lyf of saynt  
Blase**

**Here foloweth the lyf of saynt  
Agathe / and first thyninterpreta-  
tion of her name**

**A**gathe is sayd of a /  
gios / whych is as mo-  
che to saye as holy / and  
theos that is god / that  
is to saye the saynte of  
god / And as Crisostom  
saith thes thyngis make a man holy /  
whych the were parfyghly in her /  
that is clenesse of herte / the presence  
of the holy ghoost / and plente of good  
maners / or she is sayd of a whych is  
to saye wyte / and of geos / erthe / and  
of theos / god / as a goodesse wythout  
erthe that is wythout erthely lye / Or  
she is sayd of Ana / that is to saye spe-  
kyng / and of than that is perfection /  
that is that she was spekyng and a-  
compleyssheng moche parfyghly / and  
that apereth wel in her answers / Or  
she is sayd of gaath that is seruyse / e  
thaas souerayn / whych is as soue-  
rayn seruyse / And by cause she sayde  
that seruage is souerayn noblesse / Or  
she is sayd of ge that is solempne / and  
of than that is perfection / For the p-  
fection was ryght solempne / lyke as it  
appered by thangelis that buryed her

**¶ Of saynt Agathe**

**S**aynt Agathe the  
virgyn was right sayn-  
table and noble of body and of herte  
and was rich of good-  
des / Thys glorious vir-  
gyn serued god in the  
cyte of Caithanace ledyng a pure and  
holy lyf / Quyncey the prouost of  
Secyle kyng of a wilde bygnage was  
lecherous / Auaricious and a mesch-  
aunt and paynem / And for fadeclyf-  
she hys euyl desyris flesshly and to ha-  
ue riches / dyde do take saynt Aga-  
the to be presented and brought to fore  
hym / And began to scholde her wyth  
a lecherous sight / And for to hane her  
hym self / he wold haue endured her  
to make sacrefyse vnto the ydolles /  
And whan he sawe her ferme in her  
purpos / he put her in the keepng of  
a woman named affwoyffe / whych  
had in doughters ouer foule lyke vnto  
the moder / Thys dyde he for to  
endure saynt Agathe to doo hys wyll

## The lyf of saynt Agathe

Wythin xxx dayes / Affrodyffe and her  
 doughters entreated the holy Virgynne to  
 consente to the wyll of the prouoste /  
 And somtyme they made to her grete  
 promysse of temporall goodes / and of  
 grete eases / And somtyme they made  
 to her menaces of greuous tormentes /  
 for to suffer and grete paynes / to which  
 saynt Agathe answered fully / My cou-  
 rage & my thought ken so firmly foun-  
 ded vpon the firme stone of Ihesu cryst  
 that for no payne it may not be chaun-  
 ged / your wordes ken but bynde / your  
 promysse ken but Rayne / And your  
 menaces ken as ryuers that passe /  
 And hold wel þ all thys thynges hurt /  
 for attē foundement of my courage / yet  
 for that it shal not mooue / In this ma-  
 ner answered she / and all day wepte  
 in makynge her prayers / and moche gre-  
 te desyre had she to come to Ihesu cryst  
 by martyrdom and by tormentes / Whan  
 affrodyffe saue wel / that in no wyse  
 she wolde be mouyde / she wente to the  
 prouost quyncaunus / and said to hym  
 Sonner shold the stones be grete softe / &  
 to me wyne to soft leed / than to me the  
 cotage of thys mayde / or to take fro  
 her the crysten fayth / I and my dought-  
 tres / haue done none other thyng myght  
 ne day one after another / but to labou-  
 re / hold we myght to me her herte to  
 your consentynge / I haue promysed  
 her in your name / your precious aour  
 nementes / clothes of golde / howses / hon-  
 des / solunes / seruantes / and grete may-  
 nees / And all thys she despyeth / and  
 reputeth them at no valew / Whan quyn-  
 cianus herd thys / anone he made her to  
 come to fore hym in Jugement / And  
 demaunded her of her bygnage / And  
 attē laste he wolde conseruayne her to ma-  
 ke sacrefyse vnto thyddolles / And saynt  
 Agathe answered that they were no  
 goodes / but were coupples that were  
 in thyddolles made of marke and of  
 wood / and ouerfylde / Quyncaunus  
 said these one of lido / or doo sacrefyse  
 to our goodes / or thou shalt suffer pay-  
 ne and tormentes / Saynt Agathe  
 sayd / thou sayst that they be goodes /  
 by cause thy wyf was such one as was  
 Venus thy goddesse / and thou thy self  
 as Iupiter / whych was an hompade  
 and euyl / Quyncaunus sayd it ap-

ppereth wel that thou wyll suffer for  
 mentes in that thou sayst to me bygn-  
 nys / Saynt Agathe sayd I meruayle  
 be moche that one so wyse a man / to  
 suche a folke bremer / that thou sayst of  
 them to be thy goodes / whos wyf thou  
 ne thy wyf wyll folowe / yf they be  
 good / I wolde that thy wyf were byde  
 vnto theyres / And yf thou refusest  
 theyre wyf / thenne art thou of one ac-  
 corde wyth me / Saye thenne that they be  
 euyl / and so soule / and forsake theyre  
 luyng / and be not of such wyf as thy  
 goodes were / Quyncaunus said whan  
 goost thou thus saynly spekyng / may-  
 ke sacrefyse / vnto the goodes / or yf  
 thou doo not / I shal make the to wepe  
 by dyuerse tormentes / Saynt Agathe  
 abode ferme and stable in the fayth /  
 Thennne quyncaunus dyde doo put her  
 in a derke prysen / And she wente also  
 gladly and wyth as good wyll as she  
 had / ken prayd to goon to a weddyng /  
 On the morn quyncaunus made her to  
 be brought to fore hym in Jugement /  
 And said to her / Agathe hold art thou  
 aduysed for thy helth / She answered  
 cryst is myn helthe / Quyncaunus said  
 renge cryst thy god / by whych thou  
 mayst escape thy tormentes / Saynt  
 Agathe answered / Nay / but renge  
 thy goddes whych thy of stones only  
 of wood / And adoure thy makere that  
 made heuene and erthe / And yf thou  
 doo not / thou shalt be tormentid in the  
 perpetuell fyre in hel / Thenne in gre-  
 te yre quyncaunus dyde her to be dralbe  
 and scratched on a tree and tormentid  
 and sayd to her / Refuse thy dayne con-  
 nyon that thou hast / and thou shalt  
 be eased of thy payne / and she an-  
 swerd / I haue as grete dilection in thy  
 paynes / as he that salbe come to hym  
 that thyng whych he most coueyth to  
 see / or as he that had founde grete tre-  
 four / And lyke as the wyte may not  
 be put in the garner vnto the tyme / yf  
 the chaff be seyn of / in lyke wyse my-  
 soible may not entre in to the Fogane  
 of heuene / but yf thou wel tormentid  
 my body by thy mynystryes / Thennne  
 quyncaunus dyde her to be tormentid in  
 her brestes and paynes / and com-  
 ded that her brestes and manekes shold  
 be dralbe & cutte of / Whan þ mynystryes



had accomplysshid his comandement /  
 Thenne saynt Agathe said / Ouer for-  
 low and / welle tyraunt haste thou noo  
 shame to cutte of that in a woman /  
 whiche thou dydest souke in thy moder /  
 and wherof thou wert nourtysshid /  
 But I haue my papres hole in my soue-  
 le / of whiche I nourtysshe all my lyf /  
 as / the whiche I haue ordeyned to ser-  
 ue our lord ihesu cryste syth the begyn-  
 nyng of my yowthe / After quynces  
 annis dyde too put her in prysoun / and  
 comanded that none shold entre for to  
 see her / ne none shold geue to her me-  
 te ne drynke / and whan she was fast  
 closed in the prysoun / ther cam an auns-  
 ewnt noble man and to fore hym a  
 chylde keryng a lyght & dyuerse oynes  
 mentis in hys hand / Thys noble mā  
 sayd that he was a surgen / and in  
 confortyng her sayd / hold wel that the  
 tyraunt hath tormented the body / ne  
 uertheles thou hast more tormented hym  
 in hys herte by thy answeres / I was  
 there whā he made thy papres to be cut-  
 te of / And salbe hold I myght wel  
 hele them / Thenne said she / I knelbe  
 neuer of medecyne corporall / And if  
 were shame to me to take it noli / That  
 whiche I haue auolued and kept to  
 my lord sith myn Infancye / yet I shal  
 kepe it yf it please hym / Chauncyent  
 noble man answerd / I am also cryste  
 and a goody mayster and lesse / he not  
 a shamed / She answerd / wherof shold  
 I be ashamed / thou art Auncyent &  
 of grete age / And hold wel that I be  
 a yonge mayde / Neuertheles my body  
 is defeted by the tormentes / that the  
 boundes suffre nothyng to entre in to  
 my thought wherof I shold be ashamed  
 & not for that / I thanke the fayr vader  
 that thou art so dyligent to hele me /  
 but knolbe that my body shal receyue  
 no medecyne of noman / And thys no-  
 ble man saide wherfore suffrest thou not  
 me / that I maye hele and guarysthe  
 the / She said by cause I haue ihesu crist  
 my saupour whiche wyth a word he  
 heles all / And yf he wyll he may hele me  
 And the good man smyllyng sayde /  
 And he hath sente me hyther for to he-  
 le the / I am hys Apostle / And knolbe  
 verely that thou art hole in the name  
 of hym / And anon thapostle vangs

thou alwaye / Thenne she fell down in  
 prayers and sayd / Lord ihu cryst  
 I yelde to the thaknyngis that thou hast  
 remembryd me / and hast sente thy  
 apostle saynt peter to me whiche hath  
 comforted me and heled my woundes /  
 And after thorsyon made she saide that  
 her papres were agayn restored to her /  
 and all her woundes heled / And all  
 that nyght was the prysoun fullyllyd  
 wyth grete clerenes and lyght / so that  
 the keepers fledde / for the grete drede  
 that they had / and lest the prysoun all  
 open / Thenne said to her the other pry-  
 soners that were in the prysoun / that she  
 shold goo theyr waye / And she sayd  
 that shal neuer hapen that the keepers  
 of the prysoun shal suffre ony harme for  
 me / ne that I shal lose my acobne / I  
 shal abyde / in the faith of ihesu cryst  
 my lord whiche hath comforted and he-  
 led me / After foure dayes quyncia-  
 nus made her to be brought to fore hym  
 in iugement / and sayd to her that she  
 shold doo sacrifice to thyddolis / She an-  
 swerd / thys wordes ken dayn / and thy  
 comandementis euyl they make the ay-  
 er to stynte / he is moche meschaunt  
 that byleueth in a stone and without  
 ententment / And leueth our lord  
 the very god that hath heled me / and  
 hath restored to me agayn my papres /  
 Quincianus demanded her / who is he  
 that hath heled the / She saide ihesu crist  
 Quincianus said / namest thou yet ihu  
 cryst / She answerd / I shal haue in my  
 herte ihesu cryst as longe as I shal ly-  
 ue / Quincianus said / yet shalt thou  
 see yf he may helpe and hele the / And  
 thenne he made her all naked to be wol-  
 led byn brannyng broncs / And  
 anon the grounde wher the holy vyr-  
 gyne was rolled on began to tremble  
 lyke an erthe quake / and a parte  
 of the wall fell down byn seluayn coun-  
 seyLOUR of quyncianus and byn fastis-  
 on hys frende / by whos counseill she  
 had be so tormented / And thenne all  
 the cyte of Cethanene was alassyd /  
 And the peple cam rennyng vnto the  
 holbe of Quincianus sayng in a gre-  
 te bruyt / that the cyte was in a grete  
 payrill for the tormentis that he dyde to  
 saynt Agathe / Quincianus redoubtd  
 the bruyt of the peple / And went

out by hynde & comanded that she shold  
be ransomed in prysoun / Whan she cam in  
to the prysoun / she Joyned her handes bo-  
dyng them vp to huenward / and  
sayde in prayenge / Lord god ihesu  
crist whiche hast created me of nougth  
And fith my yowth hast kept me / &  
hast suffred me to lyue wel in my  
yowth / Whiche hast taken fro myn hers  
te the boue of the world / and hast ma-  
de me to ouercome the tormentis / and  
hast lente me patience / emonge the pay-  
nes / I pray the that thou take my spe-  
ryte / For it is tyme that thou make me  
to departe fro this world / and to come  
to thy mercy / Thys oryson and prayer  
made she an hys to fore many persones  
and anon after she gaaf vp the ghoost  
and rendred her soule / The yew of our  
lord is C and liij / in the tyme of deuius  
thempour of Rome / After thys the  
cristen peple toke the body for to burye  
it worshipfully / And whyles they a-  
rayed it with oynementis for tenbal-  
me the corps / Anone cam a yong man  
clad in silke / and wel an hondred  
that folowed hym richly clothed / Whiche  
were neuer to fore seen in the cyte / ne  
neuer after also / thys yong man whō  
folowed the faye compagne sette hym  
on that one side of the tombe / in whiche  
the body shold be put / And whan the  
body was enlamed withyn the tombe /  
thys yong man sette attē hede of the bo-  
dy a shorde table of marbll stons / in  
whiche was wryton thys scripture /  
Memento sanctam spontaneam honorem  
dei & patrie liberationem / Whiche is  
as moche to saye / The holy saynt Agathe  
had alwey holy thought and pure  
And gaf honoure to god with a fre  
will / in all her werkis / And pour-  
chaad by her prayers peas and deliue-  
rance to all the contrey / After that the  
table conteynyng thys scripture was  
sette at her hede / the yong man and all  
his compagne departed fro the tombe  
seyng closed without apperyng ouy  
more afterward / Wherfore it is sup-  
posed that thys yong man was her  
good angell / Thys was publishyd  
ouerall / Wherof the gelbes and sara-  
syns began to synge / and whoshypp  
the sepulchre of the tombe of saynt agathe  
te / Quincianus the prouost deyd

of an euyl deeth / in the waye as he wen-  
te for to seke the goodes and rychesses  
of saynt Agathe / and also for to be-  
ue taken her parents / And neuer af-  
ter / coude he knowen wher hys body be-  
cam / And for to proue that she had  
prayd for the sauacion of the contrey /  
Atte the begynnyng of feuerre the yere  
te after her martirdom / ther arose a  
grett fyre / and cam fro the montayne  
towward the cyte of Cethanene / and  
brente the erthe and stons / it was so  
feruent / Thanne ranne the paynens to  
the sepulchre of saynt agathe / and to  
ke / the cloth that laye vpon her tombe  
and helde it abrode agens the fyre /  
And anon on the iij day after / whiche  
was the day of her feste casset the fy-  
re / as sone as it cam to the cloth that  
they brought from her tombe / stelyng  
that our lord kepte the cyte from the  
sawd fyre by the merites of saynt agathe  
the / To whome praye we that she by  
her prayers may gete and impete gra-  
ce of our lord to be kept from all pay-  
lis of fyre in thys world / And whan  
we shal departe hens / wescelwe the per-  
tuell fyre / and to come to the glorie &  
joye in heuene amen /

Here endeth the lyf and passyon  
of saynt Agathe

Of saynt Amande and hys  
chyninterpretacion of hys name

**A**mande is as moche  
to saye as amysable / For  
he had in hym thre thyng-  
ges / that make a man  
amysable / The first is to  
be courtys and gracious  
in compagne / As salamon sayth in his  
prouerbes the iij chapitre / Vir amabi-  
lis ad societatem / The second is to be  
honest / in conuersacion / as it is sayd  
of bester / bester secundo / Quod omni-  
bus oculis amabilis videsatur /



The thyrd is to be Vertuous in sayth  
of wo llesse as it is sayd in the booke of  
parallelomenon / the second chappre /  
Saul & Jonathas amabiles et decori /

**O**f the lyf of saynt amande

**S**aynt amand was  
born of noble fader and  
moder / On a tyme he  
entred in to a monaste;  
ry / And as he walkedy  
and wente in the chyrch  
he fonde a grete serpente / whom by the  
vertue of hys prayer and wyth the  
signe of the crosse he made hym to yssue  
out / And to entree in to the grete pytte  
out of whych he neuer yssued after /  
And after saynt amande cam to the ces  
sar of saynt martyn / and there a  
lode yd yer / where he lyued wyth bar;  
le brede and water / and bare alleway  
the haye / After that / he wente to rome  
And wente in to the chyrche of saynt  
peter / and abode there by nyght / the  
kepar of the chyrche put hym out right  
rudely / And saynt peter appered to  
hym as he laye and slepte to fore the  
chyrche dore / And sente hym in lega  
con in to fraunce / where he fonde the  
kyng dagobert / the whiche he reuered  
strongly of hys synnes / **A** The kyng  
was angry and put hym out of hys  
royame / After whan the kyng had  
no sone / he made hys prayer to god  
that he myght haue one / And god sent  
to hym one / And whan he was born /  
he thought moche & sorolbed / who shold  
baptise hym / And it cam vnto his myn  
de that he wolde that saynt Amande  
shold baptise hym / Saynt amand was  
sought and brought to the kyng / and  
assone as he was come the kyng ful  
doun to hys feet / and prayd hym that  
he wolde pardoone hym of that he had  
trespassed to hym / And that he wolde  
baptise hys sone / And saynt amande  
graunted / senyngly to the kyng his re  
quest / the first xciacion / but not the  
second request / for he drede that he  
wolde haue desired aboute some wordly  
occupation or secular thyngis / of whych  
he wolde not gladly entremete / and  
wente hys waye and departed /

but atte last as Baynquysshyd by the  
prayers of the kyng he graunted hym  
And thus thenne as he baptised the  
chylde / a noman answered / the chylde  
wyth a clere voyce sayd and answered  
Amen / And after thys the kyng pro  
moted hym to be bysshop of senec / And  
whan he saide that the word of god  
in predication was despised and not  
sette by / he wente in to Gastoygne /  
where he saide a joggler mocked hys  
wordes / The feendr toke hym and with  
hys olven teeth he tare hym / and con  
fessed that he had don iniurie to the  
persone of god and anon deyd myste  
bly / Nold it happed on a tyme that  
he weesth hys handes / and a bysshop  
made the water to be keppe / of whych  
water a blynde man had hys sight a  
gayn / It happed that in that place by  
the wyll of the kyng he wolde edeffe a  
monasterpe / of monkes / thenne a  
bysshop that was of the next cyte toke  
it greuously and was moche angry  
therwith / and comanded hys seruan  
tes to caste hym out / or ellis they shold  
slee hym / And anon they came to hym  
and sayd to hym in cyle and treson /  
that he shold goo wyth them / and they  
wolde selue to hym a place apte and  
good / and water ynough / for to edy  
fye vpon a monastery for monkes /  
And he that knelbe theyr malice and  
theyr euyl purposes wente with them  
vnto the toppe of an hie montayne wher  
as they wolde haue slayn hym /  
And he desired moche the martirdom for  
the loue of our lord / and for to come  
in to hys compagne / but anon sodenly  
descended fro heuen such a tempest of  
Rayne and of orage that it couerd atte  
the montayne / so moche that that one  
coude not see that other / and supposed  
to haue deyde sodenly / And they ful  
doun to thethe on their knees / praieng  
hym to pardoone them / And that they  
myght departe thens aloue / For whom  
he put hym self to prayer and anone the  
storme was appeasid and the whether  
fayr / They wente to theyr place / And  
saynt amande thus escaped fro thys pe  
ril / And many other myracles he  
stebde and dyde in thonour of our lord  
And fynysshyd in holy vertues hys  
lyf and departed out of thys world in

## ¶ The lyf of saynt Uedaſte

the tyme of heraclius the emperour about  
the yere of our lordz vij. c. liij

anon after / he was blynde agayn as  
he had ben to fore / late he praye to  
hym ec /

## ¶ Here endeth the lyf of saynt Amande

Here next foloweth the lyf of  
saynt Uedaſte

**A**lynt Uedaſte was  
ordayned byſſhop of ar  
was by the hand of saynt  
tempege / Andz saynt de  
daſt was of moche grette  
holynesse andz clenness  
For whan he cam to the yate of Ar was  
he fonde there ij poure men of whom þ  
one was lame / andz that other blynde  
Thise two poure men demaundedz of  
hym some almesse / And saynt Uedaſt  
answerd to them andz saidz / I have  
neither goldz ne siluer / but thys that  
I have I gyue to you / Therne he made  
them bothe hool by the vertue of hys  
prayer / It happedz on a tyme he ca  
m to a chyrche destroyedz / andz fonde  
there a wulf among the buſſes / And  
he comadedz hym that he sholdz goo his  
way / Andz anon he obeyedz to hym &  
fledde / so that sith that tyme he was  
not seen / At the laste whan he hadz con  
ueredz moche peple by hys wordz andz  
predication to the fayth of god /  
andz also by goodz ensamples shewde  
euydently to the peple / in the fourtythe  
yere of hys byſſhoppriche / he salbe a dou  
re of fyre that cam fro heuen to hys  
hoibz / Andz by that he vnderstode wel /  
that he sholdz syngeſſe andz passe / out  
of thys worlde / Andz so he dyde / For  
he deyde anon after aboute the yere of  
our lordz vij. c. l / whan hys body sholdz  
be translated / Saynt omer whiche  
was blynde for age was soz that he  
myght not see the body of saynt Uedaſt  
andz anon our lordz enlumynedz hym  
andz rendyrdz to hym hys sight / Andz  
salbe the body of saynt Uedaſte / but

## ¶ Thus endeth the lyf of saynt Uedaſte

Here begynneth the lif of saynt  
Valentyne and first thyninterpre  
tacion of hys name

**V**alentyne is as mo  
che to saie as conteynyng  
Valour / that is perſeue  
raunt in grette holynesse  
Valentyne is sayd also  
as a Vaplaunt knyght  
For he was a right noble knyght of  
god / Andz the knyght is sayd Val  
aunt that fleeth not / andz symperly  
defendeth Valiantly / andz overcometh  
moche purſauntly / Andz so saynt Va  
lentyne wythdorelbe hym not fro hys  
martirdom in fleyngz / he smote in dyt  
troyngz thyddoles / he deffended the faith  
he ouercam in sufferenge /

## ¶ Of saynt Valentyne the martir

**A**lynt Valentyne  
freind of our lordz / andz  
preſt of grette auctorite  
was at Rome / It hap  
ped that Claudius the em  
perour made hym to come  
to fore hym / Andz said to hym in de  
mandyngz what thyngz is that / whiche  
I have herd of the Valentyne / whiche wilt  
thou not chynge in our amper / andz whiche  
shynne thyddoles and renounce the voy  
ne oppynion of thy creaunce / Saynt Va  
lentyne answerd hym / yf thou had  
dest very knowleche of the grace of the  
su cryſt / thou sholdest not saie thys that  
thou sayest / but sholdest renye thyddo  
les / andz whosynne be my god  
Thene sayd to saynt Valentyne a preſt



Ehenne saidy to saynt Valentyn a prync  
 a whiche was of the cōseyle of them  
 perour / what wylt thou saye of our  
 goddes and of theyr holy lyf / And  
 saynt Valentyn answerd / I saye none  
 other thyng of them but that they bes  
 re men mortall and meschaint / and  
 full of all ordure and euyl / Ehenne  
 sayd claudius thempour / yf Ihesu  
 cryst be godd veryly / wherfor saist not  
 thou the trouthe / And saynt Valentyn  
 sayd / Certaynly Ihesu cryst is only  
 very godd / And yf thou hylue in hym  
 veryly / thy soule shal be saued / thy  
 soules shal multiplye / and he shal  
 geue to the allewbay bytorpe of thy  
 enemyes / Ehenne claudius turned hym  
 into all them that were there and saidy  
 to them / lordes Romayns / here ye hold  
 whiche and resonably thys may spe  
 kes / Anone the prouoste of the cyte  
 sayd / **T**hempour is dequerd and  
 bytrayed / hold maye the leue that /  
 whiche he haue holden and acostomed  
 to holde sith our enfancie / wylt thys  
 wordes thempour turned and chaun  
 ged hys orage / And saynt Valen  
 tyn was dequerd in the keepyng of  
 of the prouoste / whan saynt Valentyn  
 was brought in an holbe in prysoun /  
 Ehenne he prayd to godd sayenge / lord  
 Ihesu cryst very godd whiche art very  
 light / enlumyne thys hous in such  
 wyse / that they that dwelle therein may  
 knowe the to be very godd / And the  
 prouost sayd I meruaylle me / that thou  
 sayst that thy godd is very light / e ne  
 uertheless yf he may make my daughter  
 to here and see / whiche longe tyme hath  
 ben blynde / I shal doo all that thou co  
 mandest me / and shal hylue in thy  
 godd / Saynt Valentyn anon put hym  
 in prayers / And by hys prayers the  
 daughter of the prouost was agayn  
 be light / And anon all they of the  
 holbe were converted / After thempour  
 dyd to synge of the freddy of saynt Va  
 lentyn the yere of our lord is C lxxxij /  
 Ehenne late he praye to saynt Valen  
 tyn / that he geue he pardons of our  
 synnes /  
 Amen

Thus endeth the lyf of Saynt  
 Valentyn

Here foloweth the lyf of saynt  
 Julian and first chynpterpretaci  
 on of her name

**J**uliane is as moche  
 to saye as krennyng  
 playnly / for she krente  
 her self / openst the tēp  
 taciō of the deuyll whiche  
 wold haue dequerd her  
 And she helpe many other to hylue  
 in the fayth of our lord Ihesu cryst

Of saynt Juliane

**S**aynt Juliane was  
 gyuen in maryage to the  
 prouoste of Nephomed  
 whiche was named  
 Elongius / And he was  
 a paynem / And ther  
 for she wold not assente to the marya  
 ge ne assemble wylt hym / but yf he  
 wold first take the fayth of cryst and  
 be baptysed / whan her fader saide this  
 Anone he dyde do her to be naked and  
 made her to be keteen sore / And after  
 dequerd her to the prouost / And  
 after whan the prouoste helde her /  
 and saide the grete beaute in her / he  
 sayd to her / my most swete Juliane  
 why hast thou brought me in such co  
 fusion that I am morqued / by cause  
 that thou refuset to take me /  
 She sayd yf thou wylt adoure my godd  
 I shal assente and agree to take the /  
 And otherwyle shalt thou neuer be  
 my lord / to whom the prouost sayd  
 Faire lady that may I not doo / For  
 thempour shold theenne synge of  
 my freddy / And she sayd / yf thou  
 doubtst so moche thempour whiche  
 is mortal / why shold not I doute  
 myn emperour Ihesu cryst whiche is  
 immortal doo what thou wylt /  
 For thou maist not dequere me / Ehenne  
 the prouoste dyde her to be kete / most

cruelly bygh Roddes / And half adaye  
to hange by the heris of her heed /  
and molten leedz to be caste on her heed  
And whan he sawe that all thys gre  
uedz her not / he made her to be bound  
den in chaynes / and to be sette in pry  
son / To whome the deuyll cam then  
ne in the lyknes of an Angell / which  
said to her in thys manere / Juliane  
I am the angell of god whiche hath sen  
te me to the to warne and save that  
thou make sacrifice to thyddes for to  
scape the tormentis of euyl deeth /  
Thenne she began to wepe / And made  
to god thys prayer / Lordz godz suffice  
not me to be losse / But of thy grace she  
lve to me what he is that maketh to  
me thys moryaion / The same tyme  
cam to her a Boye that sayd / that she  
shold sette honde on hym / and that  
she conscrayne hym to confesse what he  
was / And anon she toke hym /  
and demaunded hym / And he saidz  
that he was the deuyll / And that  
hys fader hadz sente hym thider for to  
deceyue her / She demaunded hym who  
is thy fader / And he answeredz keel  
zebus / whiche sendeth vs for to doo  
all euyl / And maketh vs greuous  
ly to be taken whan we comen dayn  
quysshidz of the crysten peple /  
And therfor I am certayn I shal ha  
ue moche harme by cause I may not  
ouercome the / She sayd to hym  
of what craft is thy fader helzebus /  
the deuyll sayde / he contreyueth all euyl  
e whan we come in to helles / he sendeth  
vs for to tempte the soules of the pe  
ple / She demaunded what tormentis  
suffreth he / that cometh daynquysshidz  
of a crysten creature / the deuyll sayd  
we suffice thenne moche greuous tor  
ment / And by cause whan we be  
daynquysshidz of a goody man we dar  
not retorne / and whan we be sought  
and can not be founden / thenne coma  
deth our mayster to other deuylls that  
they tormente vs where some cure they  
fynde vs / And therfore we must  
obeye to hym as to our fader / And  
of what craft art thou / I take solace  
in the shrewdnes of the peple / I loue ho  
mycde luyrype / kysaplle / and make  
debate and warre / And she demaun  
deth hym goost thou neuer to doo good

werkis andz proufftable / the deuyll  
answered / Madame to thende that I  
answer the trouthe / To my sight  
gret harme andz euyl am I come by  
ther / For I hadz wel supposed to be  
we deceyued the / and made the to ma  
ke sacrifice to thyddes / and to re  
nounce thy godz / whan we come to  
a goody crysten man / and we fynde  
hym redy to doo scruple to godz we sen  
de in hym many thoughtes dayne and  
euyl / and also many euyl desires /  
andz wene hys thought by thys that  
we sette to fore hym / and we sende  
erroures in hys thoughtes / And we  
lete hym not perseuere in hys oylons  
ne in noo goodz werkis / yet yf we see  
ony that lyel goo to the chyrche or in  
other place for ony goodz anon we be  
in theyr wayes andz caste in theyr bre  
tes dyuerse thoughtes andz occasions  
by whiche they be dysforned for to do  
lyel / But who somer may stande  
stonde our temptacions andz appety  
ue them / to thende that he put alway  
fwo hym the euyl cogytacions e thought  
es / andz bylle make hys prayers  
andz do hys goodz werkis / andz here  
the wordes of godz andz the dreyne se  
uyl / Of hym we be cast out / And  
whan they receyue the body of Jhu  
cryst we depart forthwith fwo them /  
we sette our entente to nothyngz but to  
deceyue goodz persones / that lede an ho  
ly lyf / and whan we see them doo  
goodz werkis / we sende in them lyti  
tar andz greuous thoughtes for to leue  
alle / andz doo our wyll / Seynt Ju  
lyane sayd / O thou espyete how art  
thou so hardy to tempte ony crysten pe  
son / And the deuyll answered / how  
durst thou thus holde me / yf it were  
not thou affeyst in Jhu crist / right so  
cause I in my fader / whiche is a male  
factour / andz I doo that pleiseth hym /  
I haue payned me to doo oft many e  
uylls / And somtyme I come to myn  
entente e accomplissh my desire / But at  
this tyme I haue failled / I wold I had  
not comen hyther / Was howe Anders  
de my fader / of this that shold not haue  
Madame late me goo e gyue me lene  
to goo in to some other place / for it is  
no neede that I accuse the to my fader /  
At the laste she lete hym goo /



On the morn the prouoste comaded that  
saynt Julian shold be brought to fore  
him in iugement And whan he salde  
her so wel guarissyd and her dysage  
so fayr / and so shynynge / thenne said  
the prouoste to her Juliane whi hath  
taught the and how mayst thou dayn  
quyssh the tormentis / And she sayd  
herkene to me / and I shal saye to the  
my lord Iesu cryst hath taught me to  
adure the fader the sone and the holy  
ghost / For I haue ouercomen and  
dawayssyd Sathanas thy fader /  
and alle hys other deuyllis / For god  
hath sente hys Angell for to conforthe  
me and to helpe me / Meschaunt may  
knowlest thou not / that the tormentis  
ben made redy fore the euerlastynge /  
where thou shal be tormentid perpetuel  
ly in a perpetuel darkenes and obscure  
te / Anon the prouoste made to be  
brought a whele of wyon bytvene thwo  
pylers and iiii horses to draib it forth  
And four knyghtes at one side and  
four knyghtes on that other to draibe  
and four for to draibe forth the whele  
so that alle the body was broken / in  
suche wyse that the mary cam out of the  
bones / And the whele was al bloody /  
Thenne cam an angel of god and bra  
ke the whele / and heled the woundes  
of saynt Juliane and heled perpetuelly /  
And for this myracle were conuertid  
alle they that were present / And anon  
after for the sayth of Iesu cryst / were  
spiced men and wyemen to the nom  
e of C xxx personnes / After comaded  
the prouoste / that she shold be put in a  
gret potte ful of boyllynge leed /  
And whan she entryd in to the sayd  
potte / Alle the leed bycam cold / so  
that she felte none harme / And  
the prouoste cursid hys goddes / by  
cause they myght not punyssh a may  
de that so dawayssyd them / And  
thenne he comaded to smyte of her heed  
And whan she was ledde to be hysped  
the deyl appered to the prouoste in  
figure of a yonge man and sayde /  
Spare not good peple / and of her  
haue no mercy / For she hath bla  
med your goddes / And don moche  
harme / And me she hath been  
this nyght passed / Therefore wende  
to her that she hath deseruyd /

Wyth this wordes saynt Juliane b  
ked besyde her for to wyte whi sayd  
suche wordes of her / Anon the  
deyl sayd / Alas / Alas Captyf that  
I am I doubt me / that yet she wyll  
take and bynde me / And so he  
dawayssyd alway / After this that  
she had admonestid the peple to loue  
and serue Iesu cryst / she prayd them  
alle to praye for her / And thenne  
her heed was smeten of / The prouoste  
entred in to a shype wyth xxxiii men  
for to passe an Arme of the see / Anon  
cam a grete orage and a tempest / which  
drownded the prouoste and alle hys co  
panye in the see / And the see  
threlde theyr bodies to the Pyuage /  
And wyde bestes cam thider and  
ete them / Thus this holy vyrgyne  
saynt Juliane suffryd martyrdom for  
our lord the viii kalendes of the mo  
neth of marche / Late be praye to her  
that she praye for us et /

**Thus endeth the lyf and passi  
on of saynt Julian virgyne**

Of the chayering of saynt Peter  
chappile



**T**he chayer is sayd  
in thre maners / that is  
the chayer Ryall as it is  
sayd in the boke of kyn  
ges / Dauid sitting in a  
chayer / And ther is a  
chayer of prestes as regum prymo /  
Bely the preeste sittinge vpon a chayer  
er / And the thyrde is the chayer for  
a Mayster / as is sayd / Mathei xxij /  
vpon the chayer of moyses et cetera /  
Thenne saynt peter satte in a chayer ry-  
all / For he was pryncer of thapostles  
And he satte in the chayer of prestes /  
For he was lord of alle the prestes /  
And in the chayer of the mayster /  
For he was a grete doctour of crysten  
men / The first was of equyte /  
The seconde of quatyte / And the thir-  
de of trouthe and of vertue /

**H**oly chyrche haloweth  
the feste of saynt petre thap-  
ostle / e this day was seynt pe-  
tre honoutrally enframed in  
aite of anghelock / e sette in the chayer as  
a bysshop / Many causes ther ben / wher-  
fore this feste is halowedy and esta-  
blysshedy / Of whom the first is as is  
sayd in a sermon of this feste / that  
whan saynt peter wente for to preche  
the word of god / and founded holy  
chyrche by hys predycacion / Niceta e  
Aquila stonde vnto the cye of Anti-  
och / that peter thapostle of god cam  
theder / wherfore the people / And also  
the nobles of the cye / cam agynst hym  
And knowlechyng them self culpable /  
of that they had holden of the predica-  
cion of Symon magus / whiche was  
an enchaunter / **A**fter they dyde  
to be brought to fore hym all such peo-  
ple as were deyd / with dyuerse mala-  
dyes and sekenesses / of whom there  
were so many that they myght not be  
nombred / Saynt peter hehede  
theyr repentance / And also that  
they beleuyd firmly in the name of  
god / And anon lyft vp hys handes  
vnto heuen and made hys praye to  
god sayenge / O god fader al /  
myghty I yelde to the thankynges /  
in this that thou hast worthely ful-  
fild the promesses of thy blyssyd sone  
by whiche alle creatures may knowe  
that thou art one onely god in heuen  
and in erthe / And after he ascended  
vp in to an hye place / And alle the  
multytude of sekemen were brought to  
fore hym / And said to them in this  
manere / ye that see me a mortal man  
as ye be / wene ye suppose not ye / that  
by me ye may be heled / But by hym  
that is descended fro heuene to therthe /  
whiche gyueth to alle them that beleue  
in hym full helthe of body and of soule  
le / this ought ye to beleue / to them  
de that alle may knowe that ye / this  
beleue entirely with all your herte in  
Iesu cryst may be made hool and guar-  
rissid by hym / e none all they / were  
seke cried with an hye vois / we beleue  
that Ihu crist is veray god / sodenly a  
light apperid there / And alle the sek-  
people were guarryssid and heled /



of what someuer maladye they had /  
 And that same day the holy ghoost  
 shewed so greatly hys grace / that two  
 the lesse into the moste / Alle hyleuend  
 in our lord ihesu cryst / And there  
 were baptised in viij dayes more than  
 ten thousand persones of men wyemen  
 and chyldren / **¶** And also theos  
 phius the lord and prouost of the cy  
 te / to whom saynt peter had refreid his  
 sore / whych he had ben viij yere deed /  
 And some saye that of hys palays he  
 made a chyrche / in the whych alle the  
 peple sette vp a chayer for saynt peter  
 to syte in more hyer for to preche the  
 doctrine of ihesu cryste / and the letter  
 to be herd and sen / And of they  
 altyng thus of saynt peter in to thys  
 chayer / thys fesse taketh the name of  
 the chapyng of saynt peter / And  
 in thys chyrche was saynt peter viij yere  
 And fro thens he wente to Rome / and  
 gouerned the chyrche of Rome yed y  
 e / **¶** That other reason why thys  
 fesse was establysshid was for the re  
 uerence of the croolne or tounse on hys  
 head / whych yet clerkes keue and ha  
 ue / For lyke as some saye / at this  
 journeye was first founde the croolne  
 of the clerkes / For whan saynt pe  
 ter prechyd atte fyrst tyme in the cy  
 te of antioche / the paynems shaw  
 hym vixn hys head aboue lyke a fool  
 in despyng arsten laibe / And by  
 cause thys was don to saynt peter /  
 for to doo hym despyte and shame /  
 it was syth / stablysshid that the cler  
 ge shold haue hys croolne shauen /  
 in signe of right grette honour and auc  
 toryte / And it is to wote that in the  
 croolne ben thre thyngis / fyrst the  
 head is dyscouerd and bare aboue / and  
 the heer cut alway / And the croolne  
 is rounde / Ther ben thre reasons why  
 the head is bare / of whych saynt denys  
 assigneth the threyn / and sayth the  
 rasure and cuttyng of / of the heer sig  
 nifyeth pure lyf and clene wythout o  
 ny awayng wythout forth / For lyke  
 as heris ben naturelly for to aourne the  
 head / right so dysforme they the head  
 whan they be cut of by mockery or o  
 ther wyse / Also goody maners whych  
 ought to aourne the clene lyf / deffor  
 me the holy conuersacion whan they ben

left & take alway by habites conyous  
 and proude / Also the rasure or sha  
 uynge whych is on the ouermest parte  
 of the head / signifyeth that bylibene  
 god & them ought be nothyng ne mene  
 that shold dysplese god / but their loue  
 shold be in god wythout ony lettynge  
 & enpessment / And shold adresse in  
 hem theyr thoughtes / The second thyng  
 that is in the croolne is that the heris  
 key shau clene alway / by that is sig  
 nified that the clerkes ought to take  
 alway fro their hertes all vayne thoug  
 tes / whiche myght lette & enpess the  
 seruyse dyuyn / & also ought to be with  
 dralven fro all temporal besynesse / sauf  
 only to haue their necessaries / The thud  
 thyng that is in the croolne / is that it  
 is rounde / and this figure semeth good  
 by many reasons / The first is that a roun  
 de figure hath neyther begynnyng ne en  
 de / The second is in a rounde croolne be  
 no corners / And as saynt bernard saith  
 wher as ben corners / there is gladly  
 filth / and that is to be vnderstonde / that  
 the clerkes ought not to haue in their  
 hertes no corners wher y filthe of syn  
 nes myght assemble / but ought to ha  
 ue a clene conscience / And also they  
 ought to haue trouthe in their mouthes  
 for as sayth saynt Iherome / trouthe  
 seeketh no corners / The thirde reason is  
 for lyke as the figure of a croolne / is  
 most fayre among all other / So the con  
 uersacion of clerkes or prestes ought to  
 be best aourned of goody maners  
 amonge all other laye peple / The fourth  
 reason is / for lyke as a croolne hath but  
 one way rounde and no fygure / lyke  
 as saynt Austyn sayth / ther is none  
 so symple a fygure as that whych hath  
 but one way / Also the clerkes ought  
 to be symple in theyr conuersacion wyth  
 out fiction / and pryde / And it  
 is to wote that holy chyrche habith of  
 saynt peter in fesses in the yere for thre  
 yestes / that he hath polver to gyue to  
 the peple / **¶** The first is the chayer  
 for he gyueth absolucion of synnes /  
 The second fesse is called aduincula  
 that is the first day of August /  
 fur he by hys polver transumeth the  
 payne perpetuell due for synnes mortall  
 in to payne temporell / The  
 thirde fesse is of hys martyrdom /

For he hath wolber to relece some pay-  
nes of pynawre enioyned for the syn-  
nes cause. So / And for thys the cau-  
ses / he is dygne and worthy honours &  
bly to be serued and worshipped /  
Late ys henne praye to hym / that he  
may trespasse and geve to vs remys-  
sion of alle our synnes / and after thys  
short transitorye lyf we may come to  
euerlastyng joye and glorie in heuen /  
Amen

Thus endeth the Chaperynge  
of saynt Peter

Of saynt Mathye thapostle / &  
first thyninterpretacion of hys  
name



**M**athias in hebrewe  
is as moch to saie as gy-  
uen to our lord / or a gift  
of our lord / or ellis husb-  
le or tytill / For he was gy-  
uen of our lord / when he was chosen  
fro the world / and was sette and en-  
tered amonge the xxij dyscyples / he  
was also gyuen of our lord / when he  
was chosen by lotte & nombred amonge  
thapostles / he was tytill / For he had  
all veray mekenes / in hym & humylite  
ther he in maners of humylitees as  
saynt Ambrose saith that the first is of  
the affliction by whiche aman is made  
humble / The second is considera-  
cion of hym self / & the thirde is of p deuocion  
whiche is of the knolledge of his ma-  
ker / Saynt mathye had the first in suf-  
feryng martirdom / The second was in de-  
spysyng hym self / and he had the thirde  
in amercyng the mageste of our  
lord / For mathye is said / as doyng  
good for euyl / For he kepynge good  
was sette in the place of Judas the tra-  
yto / And hys lyf is redde in holy  
scripture and becomen wyrteth it as many  
holy men wyrtesse /

**O**f saynt mathye

**S**aynt mathye thap-  
ostle was in the place  
of Judas the traytre /  
And therefore first we  
shal reherce here the birth  
and begynnyng of Judas  
It is redde in an hystorye that it  
it be named apocrypha that ther was a  
man in Iherusalem named rufen / and  
by another name Symeon of the kyn-  
red of dauid / or after saynt Iherome  
of the trib of ysachar whiche had a  
wyf named Siborea / and on the nyght  
that Judas was concyued hys mother  
had a merueyllous dreame wherof she  
was so sore aferd / For her semed  
that she had concyued a chyld that  
shold destroye their peple / and by cause  
of the losse of alle theyr peple / her hus-  
band blamed her moch and sayd to  
her thou sayst a thyng ouer euyl / or  
the deuyles wyll deceyue the /  
She sayd certaynly yf so be that I shal  
haue a sone / I trowe it shal be so as



I haue had a reuelacion and none it  
 lusion / whan the chylde was born  
 the fader and moder were in greet doubt  
 / and thoughte what was feste to  
 doo / **¶** For they durst not flee the  
 chylde / For thourour that they shold  
 haue therin / neyther they wylt not  
 hold they myght nourysse one that  
 shold destroye theyr bygnage / Ther  
 e they put hym to a bytyle fyscelle or bas  
 sette wel pytched / e sette it the in see  
 And abandoned hym to dryue whys  
 ther it wold / **¶** And anon the schoo  
 res and walbes of the see brought  
 and made hym aryue in an ylonde na  
 med Saryoth / And of thys name  
 was he callyd Judas Saryoth /  
 Noli it happed that the quene of this  
 contree wente for to playe on the ry  
 uage of the see / And byhld thys  
 bytyle nacelle and the chylde / therin  
 whyche was fayr / And thenne she  
 segged and sayd / **¶** O lord god  
 hold I be eased yf I hade suche  
 a chylde / Thenne atte laste shold not  
 my forname be withoute byre /  
 Thenne comanded she that the chylde  
 shold be taken vp and be nourysshid  
 and she sayned her self to be greet with  
 chylde / And after publysshid that  
 she had born a fayr sone / whan her  
 husbond herd saye herof / he had greet  
 joye / and all the peple of the contree  
 made greet feste / The kynge and  
 quene dyde do norysse and kepe thys  
 chylde lyke the sone of a kynge /  
 Anon after it happed that the quene  
 concyued a sone / And whan it was  
 born and growen Judas set ofte that  
 chylde / For he wende that he had  
 his bye broder and ofte he was chaf  
 tyed therfore / but allewayne he made  
 hym to bepe so longe that the quene /  
 whyche kneib wel that Judas was not  
 her sone / And atte laste she sayd the  
 trouthe and tolde hold that Judas was  
 fownden in the see / and yet this er was  
 knowen Judas sleib the chylde that  
 he had supposed to be hys brother and  
 was sone to the kynge / And in esche  
 wyng the sentence of deth / he fledde as  
 non and cam in to Iherusalem /  
 And entred in to the court of pylate  
 whyche tho was prouost / And he so  
 pleid hym that he was greet with hym

and had in greet chere / and nothyng  
 was doon without hym / Noli it hap  
 ped on a day that pylate wente for to  
 dysporte hym by a gardyn / bylongyng  
 to the fader of Judas / And was so  
 desirous to ete of the fruyt of thappelles  
 that he myght not forber them / And  
 the fader of Judas kneib not Judas  
 hys sone / For he had supposed that he  
 had be drolbened in the see longe to fore  
 ne the sone kneib not the fader / whan  
 pylate had tolde to Judas of hys desyre  
 he sprange in to the gardyn of hys fa  
 der / and gadred of the fruyt for to be  
 re to hys mayster / but the fader of Ju  
 dasessen ded hym / And ther bygan  
 byllbene them moche stryf and debate  
 fyrst by wordes / and after with figh  
 tyng so moche that Judas smote hys  
 fader with a stone on the heed / that  
 he sleib hym / **¶** And after brought  
 thapples into pylate / **¶** And tolde to  
 hym hold that he had slayn hym that  
 ought the gardyn / Thenne sente pyla  
 te to sease all the good that the fader of  
 Judas had / And after gaf hys wyf  
 to Judas in mariage / And thus Ju  
 das lbedded hys oiben moder / Noli it  
 happed on a day that the lady lbepte e  
 sighted moche strongly e said / alas hold  
 Unhappy that I am / I haue lost my sone  
 e my husbond / My sone was leyd on  
 the see and I suppose that he be drolbened  
 and my husbond is dede foreyn / And  
 yet it is more greuous to me that py  
 late hath remaryed me agens my wyf  
 Thenne demaunded Judas of thys child  
 And she tolde hym hold he was sette in  
 the see / And Judas tolde to her hold he  
 had be fownden in the see / in such wise y  
 she wist that she was his moder / e that  
 he had slayn hys fader / e lbedded hys  
 moder / wherfor thene he wente to Iheru  
 cryst whiche dyde so many myracles / e  
 prayd hym of mercy e forgifnes of his  
 synnes / Thus fer it is red in thisforze  
 whiche is not autentike / Our lord made  
 Judas one of his apostles e receyved  
 hym in his copanye / and was so prync  
 with hym / that he was made his prou  
 rastour e bare the purse for all the othre /  
 and scale of that whiche was gyven to  
 cryst / **¶** Thenne it happed that  
 he was fory and angry / for thoggne  
 met that Marpe magdalene poured on  
 f iiii

# ¶ The lyf of saynt Mathye chappelle

Almayne /

the heed and feet of our lord Ihesu crist  
e sayd that it was worth CCC pens  
and sayd that so moche he had lost /  
And therfor sold he Ihesu crist for  
xxx pens of þ money vsual / of which  
euery peny was worth x pens / And  
so he recouered CCC pens / Or after  
that some saye / that he ought to haue  
of all the penes that was giuen to  
Ihesu crist the tenth peny / And so he  
recouered xxx pens of that he sold hym  
And neuertheles aftir lesse he brought  
them agayn to the temple and aftir  
henge hym self in despayre / And hys  
body opened and clefte a sonder / and  
hys solibellis fylle out / And so it ap  
percynded wel that it shold so be / for þ  
mouth whiche god had kyssed ought  
not to be defouled in touchyng / e also  
he ought not to dye on the erthe / by  
cause all crithely creatures ought to haue  
to hym / but in the ayer where demylls  
and wyckkyd sprites lee / by cause he  
had deseruyd to be in theyr companye /  
Thenne whan the tyme cam kytlbene  
thascenacion / and wythfontyde saynt pe  
ter kysheld that the nombre of thapost  
les was menussyd / he arose vp in  
the myddle of the dyscyples / and said  
fair brethern / ye knowe how our lord  
Ihesu crist hadde chosen xij men for to  
bere wytnesse of hys resurrection / And  
Judas was goon the euyl waye / It  
behoueth to accomplishe the nombre of  
xij / of such as hath ben wyth hym /  
And sith they chosen thio of them that  
were there / that one was named Jo  
seph surnamed Juseus / and that other  
was mathye / And thenne they made  
their orysones e said / lord god whiche  
knowest the hertes of all the persones /  
Scriue to vs whome we shal chese of  
thys tyme here / And after they  
caste lottes / and the lotte fylle on ma  
thye / whiche forth wyth was enom  
bredd wyth the other xj / And thenne  
were they xij / But the holy saynt  
denys sayth that the lotte was a Raze  
and a shynnyng whiche cam and shone  
vpon hym / And anon he began to pre  
che / and had hys predycacion aboute  
Iherusalem / And was moche vertuous  
and dyde many myracles as is wrytoun  
of hym of whom the legende foloweth /  
whiche legende is founde at Tyre in

**S**aynt mathye whiche  
was sette in the place of ju  
das / was born in bethlem  
of the tribre of juda / he was  
sette to scole and in a lytel tyme he lern  
ned all the science of the lawe and of  
the prophetes / he was a ferdy of flesshly  
lustes / And he passed hys yongthe  
in good maners / hys courage was en  
clined to all vertues / For he was  
humble and debonayr / and alkeuys  
redy vnto do mercy / And was not  
proud in prosperite / ne frayle in aduer  
sytie / he dyde that / whiche he prechid  
he made the blynde to see and heled the  
seke men / he repleid the dede men / and  
did grete myracles in the name of Ihesu  
crist / And whan he was accusid  
herof to fore the bysshop of Iherusalem /  
it was demaunded hym that he shold  
answere therw / And he sayd / It be  
houeth not moche to answer herw / by  
cause for to be a crysten man it is no  
thyng crymynel / but it is a glory  
ous byt / Thenne sayd the bysshop that  
he wold spare hym and geue hym wyl  
lyte to repente hym / And saynt Ma  
thye answered god forwre that I shold  
repente of the trouthe that I haue au  
ly founden and become an apostate /  
He was ferme in the loue of god e  
clene of hys body / and wyse in spe  
kyng to alle the questions of scripture /  
And whan he prechyd the word of  
god / many byleuyd in Ihesu crist by  
hys predycacion / The Iewes toke hym  
And bzought hym to Jussye / and had  
goten thio false wytnesses agens hym  
and for to accuse hym / the whiche caste  
on hym fyrst stones / and the other  
after / and so was stoned / And he  
prayd that the stones myght be turned  
that the false wytnesses had cast vpon  
hym / For to bere wytnesse agayn that  
that stoned hym / And synably he  
was slayn wyth an aye after the ma  
ner of the Romayns / And he led vp  
hys handes / and comaunded hys espe  
ryte to god / And after is is sayd that  
hys body was brought to Rome / And  
fro Rome it was transfatred vnto tyre  
Another legende sayth that hys body  
lyeth at Rome / and buried vnder a



stone of pourpysse in the chyrche of  
saynt marie the maior /

Of saynt Gregorpe the pope



**G**regorpe is sayd of  
gret wyshe is to saye  
a flock / e of gret wysch  
is to saye a prechour /  
Thenne Gregorpe is to  
saye as a prechour / to an

assemble or flock of peple / or it is said  
as a noble doctour / or prechour / Or  
gregorpe is to saye in our langage as  
albaked / For he alvokte to hym self  
to god / and to the peple / he alvokte  
to hym self by keepng of clenness / to  
god by good contemplacon / And to  
the peple by continual predycacion /  
And by thys is deserved the vision of  
god / And saynt Austyn sayth in the  
book of ordre / that he seeth god / that  
wel lyueth / wel studyeth and wel  
prayeth / And woul thestoriograph of  
the kondardes wyrteth his hystorie and  
lyf of hym / the wyshe john the deke  
ne afterwarde moche dyligently com  
pledy and ordeyned /

Mynt Gregorpe

was born of the parente  
le of senabures of Rome  
whos fader was named  
Gordiane / and hys  
moder silua / And

whan he had so moche lerned that he  
was a mayster / in physylosophye and  
also was ryche of patrymonye / he  
thought that he wold leue all the ry  
ches that he had and wold enter in  
to respyon for to serue god / but in  
thys that he put thys thought in respy  
te / he consyqued another purpos  
that was that hym semed he shold bet  
ter serue god in a seculer habyte / in  
doynge thoffyce of the pretorpe of the  
prouost of Rome /

**F**or  
to gyue to ech man duely reson after  
the right of hys cause / but he found in  
this office so grette seculer besynesse / that  
it began to dysplese hym / by cause by  
thys grette besynesse / he wythdre elbe  
hym ouer for to god / In thys mene  
wyse hys fader and moder deyed / in  
suche wyse that he was ryche of patry  
monye and pnyssaunt / that atte begyn  
nyng he founded and endowedy wyth  
rentes vij abbeys in recyle / And the  
seuenth he founded wythm the wallis  
of Rome in thonour of saynt Andreu  
thapostle / in the wyshe he becam a  
monke / And the remanant of his pa  
trymonye he gaf for goddes sake / So  
that he that to fore wente clothed in clo  
thes of gold and of silke / and aour  
ned wyth precious stones in the eyte /  
whan he was monke scrupd in a pure  
habyte the monkes / There was atte  
begynnynge of hys conuersacion / of so  
parfayt a lyf / that it myght be sayd  
wel that he was all parfayt / he made  
grette abstinence in etyng / in dryn  
kyng / in wakynge / and in prayenge  
in so moche that he was so trowapled  
that vnnethe he myght susteyne hym  
self / he had put out of hys herte alle  
seculer thynges / so that hys conuersa  
cion was in heuen / For he had adressid  
alle hys desyre for to come to the ioye  
permanable / On a tyme it happed that  
saynt gregorpe in hys selle of the same  
ablaye / wher as he was abbot wro  
te somme thyng / And an Angelle

# The lyf of saynt Gregorye

appered to hym in semblaunce of a mar-  
 ronner whych seemed as he had esca-  
 ped fro the tempest of the see / And pray-  
 ed hym wepyng to haue pyte on hym  
 Thenne saynt gregorye comanded that  
 ther shold be gyuen to hym vii pens /  
 And thenne he departed / The same day  
 the angele cam agayn in lyke wyse as  
 he dyde to fore / And sayd that he had  
 lost all hys good and prayd hym that  
 he wold yet helpe hym / on whō saynt  
 gregorye had yet pyte / and dyde do be  
 gyuen to hym vii pens more / yet atte  
 thyrde tyme he cam and made grette crye  
 and wepte / and prayd hym that he  
 wold yet helpe hym to ward hys grette  
 losse / so that saynt gregorye comanded  
 hys prouoste that he shold yet gyue to  
 thys poure man an almesse / And the  
 prouoste sayd / that ther was nomore  
 siluer in all thabbaie but a dissh of sil-  
 uer in whych hys moder was wonte to  
 sende hym potage / And saynt gregorye  
 comanded anon that that dissh of  
 siluer shold be gyuen to hym / And  
 the angele toke it wyth grette ioye /  
 And lytyl whyle after thys angele  
 apperyd to saynt gregorye and sayd  
 to hym that god hath sente hym so to  
 hym / It happed afterwarde that as  
 saynt gregorye passed thurgh the mar-  
 ket of Rome / and salve there two fair  
 chyl dren whych and wode of bysage / &  
 fayr yelob heer / whiche were for to selle  
 And saynt gregorye demaunded fro  
 wāens they were / And the marchaūt  
 answered of englonde / After saynt gre-  
 gorye demaunded yf they were crysten  
 and he answered nay / but that they  
 were paynims / Thenne sight saynt gre-  
 gorye and sayd Alas / what fayr pe-  
 ple hath the deuyll in hys doctryne and  
 in hys domynacion / After he deman-  
 ded how thys peple were called / he  
 answered that they were called englyssh  
 men / thenne he said they may well be  
 so called / for they haue the bysage of  
 angylls / And for that saynt gregorye  
 wente to the pope / And by grette pray-  
 ers he impetred and had graūte that  
 he was sente in to englonde for to conuer-  
 te the peple of the same contre / but whā  
 the Romayns herd saye that gregorye  
 was sent in to englonde / Anon they  
 wente to the pope and sayd to hym /

Thou hast angred saynt peter / thou  
 hast destroyed al Rome / And hurte  
 all holy chyrche / in this that thou hast  
 lette gregorye goon out of Rome / Of  
 whych word the pope was angry and  
 moche abasthed / And sente anon his  
 messagers after saynt gregorye / And  
 comanded hym to retorne / and come  
 agayn to Rome / whych thenne was  
 goon on hys journey / thre dayes / and  
 for hys noble and good renomee the  
 pope made hym cardynal deken / After  
 for the corruption of thayer the pope  
 elagius deyed / And thenne saynt gre-  
 gorye was electe / of alle the paple to  
 be pope / but he refused it and sayd  
 that to that dygnyte he was not wor-  
 thy / And for the ryght grette mortaly-  
 te er that he was sacted pope he made to  
 the peple a sermon and said / Ryght de-  
 re brethern wel ought we to haue  
 doute of the scourge of god er that we  
 fele it / And yet we ought to feare it  
 to torne and forsake our synnes / so we  
 may beholde the peple deye er they ly-  
 wepe theyr synnes / Thynk ye thenne  
 in what poynt he cometh in the presen-  
 ce of the iuge / that hath had no tyme  
 to kelyuylle hys synnes / The holles  
 ben voyde / the chyl dren deye in the pre-  
 sence of fader and moder sodaynly so  
 that they haue lytyl tyme to deye / wher  
 fore euery man amende hys lyf / whych  
 he hath tyme for to repent hym of  
 hys euyl dedes and synnes / er that  
 the iuge calle hym / fro the mortal los-  
 dy / he sayth by the prophete / I wyll  
 not the deith of a synnar / but I wyll  
 that he retorne and lyue / moche soone  
 the iuge hereth the synnar whā he an-  
 uerteth fro hys synnes and amendeth  
 hys lyf / By suche manere admonished  
 he to the peple theyr felthe / And he or-  
 dained to make proccysson in alle the  
 chyrches moche solempnly for to im-  
 pte and geue mercy for thys mortaly-  
 te / whā the proccysson was don / he  
 wold haue goon pryuely out of Rome  
 for theselve thoffyce of the papalpe /  
 but ayens that / the gates were kepte  
 so that he myght not yssue / At the laste  
 he dyde do chaunge hys habyte / And  
 so moche dyde wyth the marchaunts /  
 that they brought hym out of Rome in  
 a tonne vpon a carte / And whā he



was ferre out of the toun / he yssued  
out of the tunne / ande hyde hym in a  
dyche / Ande whan he had ben therin  
in dayes the peple of Rome sought hym  
all aboute / Anone they salve a pyler  
shynynge descende fro heuen strait vpon  
the dyche / in whiche saynt gregorye  
was / Ande a recluse an holy man  
salve that by that pyler angellis descen  
ded fro heuen to saynt gregory / ande  
after wente vp agayn / Anone thenne  
saynt gregory was taken of the peple /  
and after thordynaunce of holy chyr  
che he was ordeyned ande sacrede pope  
ayens hys wyll / For he was moche de  
bonayr / humble ande merciful to riche  
and poure ande to grete ande smale /  
wel may he apperpyue / that redeth his  
wrytynges / holi ofte he complayned  
of thys grete charge that he was char  
ged wryth alle / to whiche he sayde he  
was not worthy thereto / ande also he  
myght not here that ony shold preysse  
hym ne in letters ne in wordes / Ande  
allway he was in grete humylyte / and  
accounted hym self more meke ande lo  
we after that he was pope than to fore  
in so moche that he was the first of the  
popes that wrote seruus seruorum dei /  
that is seruaut of the seruantis of god  
he had grete cure ande was kesy to con  
uerter synners / he made ande compyled  
many fayr bookes / of whiche the chir  
che is gretly enlumyned / he was ne  
uer yde / holi wel that he was allway  
seke / he conuerteth the englyshe peple to  
the crysten fayth by thre holy men ande  
good clerkys that he sente thider / that  
is to wyte Augustyn / mellitus / ande  
john / for to preche the fayth / Ande by  
cause the mortalyte cessed not he ordey  
ned a processyon / in the whiche he dys  
ce do here an ymage of our lady / which  
as is sayde saynt luke the euangelyste  
made / whiche was a good payntour /  
he had couenit & paynted after the ly  
kenesse of the gloriouse virgyne marie  
Ande anon the mortalyte cessed / ande  
thayer becam pure ande clere / Ande  
aboute thymage was herd a voyce of  
angellis that songen thys Antheme re  
gina celi letare ee / Ande saynt grego  
ry put thereto / Ora pro nobis deum  
alleluia / At the same tyme saynt gre  
gory salve an angele vpon a Castelle /

whiche made clene a swerd alle bbody  
and put it in to the Rethre / And ther  
by saynt gregory vnderstode that the pe  
tylence of thys mortalite was passed /  
and after that / it was called the castell  
Angell / Saynt gregory dyde euery  
day so grete almesse / that many in the  
contre aboute were nouasshid by hym /  
whom he had by name breton / Ande  
also the monkes that dwellyd in the  
mount Synay had of hym theyr suste  
naunce / Emonge alle other almesses  
that he dyde / he gouerned thre thou  
sand virgynes / to whom he sente eu  
ery yere four score pound of gold / and  
also he founded to them an abeye in  
jerusalem / Ande sente to them that  
therin were such thyng as they lac  
ked / Euery day had he poure men to  
dyner / On a tyme it happed that he  
toke the laour for to gyue water to a  
pylgrim for to wasshe hys hondes by  
grete humylyte / ande anon the pylgrim  
danysshed a way / wherof saynt gre  
gory had merueyle / The nyght after  
our lord appiered in a visyon ande said  
to hym / The oither dayes thou hast re  
ceyued me in my membres / but yester  
day thou receyuedest me in my persone /  
Another day saynt gregory comaunded  
to hys dyspenser that he shold brynge  
to dyner xii poure men / Ande whan  
saynt gregory and the poure men were  
sette atte mete / he tolde atte table xij  
tyngs xii poure pylgrims / Ande des  
maunded of hys dyspenser why he had  
don aboue hys comandement / to brynge  
in moo than xii persones / Ande anon  
the dyspenser all asschyd wente ande  
tolde the poure men ande fonde but xii  
and sayde to saynt gregory / holy fader  
ther be no moo but xii / and so many  
shal ye fynde ande nomoo / Thanne con  
sidered saynt gregorye that one of the  
pylgrims that sette next to hym ofte  
chaunged hys dysage / For ofte he se  
med yonge / ande after old / Ande after  
dyner saynt gregory toke hym by the  
honde ande brought hym in to hys cham  
bre / ande prayde hym that he wold  
telle hym hys name / Ande he answered  
wherfor demauest thou my name which  
is merueyllous / neuertheles knowe  
thou wel that i am the same poure ma  
ronner / to whom thou gauest the dysse



of siluer in which thy moder was ben  
te to sente the potage/ And knowle for  
certain that sith that day/ that thou dy  
dest to me that almesse/ god hath de  
signede the / to be pope / And sayd  
more ouer/ I am thangelle of god/ and  
he hath sente me hyther to the to thy  
deffendour/ & procurour/ of that which  
thou it oldest demande and impete of  
hym/ And after this the angele vanys  
shyd away / And in that tyme ther  
was an hermyte an holy man which  
had lefte and forsaken all the goodes  
of the world for goddes sake/ and had  
receyved nothinge but a catte / which  
which he playde ofte / and helde it in  
hys lappe deuotously/ On a day it hap  
ped that he prayd god deuotly that he  
world wouche saue to shalbe to hym to  
what saynt he shold be in lyke joye in  
heuen/ by cause for his loue he had lefte  
all the world/ and renounced/ Upon  
thys god sheld hym in a vision that  
saynt gregory and he shold haue lyke  
joye in heuene / And when he vnder  
stode thys he syghed sore / and presyd  
lytyl hys pouerte which he had longe  
sufferd and born / yf he shold haue by  
the merite which he had receyved so grete  
in seculer rychesse/ Upon this ther cam  
a voys to hym which said/ that the pos  
session of richesse maketh not a man in  
this world rich/ but the ardour of co  
uetyse/ Thenne he stilke thou/ darst thou  
compare thy pouerte to the rychesse of  
saynt gregory / which bueth more thy  
catte with whom thou ceste not to sero  
he and playe/ than saynt gregory doth  
all his richesses/ for he seesth neuer to  
gyue almesse for goddes sake / Thenne  
thermyte thanked almyghty god and  
prayd that he myght haue hys merite  
and reward with saynt gregory in the  
goye of paradys / On a day it happed  
that saynt gregory fange masse in the  
chyrche of saynt Marye Maior / And  
when he had said/ Day domini sit sem  
per vobiscum / Anone thangele sayd /  
Et cum spiritu tuo/ and fro than forth  
on the pope ordeyned a season in that  
chyrche euery yere on easter day / And  
when thenne he sayd in hys masse /  
Day domini &c / none shal answer in  
remembraunce of this myracle / In the  
tyme that Traian thempere regned/ &

one as a tyme he went toward alatayle  
out of Rome/ it happed that in his way  
as he shold ryde a woman a wygolde  
cam to hym/ wepyng and sayd/ I pray  
the sire that thou auenge the deeth of one  
my sone/ which innocently and wyth  
out cause hath be slayn / Thempere  
answerd/ yf I come agayn fro the sa  
tayle hool and sounde / thenne I shal  
doe iustice for the deeth of thy sone /  
Thenne said the wygolde / Sire / and  
yf thou deye in the saytaye / who shal  
thenne auenge his deeth / And thempere  
our sayd/ he that shal come after me /  
And the wygolde sayd/ is it not bet  
ter that thou do to me iustice/ and ha  
ue the merite therof of god/ than ano  
ther haue it for the/ Thenne had traian  
pyte / and descended fro hys hors/ and  
dyde iustice in auengynge the deeth of  
her sone/ On a tyme saynt gregory wen  
te by the market of Rome / which is  
called the market of traian/ And thenne  
he remembred of the iustice and othe  
good dedes of traian/ and how he had  
ben pyteous and donayr / and was  
muche sorowful that he had ben a pay  
nem / And he turned to the chyrche of  
saynt peter walkyng for thowour of  
the meseraunce of traian / Thenne an  
swerd a voys fro god / sayenge I haue  
nolb herd thy prayer / and haue spa  
red traian fro the payne perpetuell /  
By thys thus as some saye / the pay  
ne perpetuel due to traian as a meser  
aunt was sondele take away / but for  
al that was not be quyte fro the pay  
son of helte / For the soule may wel  
be in helte / and fele ther no payne by  
the mercy of god / And after it is  
sayd that the angele in hys answer  
sayd more to thus / By cause thou hast  
prayd for a payneme/ godd graunteth  
the to chese of ii thynges that one which  
thou wilt / Or thou shalt be ii dayes  
in purgatorie in payne/ or ellis all the  
dayes of thy lyf thou shalt languyshe  
in sekeneffe / Thenne answerd saynt  
gregory / that he had leuer to haue se  
kenesse all his lyf in this world/ than  
to fele by ii dayes the paynes of pur  
gatorie / And euier after he had con  
nuelly the feures or agues / or the gou  
te in hys feet/ And herof hym self mak  
eth mencion in one hys epysle and

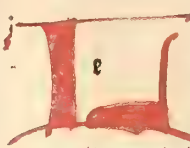


sayth / I am so moche tormented of the  
goult in my feet and of other sekeneſ  
ſes / that my lif is to me a grete payne  
every day me ſemet that I ought to  
deye / And alkeidway I abyde the deſth /  
Some tyme my payne is litel / e ſom  
tyme right grete / but it is not ſo litel /  
that it departeth fro me / ne ſo grete /  
that it byngeth me to deſth / And thus it is  
that I that am alkeidway redy to deye / am  
withſtandalven fro deſth / It happed that  
a byrdolbe that was wonte every ſon  
day to bynge hoſtes to ſynge maſſe  
wyth / ſhold on a tyme be houſelyd e  
comuned / And whan ſaynt gregory  
ſhold ſpue to her the holy ſacrament /  
in ſayenge / Corpus domini noſterj ec /  
that is to ſaye / the body of our lord Jhu  
crist / kepte the in to everlaſtyng lyf /  
Anone thys woman began to ſmyle  
to fore ſaynt gregory / And anon he  
wythdrelve hys honde / and rempyed  
the ſacrament wypon thaulter / And he  
demaunded her to fore the peple why  
ſhe ſmyled / And ſhe ſayd by cauſe  
ſhe kede that I have made wyth my pro  
pre handes / thou nameſt it the body of  
our lord Jheſu cryſt / Anone ſaynt greg  
ory put hym ſelf to prayer wyth the  
peple / For to praye to god that herup  
he wold ſkele hys grace for to conſer  
me our hyleue / And whan they were  
yſen fro prayer / ſaynt gregory ſalve  
the holy ſacrament in figure of a pye  
e of fleſh as grete as the lytel ſynger  
of an honde / And anone after by the  
prayers of ſaynt gregory / the fleſhe  
of the ſacrament turned in to ſemblan  
ce of brede / as it had be to fore / And  
therlyth he comuned and holdſeled the  
woman / whiche after was more relygy  
ous and the peple more ferme in the  
fayth / Saynt gregory made and or  
deyned the ſonge of thoſſye of holy chir  
che / and eſtablyſhed at Rome elbo ſco  
les of ſonge / that one beſide the chyrche  
of ſaynt peter / And that other by the  
chyrche of ſaynt John latran / where the  
place is yet where he laye and taughte  
the ſcolers / and the wode wyth whiche  
he menaced them / And the antypho  
ne / on whiche he lerned them is yet  
there ſe put to the canon of the maſſe  
theſe wordes / Diesq noſtros in tua pax  
diſponamus / atq ab eterna dampnacio

ne nos eripias / et in electorum tuorum  
iubeas grege numerari / After laſte  
whan ſaynt gregory had ben pope xiiij  
yere / vij monethis / and v dayes / he be  
ynge ful of good werkes departed out  
of thys world in the yere of our lord  
vij C vij yere in the tyme whan ſoc  
was Emperour of rome / Lete be theſe  
praye to ſaynt gregory / that he geve  
be grace that we may amende ſo our  
ſelf her in thys liſ that we may come  
vnto everlaſtyng lyf in heven / Amen

**Thus endeth the lyf of ſaynt  
Gregorye**

**¶ Here beynneth of ſaynt longi  
us the lyf**



**Longius whiche**

was a purſſant knyght  
was wyth other knygh  
tes by the comandement  
of pylate on the ſide of  
the croſſe of our lord  
and perceyd the ſide of our lord wyth  
a ſpere / And whan he ſalve the myra  
cles / how the ſonne loſt his light / and  
grete erthequake of therthe was /  
whan our lord ſuffred deſth and paſſi  
on in the tre of the croſſe / Thenne by  
leued he in Jheſu cryſt / Some ſaye that  
whan he ſmote our lord wyth the ſpe  
re in the ſyde / the precious blood aua  
led by the ſtaſte of the ſpere wypon hys  
hondes / And of aventure wyth hys  
hondes he touchyd hys eyen / And  
anon he that had be to fore blynde ſalve  
anon clerly / wherefor he refuſed all che  
ualrye / and abode wyth thappoſtles /  
of whom he was taught and cryſtened  
and after he abandoned to lede an ho  
ly lyf / in doyng almeſſes and in be  
pyng the lyf of a moke / aboute xxxviij  
yere in ſyawe and in Capadoe / And  
by hys wordes and hys example / ma  
ny men converted he to the fayth of  
cryſt / And whan thys cam to the  
knowleche of octavian the prouoſte / he  
toke hym and wold haue conſeyned

## The lyf of saynt Longins

hym to do sacrifice to thyddollis / And  
saynt longins said / Ther may noman  
ferue thoo lordes whychen contrary to  
other / E hye yddollis ben lordes of thy  
malices / corruptours of all goody wer-  
kis andz enemyes to chastyte / humylyte  
andz to hounour / Andz frendes to all or-  
dure of luyurys / of gloutynny / of ydel-  
nesse / of pryde / andz of Auarys / Andz  
my lordz is lordz of sobrenesse that bryn-  
geth the werle to the euerlastyng cys /  
Ehenne sayd the prouost / it is nought  
if thou saist / Make sacrifice to thyddollis  
Andz thy godz shal forgyue the by caus-  
se of the comandement that is made to  
the / longins said / yf thou wylt become  
crysten / godz shal pardonne the thy tres-  
pases / Ehenne the prouost was angry  
andz made the teeth of saynt longins to  
be draibyn out of hys mouth / andz dyde  
do oute hys mouth open / Andz yet for  
alle that longins softe not hys speche /  
But toke an aye that he there fonde &  
helwe and brake therewith thyddollis and  
said / nold may be see yf they be very  
goddes or not / Andz anon the deuyllis  
yssued out andz entred in to the body  
of the prouoste / andz hys felawes /  
Andz they brayed lyke bestes / andz  
fyll down to the feet of saynt longins /  
andz sayd / we knowe wel that thou  
art seruauant vnto the seuerayn godz /  
Andz saynt longins demaunded of the  
deuyllis why they dwellyd in thyse yd-  
dolis / andz they answered / we haue  
fowden place / in thyse yddolles for vs /  
For ouerall wher ihesu crist is not na-  
med ne hys signe is not sheld / there  
dwelle we gladly / andz by cause whan  
thyse paynens come to thyse yddolles for  
to adoure andz make sacrifice in the na-  
me of vs / thenne we come andz dwelle  
in thyse yddolles / wherfor we pray the  
man of godz that thou sende vs not in  
in thabysme of helle / Andz saynt lon-  
gins said / to the peple that there were /  
what saye ye wylt ye haue thyse deuyll-  
les for your goddes andz worshype  
them / Or haue ye leuer that I hunt  
them out of thyse worldz in the name of  
ihesu crist / Andz the peple sayd / wylth  
an hye voyce / Moche greet is the godz  
of crysten peple / holy man we praye  
the that thou suffre not the deuylls to  
dwelle in thyse cyte / Ehenne comended

saynt longins to the deuyllis that they  
shold yssue out of thyse peple in such  
wyse that the peple hadz greet joye /  
andz hylueryd in our lordz / A lytel tyme  
me after / the euyl prouost made saynt  
longins come to fore hym / andz sayd to  
hym that alle the peple were departed / &  
by hys enchauntement hadz refused thy-  
ddollis / yf the kynge knewe it / he shold  
destroie vs andz the cyte also / A frodis-  
sius answered / how wilt thou yet torment  
thyse goodz man whychen hath saued vs  
andz hath don so moche goodz to the cyte  
Andz the prouost said / he hath deuyll-  
ued vs by enchaunte / A frodisius said  
hys godz is greet / andz hath none euyl  
in hym / Ehenne dyde the prouost cutte  
out the tongue of afrodisius / wherfor  
saynt longins sighted vnto godz / Andz  
anone the prouoste began blynde / andz  
lose all hys memezes / whan afrodisi-  
us saide that / he said / lordz godz thou  
art iuste / Andz thy iugement is be-  
ryptable / Andz the prouost said to afro-  
disius / Saye brother praye to saynt  
longins that he praye for me / For I ha-  
ue don yll to hym / Andz Afrodisius  
said / haue not I wel tolyd it to the / do  
nomore so to longins / Seeke not thou  
me speke wythout tongue / Andz the  
prouoste sayde / I haue not only lost  
mye eyen / but also my herte andz my  
body is in greet payne / Andz saynt  
longins said / yf thou wylt be hol and  
guarysted / put me apertly to deeth /  
Andz I shal praye for the to our lordz  
after that I shal be deedy that he shal  
Andz anon thenne the prouoste dyde to  
smyte of hys heed / Andz after he cam  
andz fyll on the body of saynt longins  
andz sayd / alle in wepyng / Syre I ha-  
ue spyned I knowleche andz confesse  
my felthe / Andz anon cam agayn his  
sight andz he receyued felthe of hys bo-  
dy / Andz burpedz honourably the body  
of saynt longins / Andz the prouoste  
blyueryd in ihesu crist / Andz abode in  
the company of crysten men andz than  
kedz godz andz deyde in goodz estat /  
All thyse happedz in Cesarie of Capa-  
doe to the honour of our lordz godz /  
to whom be gauen laude andz glouye in  
secula seculum



**Thus endeth the lyf of saynt  
Longus**

**Here begynneth the lif of saynt  
Maure**

**T**he yere that saynt  
kenet died / he sente saynt  
maure / & foure felalbe  
wyth hym in to fraunce /  
that is to wete fuscien /  
sympaden / Antoinien /

and constantinen atte prayer of barri /  
cam the bysshop of maule for to founde  
an abbaye which the said bysshop wold  
make of hys owen good / And gaf  
to saynt maure a book in which he had  
writen the rule of hys hande / And as  
they passed the montaynes of mongus  
fourgis one of theyr seruantes fell fro  
hys hors vpon a grete stone / and hys  
lyft foote was all to faulshed / but as  
sone as saynt maure had blessed it and  
made hys oryson / he was guarissid  
and at hool / After thys he cam in to  
the chyrche of saynt maurice / **¶** And  
ther was at entree a blynde man leg  
gyng that had seen there yj yere and  
was named leuy / which for the lon  
ge tyme that he had ben there / he knew  
all thoffice of the chyrche by leuyng that  
he had lemed ther by wythout more / he  
comured saynt maure by the vertue of  
the martir that he wold helpe hym /  
And anone he was guarissid and  
had agayn hys sight by hys prayer /  
And thenne saynt maure comaded hym  
that he shold serue alle hys lyf in the  
chyrche as he had don / On a nyght  
thys holy man and hys felalbe berke  
solued in þ holbe of a wyddolbe / which  
was named themere / the which he had  
a sone that was so seke that eche man  
sawd that he was ded / And thys holy  
man heled hym / And when he was  
hool he said to saynt maure / thou art  
he / that by thy merites and by thy tes  
tes hast deliuered me fro the iugement  
where I was in condemned to the fyre  
of helles / Thus as they helde theyr wyage  
on the good freyde in that tyme of  
which saynt Pomaun was abbot / And  
saynt maure sayd to saynt Pomaun

Seynt kenet shal departe out of thys  
world to morowe / On the morn af  
ter the hour of tierce as saynt maure  
was in hys prayers he salbe the wyage  
by which saynt kenet mounted in to he  
uen / and he was aoured wyth pal  
les and grete foyson of clevenes / and  
thys vision salbe also other monkes /  
Also when saynt maure & hys felalbe  
cam to orlypance / they herd saye that  
the bysshop baricam of maule was de  
ed / And he that was in his place wold  
not receyue them / Ekenne saynt mau  
re and hys felalbe wente in to a place  
that is callid restis / And there found  
dey he fyre an holbe for to adoure god  
there in thounour of saynt martyn / and  
comanded that he shold be buryed therin  
A clerke that was there named lan  
gyso fyl down of an hie steeper tyn an  
hepe of stoness / and was all to faulshed  
but saynt maure heled hym anon /  
And after flocus which was one of  
the greatest frendes of the kynge had  
hym in so grete reuerence / that he durst  
not approuche / but yf he had hym /  
There iherkmen that brought in that  
holbe bygan to saye sheldyly of saynt  
maure / and saye that he coueyted ouer  
moche dayne glorie / but anon they be  
cam so madde that that one of hym toke  
forthwyth hys lyf / And the other ii  
to tawe them self wyth theyr teeth / the  
holy man anon put hys hande in theyr  
mouthes / and made the fyende to goo  
out tenethe / And after he repsted the  
thyrde to lyf which he had de / and  
comanded hym yf he wold lyue / that he  
shold nomore entree in to that holbe /  
And thys comaded he for theselwe the  
fauour of the world / Theodores kynge  
of fraunce cam for to visite hym / and  
prayed to saynt maure and the bretthern  
that they wold pray for hym / And he  
gaf to them of that holbe the fee þall  
of that buscage / and alle the rentes  
therw belongyng / and the wilnes / On  
the morn saynt maure wente to see the  
pest that the kynge had gyuen / And  
there he heled one haungyng the paleseye /  
which had be vij yere seke / The seond  
yere that thys holbe was founded cam  
many noble men of the contr which  
demanded that theyr chylidren myght be  
clothed and wepyed in to the religion

## ¶ The lyf of saynt Patryke

And ther a y so many that the xxvj  
yere of the fondacion of that abbeie there  
were an hondred; & fourty brethern / &  
saynt maurice comandeth that they shold  
abide in that nombre wythout more or  
lasse / and not anacease ne mynysshe  
that nombre / After thys chaire the  
kyng came in to thys abbeie / And gaf  
ther to the chiefe of blason and the wun  
longchamp therwith / And after thys  
tyme saynt maurice wolde nomore yssue  
out of that abbeie / but he wente and a  
lode in a side of the chyrche of saynt  
martyn where he had made an hous for  
hym / and had wyth hym elbo mon /  
kes for to serue hym / but he ordeyned  
to fore / that wher as shold be abbote  
after hym / whan he had ten in holwe  
that in yere & an half / the duple appie  
red to hym on a tyme / whych was in  
hys orfons / and sayd to hym that  
there shold be grete defenition of hys  
brethern / but the answere of our lord  
came after hym whych reconforted hym  
And thenne he cam vnto the brethern  
and said to them that he and many of  
them therewithin / shold passe out of  
thys worlde / And it happed that with  
in a moneth after there dyed / & and  
xxij monkes of that abbeie / And of  
all the nobles there abode nomoo alpye  
but xxiiij / And thenne deyde Antho  
ny and constantyn that were comen  
wyth hym / A lytel whyle after deyde  
saynt maurice of the payne of his side the  
xxij yere after he was comen thider the  
xxij kalendes of feuerer / And he dey  
de to fore thaulter of saynt Martyn  
where he was couerd wyth an hepe /  
The other of hys felawshyp returned  
to mount cassyn / And thus accomplys  
shyd thys blessed saynt hys lyf in the  
tyme of solyys thempereur the second /  
And the body of saynt maurice was  
bor in two that abbeie in Angoe named  
gaunefuelle for few of the normans yn  
to the abbeie of fosses / where hys bo  
dy is now / whych abbeie founded  
saynt lanolans disciple to saynt colton  
sum / his feste is the xxij day of January

There endeth the lyf of saynt  
Maurice

Here foloweth the lyf of saynt  
Patryke and thyninterpretacion  
of hys name

**P**atryke is as moche to  
saye as knowleche / For by  
the wyll of god he knewe  
many of the secretes of heuen  
and of the joyes ther / And also he  
salve a partye of the paynes of helle /

## ¶ Of Seynt Patryke

**S**aynt Patryke  
was born in brytaine  
whych is called En  
gland / And was let  
ned at Rome and the  
re flound in vertues /

And after departed out of the parties  
of ytalpe where he had longe dwellyng  
and cam home in to hys countre in was  
his named pendrac / And entred in  
to a fayr and joyous contre called the  
Balepe Rosyne / To whom thangle of  
god appierd & said / O patryke this se  
ne bysshopricke god hath not purged  
to the but vnto one not yet born / but  
shal xxx yere here after be born / And  
so he left that contre and saylled ouer  
in to yrelonde / And as chester sayth in  
polycronicon the fourth booke the xxij  
chappre that saynt patryke fader was  
named caprum which was a preest & a  
deken some whych was called fodum  
And saynt patrykes moder was named  
conches martyns suster of fraunce / in his  
baptisme he was named Suate / and  
saynt germany callid hym magonius /  
& celestinus the pope named hym patry  
ke / that is as moche to saye as fader of  
the cytyeynes / Saynt patryke on a day  
as he prechyd a sermon of the pacce &  
suffraunce of the passyon of our lord ihu  
su crys / to the kyng of the contre / he le  
ued / vpon hys croce or croos / And it  
happed by auenture / that he sette the ende  
of the croce or his staf vpon the hyn  
ges foot / & wrood his foot with the pin  
ke which was sharpe byneth / the kyng  
hath supposid þ saynt patryke had don  
it wetyngly / for to meue hym þ somer



to patience and to the feythe of god /  
 But when saynt Patryke aperceyued  
 it he was moche afffryd / and by hys  
 prayers he helyd the kynge / And  
 furthermore he impetred e gáte grace  
 of our lord / that no venemous beest  
 myght lyue in al the contre / And yet  
 into this day is no venemous beest in  
 alle yreland / After it happed on a  
 tyme that a man of that contre stole a  
 sheep whiche belonged to his neygh /  
 he wher upon Saynt Patryke ad-  
 monestred the peple / that wchsof someuer  
 had taken hit / shold deliuer it ageyn  
 wchyn seven dayes / wchyn al the peple  
 were assembled wchyn the chyrche / e  
 the man whiche had stolen it made no  
 semblance / to wnder he deliuer ageyn  
 this sheep / Thene saynt Patryke  
 commaunded by the Veru of god that  
 the sheep shold blete and crye in the  
 hely of hym that had eyn hit / And  
 so happed it / that in the presence of al  
 the peple the sheep cryed and bleted in  
 the hely of hym that had stolen hit /  
 And the man that was culpable re-  
 pentid hym of his trespass / And the  
 other twi thenne forshon kepte them fro  
 felynge of sheep fro any other man /  
 Also saynt Patryke was wonte for to  
 worshyp and to do reuerence into al the  
 crosse deuoutely that he myght see /  
 But on a tyme tofore the sepulchre of  
 a paynym stood a fapre crosse / whiche  
 he passed and went forth by as he had  
 not seen hit / And he was demaunded  
 of his felabes / why he salbe not that  
 crosse / And thenne he prayed to god  
 he sayd for to knowe whos hit was / e  
 he sayd he herde a voye Under the erthe  
 sayenge / Thou salbest it not / bycause I  
 am a paynym that am buryed here / e  
 am vnworthy that the signe of the  
 crosse shold stonde there / wherfore he  
 made the signe of the crosse to be taken  
 thens / On a tyme as saynt patryke pre-  
 chid in yreland the feythe of ihesu crist  
 e dyd but lytel prouff pte by his pre-  
 dication / for he coude not conuert the  
 enel and / and whyled peple / And he  
 prayed to our lord ihesu crist that he  
 wold shalbe them somme signe openly  
 feredul and gasteul / by whiche they  
 myght be conuerted / and be repentante

of there synnes / Thanne by the com-  
 maundement of god Saynt Patryke  
 made in therthe a gret cirkle wchis his  
 staffe / e anone therthe after the quan-  
 tite of the cirkle openid / And ther  
 appered a gret pyte and a deep / e  
 saynt patryke by the reuelacion of god  
 vnderstood that there was a place of  
 purgatorye / In to whiche wchsof someuer  
 entred thern / he shold neuer haue other  
 penaunce ne fele none other payne / e  
 there was shewed to hym that many  
 shold entre whiche shold neuer retour-  
 ne ne come ageyn / And they that  
 shold retourne shold abyde but twi one  
 more to another and nomore / And  
 many entred that came not ageyn / As  
 touchyng this pyte or hole whiche is  
 named saynt Patrykes purgatorye /  
 Somme holde oppynion that the second  
 patryke whiche was an abbot and no  
 bysshop / that god shewed to hym this  
 place of purgatorye / but certynlye such  
 a place there is in yreland wher in  
 ny men haue been / and yet dayly goon  
 in / and come ageyn / and somme haue  
 had there meruayllous visions / and  
 seen gretly and horryble paynes of  
 whome there been bookes made / as of  
 Eundale and other / Thenne this holy  
 man saynt patryke the bysshop lyued  
 tyl he was 6 viii yere olde / and was  
 the first that was bysshop in yreland /  
 and dyed in aucthys ambroses tyme  
 that was kyng of kryptayn / In hys  
 tyme was the abbot columba otherwylse  
 named colinkyllus e saynt bride whom  
 Saynt Patryke professed and kypped  
 And she ouer lyued hym fourty yere  
 Alle these thre holy sayntes were bu-  
 ryed in Ulster in the cyte of Dumen-  
 as it lere in a caue wchis the cham-  
 bers her bodies were founden at the first  
 comynge of kyng Josay kyng harry  
 the secondes sone in to yreland / Upon  
 whos tunkes thys verses folowynge  
 were wyrtyn / Sic iacent in duno / qui  
 tumida tumulantur in vno /  
 Brigida / Patricius / atque columba  
 pius / Whiche is for to say in eng-  
 lyshe / In duno thys thre been buryed  
 alle in one sepulchre  
 Bryde Patryke / and Columba the  
 myke /

Men say that this holy bysshop Saynt  
patryke dyd thre grete thynges/One  
is that he dwof with his staffe alle the  
benemous bestys out of prelandz/ The  
second that he had graunte of our lord  
god/ that none prysse man shal abyde  
the comyng of antecrys/ The iij won-  
der is wedde of hys purgatorye whych  
is more referred to the lasse saynt Pa-  
tryke thabbot/ And this holy abbot by  
cause he founde the people of that londe  
rebelles/ he went out of preland & came in  
to england to the abbeys of glastenburye  
where he deyed on a saynt bartolmelwes  
day/ He flouryd about the yere of our  
lord viij C 2 / & the holy bysshop deyed  
the yere of our lordy four hundred iij  
score & v in the hundredz and viij yere  
of his age/ to whome praye we that he  
praye for vs /

**¶ Thus endeth the lyf of  
Saynt patryke**

**¶ Of saynt kenet thabbot/ And  
first the interpretacion of hys  
name**

**K**enet is sayd by cause he blef-  
fyd moche peple/ or ellys by  
cause he had many benedycti-  
ons in this lyf / Or for as  
moche as he deservyd for to haue blef-  
fynges or benedicacions perpetual/ And  
the holy doctour Saynt gregory wrote  
his lyf /

**¶ Of saynt kenet thabbot**

**K**enynt kenet was borne of  
the prouynce of Nurcia /  
And was sente to Rome  
for to studey/ But in hys  
infance he leste the sco-  
les and wente in to a deserte / and his  
nouryce whych tenderly lound hym wot  
all beye with hym tyl they came to a  
place named offeyd/ And there the to

rolved a kessel for to pouрге or wyne  
we whete / but the kessel fyl to the brim  
by necligence/ and was broken in thre  
pees / And whan saynt Kenet sawe  
his nouryce wepe/ he had grete pyte / &  
made his prayers to almyghty god/ &  
after made hit also hole as it had been  
before / Thanne they of the contrie wote  
hit / and kenge hit on the fronte of the  
chyrche in wytnesse of one soo fayre a  
myracle / Thanne leste saynt Kenet hys  
nouryce and fledde secretly and came  
in to an hermytage/ where he was neuer  
knowen of no man but of a monke na-  
med womayn whiche mynystred to hym  
mete for to ete/ And because that there  
was no wyage for the monasterey of wo-  
mayn into the pyte where Saynt Ke-  
net was/ he kynge the doore in a corde &  
so lete hit down to hym/ And because he  
shold here with womayn shold lete down  
the bredd / he bonde a kelle on the corde  
and by the solbne therof / he receyved  
his bredd / But the deuyll hauging en-  
uy of the charite of that one / and of  
the refecton of that other / cast a stone  
and brake the kelle / But neuerthelessse  
Romayn leste not to mynystre hym /  
It happed that there was a prest on  
an estern day that had arayed his dy-  
ner for hym self/ and our lord appered  
to hym and sayd/ thou ordeynest for thy  
self delicious metes/ and my seruant  
depyth for hunger in suche a pyte and  
named hym the place/ Thanne the prest  
arose and bare his mete with hym/ &  
fought soo longe that he fonde Saynt  
kenet in grete payne/ whan he had foun-  
den hym he sayd to hym / Aryse and  
take thy mete and refecton / For it is  
ester day / He answered & knowe wel  
that hit is the fest of paske / because  
that I see the / The prest sayd to hym  
Certaynly thys day is the day of ester  
and saynt kenet wyte hit not/ by cause  
he had dwellyd there so longe and so  
ferte fro people /  
Thanne sayd they graces and made the  
benedycacion and toke theyr refecton /  
It happed after thys that a blacke  
byrde that is called a merle came on a  
tyme to saynt kenet / and peckyd with  
his bylle at his bysage /  
And grewd and nowd hym so moche



that he coude haue no wile for it / and  
coude not put it from hym / but assone  
as he had made the signe of the crosse/  
anone the bnde vanysshed alway / And  
after that cam to hym a grete temptaciō  
of the flesch by the wyche the deyl  
tempted hym in shewyng hym a womā  
and brente fore and was enflamed in  
hys corage / but anon he cam agayn to  
hym self / and after he despoyled hym  
self all naked / and went among thoz  
nes and walyved among the nettles  
so that his body was torn and payned  
by wyche he held the boundes of his  
berte / Thenne after that tyme he felt  
nomore temptation of hys flesch /

It happed that thabbot of a monas  
tery was ded / And for the good re  
nour of this body man saynt kenet /  
All the monkes of the abbaye gaf theyr  
boys and eldres saynt kenet for theyr  
abbot / But he accorded not ther to ne  
agreed to them / **¶** For he said that hys  
condicions and maners were not acco  
rdyng to theyres / Notwithstondyng he  
was daynquysshed and so instantly  
requyred / that atte laste he consented  
But whan he salde they luyd not ne  
were not ruled accordyng to theyr reli  
gion and wille / he repented and cor  
rected them vigorously / And whan  
they salde that they myght not do the  
wyles vnder hym / They gaf hym the  
nym medyd wyth wyne for to drynke /  
but saynt kenet made the signe of the  
crosse ouer it and blessed it / and anon  
the vessel brake in pieces wyche was  
of glasse / whan saynt kenet thene knew  
for that in that vessel was mortal  
drynke / wyche myght not abyde ne  
suffre the signe of the crosse / he woe vp  
and sayd god haue mercy on you fair  
brethren / I sayde to you wel atte be  
gynnyng / that my condicions and ma  
ners appertheyne not to yowres / Fro  
hensforth gete to you another fader /  
For I may no lenger dwelle here /  
Thenne went he agayn to deserte wher  
he god selved for hym many signes &  
myracles / and founded there also ab  
beys / Now it happed that in one of  
thesse abbes was a monke that  
myght not endure longe in prayers /  
And whan the other of hys felabys  
were in prayer / he wold go out of the

chyrche / Thenne thabbot of that abbaye  
shewd this to saynt kenet / And anone  
he went for to see yf it were trewe /  
And whan he cam he salde that the de  
yl in lyknes of a tytel black chylde  
dwelle hym out of the chyrche by hys  
colle / Thenne sayd saynt kenet to the  
abbot / and to saynt maure / See ye not  
hym that dwalbeth hym out / they sayd  
naye / thenne sayd laze he praye to god  
that we may see hym / whan they had  
made theyr prayers / saynt maure salde  
hym / but the abbot myght not see hym  
The next day saynt kenet toke a roode  
and led the monke / And thenne he also  
de in prayer / lyke as the deyl had be  
keth / and durst nomore come & dra  
we hym alway / And fro than forthon  
he alwe in prayer / & continued therein  
Of the vii abbes that saynt kenet had  
founded / thre of them stode on hys  
foetes so that they myght haue no wa  
ter but by grete labour / **¶** Thenne cam  
the monke to hym & prayd hym that  
he wold sette thysse abbes in some  
other place / by cause they had grete de  
faut of water / Thenne went saynt  
kenet aboute the montayne & made hys  
orysons & prayers moche deuoutly / and  
whan he had longe prayd he salde the  
stones in a place for a signe / And on  
the morn whan the monkes cam for to  
prayer / he said to them / goo ye to suche  
a place where ye shal fynde thre stones/  
and there dygge a tytel & ye shal fynde  
water / Our lord can wel prouyde for  
you water / And they went and founde  
the montayne all swetnyng / where as  
the thre stones were / And there they  
digged / & anon they founde water so gre  
te habundaunce that it suffysed to them /  
and ran down fro the tyme of the hille  
vnto hynethe in to the valeye / It  
happed on a tyme that a man helde  
buysshe & thornes aboute the monast  
ery / And hys age or instrument of  
pyon that he helde sprang out of the hel  
ue & fell in to a depe water / theine the  
man cryed and sorowed for hys toel /  
and saynt kenet salde that he was ouer  
anguysshid therfore / & toke the helue &  
threwe it after in to the pyte / And  
anon the pyon cam vp & lye a to styeme  
tyl that it entred in to the helue /

In thabbaye of saynt kenet was a  
t ii

## ¶ The lyf of saynt Benet

chylde named placidus whiche wente  
to the Ryuer for to dralbe water /  
And hys foot shode so that he fyl in to  
the Ryuer whiche was moche deep / and  
anon the Ryuer bare hym forth more  
than a boibe shot / And whan saynt  
kenet whiche was in hys sude kneib  
it / he called to saynt maure and sayd  
that ther was a chylde whiche was a  
monke that was aboute to be drowned  
and had hym go to helpe hym / And  
anon saynt maure ranne vpon the wa-  
ter lyke as it had ben on drye ground  
and hys feet drye / And wike vp  
the chylde by the heer / And drewe hym  
to londe / And after whan he cam to  
saynt kenet / he sayd that it was not  
by hys merite / but by the vertue of  
hys obedyence / Ther was a preest na-  
med florentyn / whiche had enuye on  
saynt kenet / and he sente to hym a boof  
of bryde enuengmed / After whan  
saynt kenet had thys boof / he kneibe  
by the inspiration / that it was enue-  
nymed / he gaf it to a rauen that was  
wont to take hys fedynge of saynt ke-  
nettes hand / And commaunded hym  
to bere it vnto suche a place that nomā  
shold fynde it / Therne the rauen ma-  
de semblaunt for to bere to the coman-  
ment of saynt kenet / but he durste not  
touche it for the venym / and fledde  
aboute it / holbyng and cryeng /  
Saynt kenet sayd to hym take thys  
brede hardly and bere it alway /  
At the laste the rauen bare it alwaye in  
to suche a place / that ther was neuer  
hard tydynge therof after / And cam  
agayn the thyre day after / and wike  
hys refecton of saynt kenettes hand /  
as he was wont to doo to fore / whan  
thys preest florentyn salbe that he cou-  
de not slee saynt kenet / he enforced  
hym to slee spytyuelly the solibres of  
hys dyscyples / he wike seven maydens  
all naked / e sente them in to the gar-  
dyn to darne e to carolle for to meue  
the monkes to temptation / whan saynt  
kenet salbe the malice of florentyn /  
he had fere of hys dyscyples / and  
sente hem out of that place / whan flo-  
rentyn salbe that saynt kenet and hys  
monkes wente out he demened grete  
ioye and made grete feste / And and  
the soler fyl vpon hym and sleibe hym

soverly whan saynt maure salbe that  
florentyn was ded / he ranne after  
saynt kenet / and called hym sayenge /  
come agayn for florentyn that hath  
don so moche harme to you is ded /  
whan saynt kenet herde thys / he was  
sore for the peryllous deth of florentyn  
e by cause saynt maure was glad for  
the deth of hys enemye as hym semed  
he enioyned hym penaunce therfor /  
After thys he wente to mount Cassyn  
wher he had another grete aduersarye /  
For in the place wher that apolyn  
was adoured / he made an oratorye  
of saynt Johan baptyst / and conuer-  
ted alle the contre aboute to the cristen  
fayth / wherof the deyl was so wro-  
mented / that he appered to saynt ke-  
net alle blacke and ranne vpon hym  
wyth open mouth and throte /  
And had hys eyen alle enflamed /  
And sayd to hym / Benet / Benet /  
And saynt Benet answered not / the  
deyl sayd / Curst and not blessed  
why haue I so moche persecution /  
¶ But happed on a tyme that as the  
monkes shold lyft a stone for a wer-  
ke of an edifice / they myght not me-  
ue it / therne ther assembled a grete  
multitude of peple / and yet they alle  
myght not lyfte it / But anon as  
saynt Benet had blessed it / they lyft  
it anon / Therne apparer they  
that the deyl was vpon it / and au-  
sed it to be so heuy / And whan they  
had a lytel made the walke hys / the  
deyll apperid to saynt Benet / and  
had hym goo see them that edified /  
therne saynt Benet sente to hys mon-  
kes / e comanded that they shold kepe  
them wel / For the deyll wente to de-  
scrope them / but er the messenger cam  
to them the deyll had throlwen down a  
parte of the wall and had therwith  
slayn a yonge monke / ¶ Therne they  
brought the monke alle to brused in  
a sack to saynt Benet / And anon  
saynt kenet made vpon hym the signe  
of the crosse and blessed hym / and  
weped hym to lyf / and sente hym  
to the werke agayn / A laye man of  
honest lyf had acustome ones in the ves-  
tre to come to saynt kenet all fastyng / e  
on a tyme as he cam ther was one that  
bare mete accompaned wyth hym /



And desired that he wolde ete with hym  
but he refused it / After he prayd  
hym the second tyme / and yet he refus  
ed it / and sayd he wolde ete no mete  
tyl he cam to saynt kenet / At the thir  
d tyme he fonde a fayr fontayne / and  
a moche delectable place / And began  
fore to desire hym to ete with hym /  
And atte laste he consented and ete /  
And whan he cam to saynt kenet / he  
said to hym / wher hast thou eten / which  
answered I haue eten a tytel / O fayr  
brother the deupl hath deceyved the /  
but he coude not deceyue the fyrst ne  
the second tyme / but the thyrde tyme  
he hath surmounted the / thenne the  
good man kneeled down to the feet of  
saynt kenet and confessyd hym of hys  
trespaas / Attila the kyngz of gothes  
wolde ones preue pf saynt kenet had  
the speche of prophete / and sente to  
hym hys seruaut and dyde do awaye  
hym with precious robes / and deliuered  
to hym a grete compaigne as he had byn  
the kyngz hym self / whan saynt kenet  
salve hym come he sayd to hym fayr so  
ne / doo of that thou werist it is not  
thyne / e the man fel down anon to the  
ground by cause he mocked the holy  
man and deyde anon / A knyght that  
was beyed with the deupl was  
brought to saynt kenet for to be helid /  
And saynt kenet put hym out / and  
after sayde to the knyght / goo and  
forthwith ete nomore flesch / and goo  
nomore to none ordie / For what day  
thou goost e takest ordies the deupl  
shal wente in to the / Thys knyght  
helde hym longe tyme without takyng  
ony tyl atte laste he salve ponger than  
he / that wente to ordies / And had  
forgotte the wordes of saynt kenet / and  
take ordies / And anon the deupl en  
treped in to hys body / and tormented  
hym tyl he deyde / Eter was a man that  
sente to saynt kenet ix flagons of wyne  
but he that bare them hyde that one /  
And presented that other without  
more / whan saynt kenet had receyued the  
presente / he thanked hym moche / and  
sayd to hym / Fayr brother take good  
rede hold y shall doo with that wyche  
thou hast hyd / and drynke not therof  
for thou knowest not what is therein  
Thenne he was affhamed and so consu

sed / wente from hym / And whan he  
cam to the place wher he had hyd it / he  
wolde wyte what was therein / lyke as  
saynt kenet had tolde to hym / and so  
wed it a tytel / and anon a serpent pf  
sued out / **¶** It happed on a tyme  
that saynt kenet ete / and a yong man  
wyche was sone to a grete lord helde  
to hym a candell / and began to hym / whan  
hys herte / who is thys that I serue / I  
am sone into a grete man / hyt aper  
teyneth not that one so gentyl a man  
as I am / he seruaut to hym / whan  
saynt kenet salve by experyence the pry  
de that aros in thys monke / he called  
another monke / and made hym to holde  
the candell / And after sayd to hym /  
what is that thou hast / blesse thy herte  
brother blesse it / god forgyue it the /  
Nold thou shalt serue me nomore / goo  
in to thy cloyste and wete the there /  
Eter was a man of the kyngz of go  
thes wyche was named Zallas which  
tormented ouer cruelly the crysten men  
by cause he was of the secte of tharres  
in suche wise that wher he fonde clerkes  
or monkes he slewe them / Thenne it  
happed on a day that he tormented a  
uplaim or a carle for the couetyse of  
hys good / whan the carle salve that he  
wolde take all / he gaf all that euer he  
had to saynt kenet / Thenne left Zallas  
to torment hym a tytel / but he bonde  
hym with the reynes of hys byrdell / e  
droof hym to fore / and he wode after  
tyl that he cam to thabbiye of saynt ke  
net and had hym that he shold stalle  
to hym this kenet / whan he cam theder he  
salv saynt kenet sone to fore the gate  
allone e studey in a booke / thenne sayd  
the bylaine to the trait / Doo ther  
is kenet that thou demaundest after /  
whan Zallas had looked on hym cruel  
ly lyke he had sen acusemed / he had  
supposed to haue delt with hym / lyke  
as he had doo with other crysten men  
And sayd to saynt kenet /  
Arise vp anone and deliuer to me  
the goodes of thys carle wyche thou  
hast by the / whan saynt kenet herde he  
lyft vp a tytel hys eyen / and beheld  
de the carle that was to fore hym /  
And anon by grete mercyfulnes hys ar  
mes were byndoun / And whan the  
carle salve hym self byndoun / he stod  
t h

## ¶ The lyf of saynt Benet

to fore the tyrant Aupertely wyth  
out drede/ And anon Zalkas fyl down  
to the feet of saynt benet andy recoman  
ded hym to hys prayers / Andy neuer  
for al thys lest saynt benet to rede on  
hys tooke / but called hys monkes and  
comaded that his mete shold be brought  
to hym / andy the monkes dyde so /  
Andy sith hure if alway / Thenne admo  
nestred saynt Benet the tyrant andy  
sayd to hym that he sholdy lue hys cri  
ette and hys wodeness / Andy he deyd  
e neuer after that day/he demanded of  
Bylayn ony good / ne of the man that  
saynt benet hady Unbouden only by his  
sight / ¶ It happed ouer alle chams  
payne wher as he dwelldy/that so gre  
te famyne was in the contre that moche  
pple deyed for honger/ thenne alle the  
freedy of thattaye faylled / andy ther  
was wythyn but 3 lues for all the co  
uent/whan saynt benet salde that they  
were abasshyd / he began deynairly to  
chastysse e warne them that they sholdy  
haue theyr vertes on hye to god andy  
sayd to them / Wherefore are ye in so  
grete meschance for brede / yf ye haue no  
ne thys day ye shal haue to morn/nolw  
it happed that on the morn they fonde  
at theyr paret alio honderd muddes of  
mele / whych were proprely sente fro  
god / For neuer man wyse fro whens  
they cam /whan the monkes salde that  
they thanked god / andy lerned that  
they ought not doute / ne of habun  
daunce ne of pouerte /

It happed on a tyme that saynt be  
net sente hys monkes for to edefye an  
abbaye/and sayd that at a certayn day  
he wolde come see them and shelve them  
what they sholdy doo/Thenne the nyght  
to fore that he had sayd to come / he ap  
pyered to the mayster andy to hys mon  
kes/ andy shelded to them alle the plos  
es that they sholdy byde / but they by  
leuyd not thys bysion / andy supposed  
it had be but a dreame / Thenne whan  
they salde that he cam not they returned  
and sayd to hym / Fayr fader we  
haue abyden that thou sholdest haue co  
men to vs/ lyke as thou promysedest vs  
thenne answered he what is that ye saye  
remembre not ye that I apperdyd to  
you that nyght that I promysed you / e  
enseygned andy toldy how ye sholdy doo

Goo your way andy doo in suche wyse  
as I deuyded to you in the bysion /

¶ Ther were alio nonnes nyghte And  
hys monasterye whych were of moche  
noble bygnage / whych were moche fat  
katys andy receyved not lbel theyr  
tongues / but tormented ouermuche hym  
that gouerned them / ¶ Andy whan he  
had shelded this to saynt benet/he sente  
them wordy / that they sholdy ketter he  
re seilence andy ryle theyr tongues / or  
he wolde curse them / but they for alle  
that wolde not lene it / Andy so anon  
after they deyde andy were buryed in  
the chyrche / Andy whan the deken  
cryed in thende of the masse / that they  
that were aurdedy sholdy goo out of  
the chyrche / the nouriße that had nou  
rished them / andy that euery day had  
offred for them / byheld andy salde  
that whan the deken sange so they ys  
suedy out of theyr sepulchres andy went  
te out of the chyrche / ¶ Andy whan  
saynt benet knelede herof / he offred for  
them hym self andy asspylled them /  
Thenne after that whan the deken said  
so as a fore/they neuer yssued out af  
ter / as theyr nourißes had seen them

¶ Ther was a monke goon out for to  
see hys fader andy moder wythout by  
cence andy blessing of hys abbote /  
Andy the day after he cam ther he  
deyd / Andy whan he was buryed  
in therthe/therthe caste hym out agayn  
Andy so it dyde alioys / thenne cam  
the fader andy moder to saynt benet /  
and toldy hym how the erthe shelded  
hym andy wolde not receyue hym /  
and prayd that he wolde blesse hym /  
Thenne toke he the blessed sacrament /  
and made it to be leyde on the breste of  
the corps / Andy whan they hady doon  
so they buried hym / and therthe drele  
hym nomore out / but receyued the body  
e helde it / ¶ Ther was a monke that  
coude not abide in the monastery e pray  
dyd so moche to saynt benet / that he lete  
hym goo e was all angry / andy anon  
as he was out of thattaye / he fonde a  
dragon wyth open mouth / Andy whan  
he salde hym he had fere that he wolde be  
ue deuoured hym / e cried loud / Come  
hether andy helpe me / come hether /  
For this dragon wil deuoure me / then  
the monkes ranne / but they salde no



dragon/and brought agayn the monke  
trechlyng & spaghynge thenne the monke  
promysed that he neuer wolde departe  
fro thabbaie

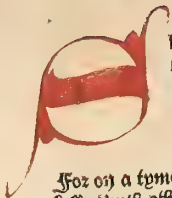
4 In a tyme ther  
was in that contre a grete famyne/and  
all that euer saynt kenet myght gete &  
haue/he gaue it to the poure peple/in so  
moche that he had nomore in the abbaye  
but a lytel oyle / and he comanded yet  
to the clerer to geue it to a poure man  
the clerer vnderstode hym wel / but he  
gaf it not / by cause ther was nomore  
in the couent / And whan saynt kenet  
kneibe it he toke the vessel/and cast it  
out of the wyndow & was of glasse/ &  
it felle on a stone/ & brake not/thenne  
he wroyned the clerer of inobedience /  
& of a lytel hope that he had in god/ &  
after he wente vnto hys prayres/And  
anon a grete empty tynne that was  
ther/was full of oyle in so moche that  
it ranne ouer/

4 It happed an other  
day that saynt kenet wente to vists hys  
suster named scolastica / And as they  
satte attre table / She prayd her brother  
that he wolde abyde there al that nyght  
but he in no wyse wolde graunte her /  
and sayd he myght not lye out of hys  
cloyster / And whan she saide that  
he wolde not graunte to her to abyde/she  
enclayned her heed and made her prayres  
to our lord / And anon it began to  
thoure & to lyghthe/ & the ayre to weye  
drike/whych to fore was fayr & clew/  
and a grete rayn fyl down/ so that for  
nothyng he myght departe / And lyke  
as she wepte wyth her eyen/ right so  
forthwyth the rayne and storme cam /  
and thenne she lyft vp her heed / Thene  
saynt kenet said to his suster/ almyghty  
god forgyue you that ye haue don for  
ye haue letted me that I may not departe  
to hens / And she said / Fayr brother  
god is more curtyous than ye be / For  
ye wolde not accepte my prayer / but  
god hath herd me/nold goo yf ye may  
And thenne saynt kenet abode there/all  
the nyght spekyng of god byllbene  
hym and hys suster/ wythout slepyng  
till they were bothe eased/On the morn  
saynt kenet wente to hys abbaie/And  
on the thyrde day after he lyft vp hys  
eyen to heuen / and saide the solble of  
hys suster mounte vp in to heuen in the  
lyknes of a doune / And anon he dyde

the body of her to be brought to hys abbaie/and dyde it to be buryed in hys  
tynke / whych he had do made for hym  
self/ On a nyght as saynt kenet was  
in hys prayer at a wyndolbe/ he saide  
the solble of saynt germanyn bysshop of  
capes mounte in to heuen / And lyke  
as a lycht sodayne that enlumyneth all  
the darknes of the world/so the light  
of that solble gaf a grete light / And  
after he kneibe that the solble of saynt  
germayn passed that same hour/After  
thys whan tyme cam / that saynt kenet  
hym self shold depte out of this world  
he sheld it to hys monkes fyve dayes  
to fore/and dyde do make hys pyte /  
and after that a feuer toke hym strong  
ly/whych heelde hym euery day / and  
atte the fyfthe day / he dyde hym self to  
be born to the chyrche / And there re  
posed the body of our lord ihesu cryst  
And after among the bandes of hys  
dysepyles/hys oiben handes lysteinge  
vp to heuen/in makyng hys oryson he  
rendyd hys solble vnto hys creatour /  
The same hour was a reuelacion sheld  
to two monkes/ for they saide a way  
to heuen all couered wyth palles & man  
tellis of gold/alte ful of wryches & reyn  
nyng / whych enlumyned alle the  
heuen/whych cam fro the celle of saynt  
kenet vnto heuen / And ther was a mā  
in a fayr habyte / to whome thys mon  
kes demaunded / what way that was  
And he answered that it was the way  
by whych saynt kenet mounte vp to  
heuen / Thene the body of saynt ke  
net was buryed in the oratorye that he  
had made of saynt Iohan / where as  
was wonte to be the altare of apollyn  
the yere of our lord 86 and 88/88/89  
whom late ys praye deuonly that he  
praye to our lord for ys that he may  
haue grace after thys lyf to come to e  
uerlastyng blysse in heuen / Amen /

4 Thus endeth the lyf of saynt  
kenet Abbot

Here next foloweth the lyf of  
saynt Cuthberd of durham



aynt cuthbert was  
born in england / And  
whan he was viij yere  
old; our lord; shewd for  
hym a fayr myracle / for  
to draibe hym to his loue

For on a tyme as he pleyed atte the  
halle wyth other chyl dren / Sodenly  
ther stode emonge them a fayr yong  
chyl d; of the age of iij yere / which was  
the fayrest creature that euer they seel;  
de / And anon he sayd; to cuthbert; /  
good; broder Ise no such; Dayne plaies  
ne sette not thy herte on them / But for  
all that cuthbert; toke none heed; to his  
wordes / And thenne thys chyl d; fell  
down and made grete heynnes / wepte  
fore / and; wronge hys hondes / And;  
thenne Cuthbert; and; the other chyl  
dren leste theyr playe and; comforted;  
hym and; demaunded; of hym why he  
made such; sorow / ¶ Thenne the chyl d;  
sayd; to Cuthbert; all myn heynnesse is  
only for the / by cause thou diste such;  
Dayne playes / for our kyng; hath chosyn  
th e to be an freyd; of holy chyrche / And;  
thenne sodenly he danyssyd; away /  
And; thenne he kneibe veryly / that it  
was an Angele sente fro our lord; to  
hym / And; fro thenne forthon he leste  
all such; Dayne playes / e neuer vied;  
them more / and; began to lyue holyly  
And; thenne he desired; of hys fader /  
that he myght; be sette to scole / and; anon  
he dreibe hym to parfyght; luyng; /  
for he was euer in his prayers myght;  
and; daye / And; most desired; of our  
lord; to doo that which myght; plesse hym  
and; eschelbe that shold; dysplese hym /  
and; he luyed; so vertuostly and; holyly  
that all the peple had; joye of hym / and;  
withyn a whyle after Audeus the bis  
shop deyd; / And; as cuthbert; kept; stre  
pe in the felde / he luyed; vp ward; and;  
saibe angelles bare the soibls of Aude;  
nus the bysshop to heuen with grete me  
lode / And; after that saynt cuthbert;  
bold; nomore kepe sheep but wete anon  
to thabaye of geruons / And; there he  
was a monke / of whome all the cou  
te were right; glady / and; thanked; our  
lord; that had; sente hym thider / For he  
luyed; there ful holyly in fastyng; and;  
grete penaunce doyng; / And; atte last  
he had; the golde in hys knees whiche

he had; taken of cold; in knel yng; Upon  
the cold; stoness / whan he said; hys pray  
ers in such; wyse that hys knee began  
to sibelle / And; the synel wyse of hys  
legges were shronke / that he myght; ney  
ther goo ne seateke out hys legges / but  
euer he toke it ful paciently / and; sayd;  
whan it plesith; our lord; / it shal; passe  
away / And; withyn a whyle after his  
brethern; for to doo hym cofort; bare hym  
in to the felde / And; there they mette  
wyth a knyght; / whiche sayd; late me  
see and; handle thys cuthbertis legges /  
And; thenne whan he had; felt it wyth  
hys handes / he had; them take the myll  
of a colbe of one colour / and; the Guse  
of smal platayn / And; fair whete flour  
And; sette them alle to gode / And;  
make thew; a playster / e leye it there  
to / and; it wyll; make hym ho ol / And;  
assone as they had; so doon he was pr  
fighlyl; hool / And; thenne he thanked;  
our lord; ful mekely / ¶ And; after he  
kneibe by reuelaci; that it was an an  
gele sente by our lord; to hele hym / of  
hys grete seknes and; dysplese / And;  
thatbot; of that place sente hym / to as  
selle of theyres to be hosteler / for to re  
cyue / there gheskes / and; do them con  
fort / And; sone after our lord; shewd;  
there a fayr myracle for hys seruauit  
seynt cuthbert; / For Angellis come to  
hym offtymes in liknes of other gheskes  
whom he receyued; and; seruyd; dysly;  
gently wyth mete and; drynke / and;  
other necessaries / On a tyme ther came  
gheskes to hym whom he receyued; and;  
wente in to the houses of offyce for to  
serue them / And; whan he cam agayn  
they were goon / And; wente after for  
to calle and; make not espye them / ne  
kneibe the skappes of theyr feet; how  
wel that it was thenne a snoibe / and;  
whan he returned; he fonde the table leue  
And; thereon; the fayr whete loones of  
biede all hoot whiche were of meruayls  
loue beaute and; sweteness / For alle  
the place smelled; of the swete ooure  
of them / Thenne he kneibe wel that the  
Angellis of our lord; had; ben there /  
and; rendryd; thankynges to our lord;  
that he had; sente to hym hys angelles  
for to conforthe hym / and; euery myght;  
whā his brethern; were a bedde he wold;  
goo and; stonde in the cold; water al



naked; Up to the chyn tyl it were myd  
nyght/ And thenne he woldy pssue out  
And whā he come to londe/ he myght  
not stonde for feblenes/ and; sayntnes /  
but oft fell down to the ground; / And;  
on a tyme as he laye thus / ther cam h  
otars whych licked euery place of his  
body / and; thenne ibente agayn to the  
water that they cam fro / And; thenne  
saynt cuthberd; awoos all fool & wente  
to hys celle agayn / and; ibente to ma  
tyne wyth hys brethern / but hys bre  
thern kneibe nothyng of hys stonnyng  
thus euery nyght in the see to the chyn/  
but atte laste one of hys brethern espy  
ed; it and; kneibe his doyng; and; told  
hym therof/ But saynt cuthberd; charged;  
hym to kepe it secreet; / and; telle noman  
therof during his lyf/ And; after this  
withyn a whyle the bysshop of durham  
deped;/ And; saynt cuthberd; was electe  
& sacced bysshop in his stede after hym

And; euer after he lyued; full holyp  
vnto hys deth/ And; by his prechyng &  
ensample gyuyng; he brought moche pe  
ple to good; lyuyng / And; to fore hys  
deth; he lefte his bysshopricke/ And; wen  
te in to the holy land;/ where he lyuyd;  
ay holy and; solytary lyf vnto that he  
keyng ful of vertues rendyd his soule  
vnto almyghty god/ And; was buryed  
at durham/ And; after translated and;  
the body leyd in a fayr and; honourable  
shryne wher; as yet dayly our lord; the  
weith for hys seruaut there many fair  
and; grete myracles / wherfore late he  
pray vnto this holy saynt/ that he pray  
for vs /

**¶** Here foloweth the fest of the  
aununciacion or salutation of  
thangel gabriel to our lady



**T**he feste of this  
day is called thanuncia  
cion of our lady/ for on  
this day thangel ga  
briel stibed; to the glori  
ous Virgyn marie the comynge of the  
blessyd sone of god; / That is to weite  
hō he oughit to come in to þ; gloriouse

byrgyne / and; take in her nature/ and;  
fleshe humayne for to saue the world;  
It was wel thyng; resonable that than  
gel shold; come to the glorious Virgyn  
marie / For lyke as Gue by thenhor;  
tyng; of the deuyll / gaf her consente to  
doe the synne of ynokedyence to our pe  
dicion / Pyght so by the grettyng; of

## Of the aununciation of our lady

thangel ga byel and by exhortyng the glorious Virgyne marye / gaf her con-  
fertyng to hys message by obedyence to  
our saluacion / wherfor lyke as the first  
woman was cause of our dampnacion /  
So was the blessed Virgyne marye by  
gynnyng of our redemption / whan that  
thangel gabriel was sente for to shewe  
thynarnacion of our sauour Ihu crist  
to soude her al one enclosoy in her cham-  
ber / lyke as saynt bernard sayth / In  
whych the maydens & Virgynes ought  
to abyde in theyr holibes / without ren-  
nyng abroode out openly / And they  
ought also to flee the wordes of men /  
of whych theyr honour and good re-  
nomee myght be lassed or hurt / And  
thangele said to the glorious Virgyne  
marye / I sal be the ful of grace / the  
lord is with the / Ther is not founden  
in scripture in no yit such a saluynge  
And it was brought fro heuen into  
the glorious Virgyne marye / whych  
was the first woman that euer in the  
world offrid to god / first her Virgyn-  
te / And thangele said to her after /  
Thou shalt be blessed above alle other  
wymen / For thou shalt escape the ma-  
ledicacion that all other wymen haue in  
chylpynge in synne and in sorow / and  
thou shalt be moder of god / and shalt  
abyde a pure Virgyne and clene / and  
our blessed lady was moche abasshed  
of this salutation / and thought in her  
self the maner therof / This was a  
good maner of a Virgyne / that so wy-  
sely held her styll / and spak not / and  
shewynge example to Virgynes whiche  
ought not byghyly to speke / ne with-  
out aduys ne manere / to answer /  
And whan thangele kneib that for  
this salutation she was tymeuous and  
abasshed / Anone he repared her say-  
enge / Marye be nothyng aferd / For  
thou hast founden sothly grace at god  
For thou art cholen above alle wymen  
for to receyue his blessed sone / and  
be moder to god / and moeyen and ad-  
uocate for to sette peas bytwene god &  
man for to destroye the deyl and byng  
the lych / O thou that art a Virgyne  
sayth saynt Ambrose / lerne of marye  
to be manerly and few ful to all men /  
lerne to be styll / & reschele alle dis-  
tucions / Marye was aferd of the sa-

lutation of thangel / the whych sayd  
Thou shalt conceyne / and byngne forth  
a sone / And thou shalt calle hys na-  
me Ihesus / and he shal be callid the  
sone of god / And marye sayd to the  
angele / In what maner may this be  
that thou sayst / For I haue purposed  
in myn herte / that I shal neuer know  
man / And yet I neuer knibe none /  
hold thenne shal I haue a chylde agayn  
the cours of nature / and may abyde  
a Virgyne / Thenne the Angele enfor-  
med her / and began to saye / hold her  
Virgynyte shold be saued in the con-  
ceyving of the sone of god / & an-  
swerd to her in this maner / The holy  
ghoose shal come in to the / whych shal  
make the to conceyne / the maner how  
thou shalt conceyne / thou shalt knibe  
letter than I shal conne saye / For that  
shal be the werke of the holy ghose /  
which of thy blood / and of thy flesch  
shal forme purely in the / the body of the  
chylde that thou shalt be / & other wies  
he to this conception shalt thou not doo  
And the vertue of god souerayne shal  
shold be the in such wyse / that thou  
shalt neuer fele in the ony brennyng  
ne couetyse carnall / and shalt purge  
thy herte fro all desires temporel / and  
yet shal the holy ghose shadde be with  
the maner corporel / that the blessed  
sone of god shal be hyde in the / and  
of the / for to couere the right excellen-  
te clark of hys dygnyte / so that by  
this vmbre or shadde may he knolwen  
and seen hys dygnyte / lyke as hugo  
of saynt victor / and saynt bernard  
saye / After thangele said / And for  
as moche as thou shalt conceyne of the  
holy ghose / and not of man / the chylde  
that shal be born of the shal be callid  
the sone of god / yet of this conception  
whych is aboue nature / the Angele  
sayd to her this example / So clepeth  
thy cosyne whych is kumpyne hath con-  
ceyued a chylde in her age / For ther  
is nothyng impossible to god / whych  
is almyghy / Thenne sayd the glory-  
ous Virgyne marye / to thangele the  
answere for whych he was comen /  
thandmayde of god / he doo to me that  
he hath ordeyned after thy wordes  
She hath gyuen to us example to be  
humble whan asperyte of hys pfect



cometh to vs / For the first wordz that  
she spak or said when she was made  
moder of god and quene of heuen / that  
was that she callid her self ancyllr or  
handmayde / and not lady / moche pe-  
ple is humble in lowe estate and but fe-  
we in hye estate / that is to witte in gre-  
te estates / and therfore is humylyte  
more prepyed in them that ken grete  
in estate / Asone as she sayd soo her  
the handmayde of godz late it ken doo  
to me after thy wordes / **¶** Thomas in  
compendio / yn that same tyme that she  
had thus gyuen her assente to the an-  
gelle / She concyued in her ihesu cryst  
whych in that same how was in her  
parficht man and parficht godd in one  
persone / and as wyse as he was in  
heuen / or when he was xxxiij yere old /  
Thys blessed Annunaaon happened  
the xviij day of the moneth of marche /  
On whych day happend also as wel  
to fore as after thys thynges that here  
after be named / On that same day  
Adam the first man was created / and  
fel in to orygynal synne by inobedien-  
ce / and was put out of paradys for  
rewe / After thangele stelde the con-  
cepcion of our lord to the gloriouse Vir-  
gyne marie / **¶** Also that same day  
of the moneth kynn stelde Alfel hys  
broder / Also melchisedech made offryng  
to god of brede and wyne in the presen-  
ce of Abraham / Also on the same day  
Abraham offryd ysaac hys sone / That  
same day saynt johan baptyst was by-  
treden / And saynt peter was that day  
deliuerd out of prysen / And saynt  
James the more that day byshopped of he-  
rode / And our lord ihesu cryst was  
on that day crucyfyed / wherfore / that  
is a day of grete reuerence / **¶** Of the  
salutation that thangel brought to the  
gloriouse Virgyne / We rede an ex-  
ample of a noble knyght / whych for  
tamed hys lyl / gaf and rendred hym  
self in to an abasse of eyseauls / and  
for as moche as he was no clerke / ther  
was assigned to hym a mayster for to  
teche hym and to be with the brethern  
clerkes / but he coude nothyng lerne  
in longe tyme that he was there sans  
thys elio wordes / Ave maria / whych  
wordes he had so fore enprynted in his  
herte / that alleway he had them in his

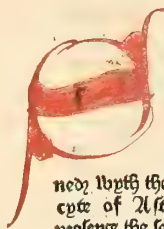
mouth wherfore he was / Atte  
last he deyde and was buryed in the  
chyrcheperde of the brethern / It happed  
after that upon the buryels gretle a  
right fayr flourdelis / And in euery  
flour was writen in letters of gold  
Aue maria / of whych myracle alle  
the brethern were amercyfyed / And  
they dyde open the sepulture / and fonde  
that the rote of thys flour delis cam out  
of the mouth of the sayd knyght / And  
anon they vnderstode that our lord  
wold haue hym honoured for the grete  
deuocion that he had to saye these wor-  
des Ave maria / **¶** Another knyght  
ther was that had a fayr place by side  
the hye waye wher moche peple passed  
whom he robbed as moche as he myght  
and so he used hys lyl / But he had a  
good custome / For euery day he sale  
wed the gloriouse Virgyne marie in  
sayenge Ave maria / And for no la-  
bour he lest not to grette our lady as  
sayd is / It happed that an holy man  
passed by hys hous / whom he robbed  
and dyspoyled / But that holy man  
prayd them that robbed hym that they  
wold brynge hym to thei mayster for  
he had to speke with hym in hys hoide  
of a secrete thyng for hys prouffyt /  
and when the robbers herde that / they  
ladde hym to fore the knyght thei lord  
And anon the holy man prayd hym  
that he wold doo come all hys meynep  
to fore hym / And when hys mayne  
by the comendement of the knyght were  
assembled / the holy man said / yet ben  
they not all here / ther is one yet to co-  
me / Thanne one of them aperceyued  
that the chambrelayn of the lord was  
not comen / And anon the knyght ma-  
de hym to come / And when the holy  
man salde hym come / anon he said I  
coniuie the by the vertue of ihesu cryst  
our lord / that thou saye to vs who  
thou art / and for what cause thou art  
comen hether / Anon the chambrelayn  
answred / Alas nobl muste I saye e  
knowleche my self / I am noman / but  
am a deuyll whych am in the forme of  
a man and haue take it ynn yere by  
whych spae I haue dwelld with this  
knyght / For my mayster hath sente  
me hether / to thende that I shold take  
hede nyght and day that of this knyght

## The lyf of saynt Seconde

cessed to save the salutation Ave maria  
For thenne I shold serve hym with  
my n olben hand / and bring hym to  
kille by cause of the cruel lyf that he  
bath lede and ledeth / But by cause he  
saveth every day thys salutation / Ave  
maria I myght not have hym / and  
therfor I abode here so longe / For ther  
passeth hym no day but that he salueth  
our lady / whan the knyght herd thys  
he was moche afeard / And fyl down  
to the feet of thys holy man / and dema  
ded pardon of hys synnes / After thys  
the holy man sayd to the deuyll / I coma  
de the in the name of our lord that thou  
depart hence / and goo in to another  
place / where thou mayst greue / ne an  
noye noman / Thenne late he praye to  
the glorouse Virgyn marce / that she  
kepe he fro the deuyll / And that he  
may by her come to the glorie of heuen.  
To the which he bringe he the face / the  
fons / and the holy ghost amen /

Thus endeth the aununciacion  
of our blessed Lady

## Here begynneth the lyf of saynt Seconde knyght



**S**aynt Seconde was  
a noble and valyaunt  
knyght / and gloruous  
martir of our lord Ihesu  
crist / And suffred hys  
passion and was cally  
ned by the palme of martirdom in  
cyte of Alence / by whos gloruous  
presence the sayd cyte was enliffid  
And for a synful patron enoblyssid  
And thys holy man seconde was en  
formed in the fayth of the blessed ma  
Calatre whiche was holden in pryson  
by the prouost Sapre in the sayd cy  
te of Alence / And whan marciāus  
was holden in pryson in the cyte of tre  
donen / Sapre the prouost wold  
goo thider for to make hym to sacrefy

And saynt Seconde moche desyryng to see  
saynt marcyane whiche by hym / as it  
hath ben by cause of Solace / And ano  
ne as they were out of the cyte of Al  
ence / a which doune descended upon  
saynt Seconde frend / To whom sayre  
e sayd / See Seconde how our goodes  
loue the / whiche sende bydes fro heu  
to by the the / And whan they cam to  
the ryuer of tanagre saynt Seconde salu  
thangele of god goyng upon the flood  
and sayenge to hym / Seconde see that  
thou haue ferme fayth / and thus shalt  
thou goo aboue them that worshyppe  
pooles / Thenne Sapre sayd / brother  
Seconde / I here the goodes spekynge to  
the / To whom Seconde sayd / late he  
walke into the desyres of our herte /  
And whan they cam to another flood  
that hight burren / that same angel a  
foresayd saide / Seconde bykeuest thou  
in god / or parauenture thou doubte  
To whom Seconde sayd / I byleue very  
by the trouthe of hys passion / Thenne  
sayd Sapre / what is that I heare /  
And Seconde sayd nothyng / whan they  
shold entre in to tpydone / by the coma  
ndement of the angele / Marciāus ys  
sued out of pryson and apperid to se  
conde sayng / Seconde entre in to the  
waye of trouthe / and receyue the bap  
tisme of fayth / Sapre sayd / who is he  
that speketh to he as it were in a dre  
me / To whom Seconde sayd / it may  
be wel to the a dreame / but to me it is  
Admonicion and a comfort / After  
thys Seconde went to melane / And  
the angele of god brought faulsen e  
jonathan whiche were holden in pryson  
out of the cyte of Seconde / And of them  
he receyued baptisme / And a claude  
myrystred water for to baptise hym  
by the / And sodenly a doune descended  
fro heuen bringyng into faulstyn and  
jonathan the blessed sacrament / And  
faulstyn despyred it to Seconde for to ke  
re it to marciāne / Thenne Seconde reu  
ned whan it was myght / e whiche the  
Fuer namede pade / And the angele  
of our lord toke the byrde of the hors  
and ledde hym ouer the Frier / e ladde  
hym into tpydone / and sette hym in  
the pryson where marciāne was / And  
Seconde despyred to marciāne the pefe  
that faulstyn had sente to hym / And



receiving it sayd / the bleffid body of  
our lord Jhu cryfe he wyth me in to  
everlaſtinge lyf / Thenne by the co  
mandement of thangele / Seconde wen  
te out of pryſon and wente vnto hys  
lodging /

**A** After this mar  
tiane receyved sentence to haue hys  
feet ſmeown of / And ſo it was don /  
And thenne ſeconde toke hys body and  
buryed it / And whan ſaypwe herde  
herof ſe dyde do calle ſeconde to hym and  
ſayd / By this that I ſee the doo / I  
ſee wel that thou art a cryſten man /  
To whom ſeconde ſayd / Werþly I know  
leche me to be a cryſten man / thenne ſa  
pwe ſaid / Too hold deſireſt thou to depe  
an euyl deſt To who ſeconde ſayd / that  
deſt is more due to the than to me /  
And whan ſeconde wolde not ſacrifyce  
to thopolis / he comanded to be deſpoyle  
d all naked / And anon the angele  
of god was redy e hym cladd in a bet  
ter clothynge than he had to fore Thenne  
ſaypwe comanded hym to be hangedy  
on an inſtaunt named caulee / of whiche  
two endes ſtonde on the ground and  
h whylardy lyke ſaynt Andreiws croſſe  
and heron he was hongedy / tyl hys  
Armes were out of joynte / but our  
lord reſtored hym anon to helthe / And  
thenne he was comanded to goo in to  
pryſon / **A** And whan he was there /  
thangele of our lord cam to hym and  
ſayd / Arſe Seconde and folow me  
And I ſhal lede the to thy maker /  
And he ledde hym ſeo thene vnto the  
cye of Aſtence / And brought hym in  
to the pryſon where Calocerus was /  
and our bleſſed ſauour wyth hym /  
And whan ſeconde ſalbe hym / he ſp  
doun at hys feet / And our ſauour  
ſayd to hym / Be not aſerdy ſeconde /  
For I am thy lord god that ſhal kepe  
the from all euyl / And thenne he bleſ  
ſenge hym aſcended to heuene / On the  
morn ſaypwe ſente vnto the pryſon  
whiche they ſoude faſt ſhette / but they  
ſoude not ſecondy / Thenne ſaypwe wen  
te fro tydone the cye vnto Aſtence for  
to punyſhe Calocere / And whan he  
was come he ſente for hym for to be pre  
ſentedy to fore hym / And they ſayd to  
hym that ſeconde was wyth hym /  
And anon he comanded that they ſhould  
be brought to fore hym / to whom he ſaid

By cauſe that my goddes knowbe you  
to be deſpyſers of them / they wyll that  
ye lothe depe to gyde / And by cauſe  
they wold not doo ſacrifyce to hys gods  
deſe he dyde do mylke piſche and wyſyn e  
comanded to be caſte vpon theyr heues  
and in theyr molyſhes / They dranke  
it wyth grete deſpyr as it had ben moſt  
ſweete water / And ſayd wyth a cle  
re voyce / O lord hold thy wordes ſer  
uete in our molyſhes / Thenne ſaypwe  
e gaf vpon them ſentence that ſaynt  
Seconde ſhould be beſtredy in the cye of  
Aſtence / And Calocerus ſhould be  
ſente to Albigarpe and there to be pu  
nyſſhed / Whan thenne ſaynt Seconde  
was hylredy / thangelis of our lord  
toke hys body e buryed it wyth moche  
woyſhypp and prayſynge / he ſuffred  
hys deſt the thyrde kalendes of aprel /  
Late he praye thenne that he praye for  
vs / to our lord /

## Thus endeth the lyf of ſaynt Seconde martir

## Here begynneth the lyf of Ma rie Egyptiaa

**M**arie the Egyptien  
whiche was called a  
ſynnar / lede and luyd  
the moſt ſtrayt lyf and  
ſtary that myght be  
glth yere in deſerte /

In that tyme was a goody holy and  
relegious monke named zoymas and  
wente thurgh the deſerte whiche lyeſt  
by ponde the ſlame jordan / And moch  
deſired to fynde ſome holy fadres / And  
whan he cam ſer and depe in the deſerte /  
he ſoude a creatur whiche was all black  
ouer all her body of the grete hee and  
brennyng of the ſonne / whiche wente  
in that deſerte / And that was this  
marþe egyptiaa aforſaid / But affo  
ne as ſhe ſalbe zoymas come / ſhe fledde  
and zoymas aſer / And ſhe ſarped  
And ſayd / Abbot zoymas wherfore

## 4 The lyf of Marye Egipciaca

folowest thou me / haue pyte and mer-  
 cy on me / For I dar not wene my face  
 toward the by cause I am a woman &  
 also naked / But aske thy mantel vpon  
 me / by whiche I may thenne without  
 shame loke and speke wyth the / And  
 whan Zozimas herd hym self namede  
 he was greetly emercupliede / And  
 anon he aske to her hys mantel / And  
 humbly prayd her that she wold gyue  
 to hym her blessinge / And she answered  
 It aperteyned to the fayr fader to gy-  
 ue the benediction / and nothyng to me  
 For thou hast the dignyte of presthode /  
 whan he herd that she knele his name  
 and hys offyce / he had yet more mer-  
 uayle / and of that she axid so mekely  
 hys blessinge / After she sayd / Bless-  
 fed be godd the sauour of our soules  
 Tenne she lyft vp her handes vnto he-  
 uen / in makinge her prayer / And Zo-  
 zimas salbe in prayenge to godd her to  
 dy was lyft vp fro thertoe wel hys a  
 foot and an half / And began to thyn-  
 ke that it had ben some euyl spyrite /  
 Tenne Zozimas conuired her by the  
 vertue of godd / that she shold telle to  
 hym her estate / and her condicion /  
 And she answered / Fayr fader spare  
 me therof / For yf I shold recouite myn  
 estate / ye shold fle away fro me / like  
 as fro a venymous serpente / And thy  
 holy eeres shold be made foule of my  
 wordes / And the ayer shold be ful &  
 foule of coruption / and whan she saide  
 that Zozimas wold not be satisfyed  
 so / Tenne she sayd / Fayr fader I  
 was born in Egypte / and whan I  
 was in the age of vii yere I wente in  
 to Alexandrye / And there I gaf my  
 body openly to synne by the space of  
 vii yere / and abandouned it to lecherie  
 and refused noman / After it happed  
 that men of that contrey wete for adous-  
 re and worshippe the holy crosse in Je-  
 rusalem / And I prayed to one of the  
 mawmners that he wold suffre me to  
 passe wyth the other people the see / and  
 whan he me demandd payement for  
 my passage / I answered / Fayr fyres  
 I haue nothyng to paye you wyth / But  
 I abandonne my body to doo wyth alle  
 your playse for my passage / & they toke  
 me by that condicion / & whan I was  
 come in to Jerusalem vnto the entree of

the chyrche for to worshippe the holy  
 crosse wyth the other I was sodenly &  
 mysfully put a back many tymes /  
 in such wyse that I myght not entre in  
 to the chyrche / And thene I returned  
 & thought in my self / that thys cam to  
 me for the grete synnes / that I had  
 commysed in tyme past / And began to  
 smyte my breste and wepe tenderly and  
 sigh greuously / And I beheld there  
 thymage of our lady / And I fel down  
 and prayd her all wepyng / that she  
 wold impetere and geve me pardon of  
 my synnes / of her sibe sone / & wold  
 suffre me to entre in to the chyrche for to  
 worshippe the holy crosse / promysinge  
 to forsake the world / And fro than  
 forthon to lyue chaast / whan I hadde  
 thus prayd / and to our blessed lady  
 thus saythfully promysid / I wente a-  
 gayne to the doores of the chyrche / And  
 wythout any impedymment I entred in  
 to the chyrche / And whan I had de-  
 uoutly worshipped and adoured the  
 holy crosse / A man gaf to me in pyns  
 of lychte I thought the lounes of breste  
 And after I herd anon a voyce yf thou  
 wylt passe and goo ouer fhome I prayd  
 thou shalt be saul / And thenne I pas-  
 sed Jordan and cam in to thys deserte /  
 where I neuer salbe man by the space of  
 vii yere / Ege the lounes that I haue  
 wyth me bycam hard by the drought  
 of the tyme as a stone / of whiche I to-  
 ke my sustynance / and suffred to me  
 vii yere / And after I ate herbes / my  
 clothes ben rotten longe tyme / And this  
 vii first yere I was moche temptid  
 by the breynnyng of the sonne moche af-  
 frey / And many delatations that I  
 haue had in mete and drynke the good  
 wyne / and doyng the desyre of my  
 body / all thys cam in my thought /  
 Tenne he belaypled them on the crosse  
 And prayd for helpe to our blessed fa-  
 der in whom I hadde sette all my affe-  
 aunce / And I wepte moche tenderly /  
 And anon I saide comyng aboute me  
 a grete light by the whiche I was all  
 recomforted / and lyste all the thoughtes  
 whiche ofte and greuously tempted me  
 And sith I haue ben deliuered of alle  
 temptacions / and am nouryschyd of  
 spiriuel mete of the word of our lord  
 And thus haue I be alle my lyf ab



came hede to the / And I praye the by  
 incarnation of ihesu criste / that thou  
 praye for me synful creature / Thenne  
 the olde fader Zoymas fyl down vnto  
 grounde / and thanked our lordz godz  
 that had thus sauedz hys seruaunte /  
 And she sayd I praye the fayne fader  
 that thou wylt come ageyn on the next  
 fortheday and brynge wyth the / the  
 body of our lordz for to holwse me /  
 For yfthe I entred in to thys desert I  
 was neuer holwseled ne receyued the ho-  
 ly sacramente / And theñe I shal come  
 to skioridan ageynst the / Zoymas  
 wente to his abbey / and after the yere  
 passed on fortheday / he came ageyn  
 to the place / lyke as the holy wo-  
 man had prayed hym / And whan he  
 was comen to skioridan / he saide on  
 that other syde the holy woman / which  
 made the sygne of the crosse vpon the  
 water / and wente on hit / and came  
 ouer to hym / Whan Zoymas saib this  
 myracle / anone he fyl down to the feet  
 of the holy woman / for to doo to hyr  
 honour and reuerence / but she forbad  
 and defended hym and sayd / Thus  
 taughtest thou not to doo / For thou art  
 prest and berest the holy sacramente  
 the whiche she receyued in ryght grete  
 reuonion / and sayd in wepyngz / lord  
 godd please hit to the to wepyue me in  
 yeres / For myn eyen hath seen my sauy-  
 our / how wel that she had allwey wept  
 and sode tearys so habundauntly /  
 that it semed that she had lost hyr sight  
 And after she sayd to Zoymas / I  
 praye the that at the ende of thys yere  
 thou wylt come hyder ageyn to me / &  
 praye for me synful creature / & anone  
 after she made the sygne of the crosse  
 vpon the ryuere / and passed ouer the  
 water with drye feet / as she tofore came  
 And Zoymas wente ageyn to hys  
 abbey / But he repented moche that he  
 had not demaunded the name of the  
 woman / And after the yere passed he  
 came ageyn to the desert like as he had  
 promysed to thys holy woman / And  
 he founde hyr dedz / and the body ordy-  
 nally layed as hyt sholdz be layed /  
 Zoymas began thenne anone tenderly  
 to wepe / & durst not approch ne touch  
 the body / but sayd to hym self I wold  
 gladly kysse this holy body yf I knelwe

that I sholdz not dysplese hyr / And  
 whan he was in thys thought / he saide  
 lyng by hyr heedz a letter that sayd in  
 this manere / Zoymas burye right here  
 the body of the poure marie / and ren-  
 dre to the erthe his ryght / and praye  
 to godz for me / At whos commaunde  
 mente the second day after I receyued  
 hym / he called me fro thys worldz /  
 Thenne Zoymas was moche glad that  
 knelwe the name of the saynt / But he  
 was greatly esmayed how he myght  
 burye the body / for he had no thynge  
 for to delue therse wyth / And anone  
 he saide the erthe dolen & a sepulture  
 made by a lyon that came thider /  
 And thenne Zoymas buryed hyr / &  
 the lyon departed dedonayly / And  
 Zoymas retourned to his abbey / and  
 recounted to his brethern the conuersa-  
 tion of thys holy woman marie / And  
 Zoymas luyed an hundred yere in ho-  
 ly lyf / and gaf laude to godz of all  
 hys yestes / and his goodnes that he  
 receyued synners to mercy which with  
 goodz herse tourne to hym / and promy-  
 scith to them the ioye of heuyn /  
 Thenne lete he praye to thys holy ma-  
 ry the egypciay that we may be here so  
 penitente that we may come thider /

Thus endeth the lyf of saynt  
 marie the Egipciay

**¶** Here foloweth of saynt am-  
 brose and fyrst thyninterpretaci-  
 on of his name

**A**mbrose is sayd of a stone  
 named Ambre / whiche is  
 moche swete / odorant and  
 precious / & also hit is moche  
 precious in the chyrche / & moche swete  
 smellyng in dedes and in wordes /  
 Or Ambrose may be sayd of Ambre  
 and syos / whiche is as moche to saye  
 as godz / For Ambrose is as moche to  
 saye as ambre of god / For ambrose felt  
 godz in hym / & godz was smellyd and

## The lyt of Saynt Ambrose

odoured by hym ouerall where as he  
was / Or he was sayd of Ambros in  
greek which is to say as fader of light  
e of spoz that is a lytel chylde / that  
is a fader of many sones by spyrituall  
generacion / clere and ful of light in ex  
posicion of holy scripture / and was lyl  
tel in hys humble conuersacion / Or  
thus as is sayd in the glosayre / Amb  
rose is odour and sauour celestyall  
he was odour of heuyn by grete venom  
mee smellynge / sauour by contemplaci  
on wrythyn hym / An hony combe by  
swete exposicion of scriptures / mete of  
Angels by hys glorious lyf / And  
paulynus bishopp of Colusian wrote  
his lyf vnto Saynt Austyn /

### 4 Of the lyt of saynt Ambrose



Aynt Ambrose was sone  
of Ambrose prouoste of  
rome / of whome it hap  
ped as he laye in his cra  
uell in the halke of the pre  
sore there came a swarme of bees whi  
che fyl on his dysage and his molthe  
and after they departed and flewe vp  
in the eyre so hie that they myght not  
be seen / whan thys was don the fader  
whiche was herof esmayed said yf this

chylde lyue there shal be somme grete  
thyng of hym / Aftir whan he was a  
lytel growen he behelde his moder and  
his suster whiche was a sacred virgen  
kysse the prestes honde whan they est  
fret / And he playng wryth his suster  
put forth his honde for to kysse / and  
sayd / that so behoued hit to do to hym  
And she not vnderstondyng hym wry  
sed hit / Aftir he was sette to schole at  
rome / e becom to be so good a clerke  
that he determyned the causes of the pa  
pys / And therfore valentynen the em  
perour deliuerd hym to gouerne also  
prouynas named / legurys / and Em  
per / Ehenne whan he came in to melane  
it happed that the bishopp was ded /  
And the peple were assembled to pro  
uide for another / but bytvene the Ar  
repens and the good cristen men for the  
election fyl a grete sedicion e dysfura  
And ambrose for to paise this sedicion  
wente thider / and the togs of a chylde  
was herde / sayng / Ambrose ought to  
be bishopp / and anone alle the peple  
accorded thereto hooly and began for to  
crye / Ambrose / Ambrose / But ambrose  
defended as moche as he myght / and  
alle waye the peple cryed / Ambrose /  
Ehenne for to make the peple see / he  
went out of the chyrche / and wente  
vp on a scaffold and made the people  
to be leuen agaynst the vsage e custome  
for to lette them that they shold name  
hym nomore / But yet they leste not  
for al that / but the peple said the synne  
he dyon vs / Ehenne he byng for twa  
bled wente home / and suffred commyn  
bymynen to entre opely in to his hous  
to the ende that whan the people saide  
that / shold make theyr election / but  
for al that / they cryed as they dyd to  
fore / and sayd the synnes he dyon vs  
whan saint ambrose said that he myght  
not empysshe the election he fled awaye  
but the peple abaynted dyon hym / and  
toke hym at thessue of the gate / and  
kepte hym so longe tyl they had gathred  
of themperour / and whan theemperour  
knewe howe he had grete ioye / bycause  
that the iuge that he had sent for the  
prouynas / was chosen to be theyr bish  
shopp / And also he was glad by cause  
his worde was accomplisshed / for the  
Emperour sayd to Ambrose whan he



sent hym thider / goo sayd he & abyde  
not there as a Iuge / but as a bysshop  
Saynt ambrose in the mene whyle that  
they abode the answere of thempereur /  
flood yet alwayne / but he was taken a  
geyn / and was luptized / for he was  
not afore luptized / how wel that he  
was crysten in bylle / And the viij  
day after he was consecrate & stalked  
bysshop of melan / And four yere af  
ter that he wente to Rome / and there  
his suster the byrgyn kyssed his honde  
as of a preste / and he mynlyng sayd  
as I tolde the / now thou kyssest my  
honde as of a preste / It happed after  
that whan saynt Ambrose wente to a  
nother cytee to thelacion of a bysshop  
Justyn the emperesse / and other of  
the secte of tharrens wold not con  
sent to the good crysten men / But  
wold haue one of theyr secte /  
Thenne one of the byrgyns of themp  
resse moche fayre toke saynt ambrose &  
dore hym by his vestementes / and  
wold haue made hym to be kene / by  
cause he wold not holde the partye  
of the bymmen / Thenne saynt ambrose  
sayd to her yf I be not worthy to be a  
bysshop / yet thou oughst not to lase  
honde vpon me / ne none other bysshop  
thou hast laped honde on me / thou  
oughst moche redoubt and drede the  
juzement of god / And therfor god  
confermyd his sentence on her / For  
the next day she was born to her graue  
and was dede / Thus was she re  
warded for the bypnyr that she had  
done / And al the other were thereby  
fore aferd / After this whan he was  
retorned to melan / he suffred many  
assaultes and persecutions of the empe  
resse Justyn / For she moeued by pestes  
and by honoure moche people agens the  
saynt ambrose / and many there were  
that enforced them to sende hym in ex  
yle / And emonge al other there was  
one mounted in so grete madnesse and  
furore agens hym / that he hyred hym  
an holbe by the chyrche / by cause he  
wold haue therin a carte for to sette  
saynt ambrose thereon / and lede hym  
in to exyle / But that same yel to hym  
for he hym self was sente in exyle in  
the same carte / the same day that he  
wold haue dede alway saynt ambrose /

To whom yet saint ambrose dyd good  
for euyl / for he mynystred to hym hys  
costes & necessaries / Saynt ambrose  
also establisshyd in the chyrche songe &  
offices at melane fyrst / There were at  
that tyme in melane many men byrgyn  
& bysette with deuyls which cryed with  
hys toyes that saynt ambrose tormented  
them thus / but thempresse Justyn and  
tharrens said / that said ambrose made  
them to say so for mony that he gaf to  
them / Thenne it happed that one of the  
argens was out of his mynde & sayd  
thus / he they alle tormented as I am  
that consente not to saynt ambrose / and  
therfore the other argens dwalned  
hym in a dxe pseyne or pytte / There  
was another heretike and an arren a  
sharpe and so harde that he was uncon  
uertible by cause no man myght con  
uerce hym to the faythe / On a tyme he  
herde saynt ambrose preche / and he saide  
at his ere an aungel that tolde hym al  
that he prechyd / and whan he had ap  
perceued this / he began to susteyn the  
seythe to which he had ben contraye /  
After this it happed that one enchaun  
teur called deuyls to hym / & sente them  
to saynt ambrose for to ennoye & grieve  
hym / but the deuyls returned and sayd  
that they might not approche to his gate  
by cause ther was a grete fyre al about  
his holbe / and this enchauntour after  
whan he was tormented of the prouost  
for certeyn trespasses / he cryed and said  
that he was tormeted of saynt ambrose  
There was a man that had a deuyll  
bythyn hym / And after wente to me  
lane / and anone as he entred the cytee  
the deuyll left hym / and as sone as he  
went out of the cytee the deuyll re  
tred in hym ageyn / thenne he demaun  
ded hym why he dyd so / & he answered  
by cause he was aferd of ambrose / after  
it happed that a man keepyn conducte &  
hyred of Justyn thempresse came to the  
kedes fyre of saynt ambrose / & wold  
haue put & ryuen his liberte thowgh  
his body / but anone his arme was dry  
ed vp / Another was byged with a de  
uyl said that saynt ambrose tormented  
hym / but saynt ambrose made hym to  
be styll / for ambrose tormenteth none  
but that doth the nyue of the / for thou  
seest men assed fro whans þ art fallen

## A The lyf of saynt Ambrose

And that is it which tormenteth the  
 For ambrose can not be so holowen and  
 wo lly as thou arte / Thenne was he  
 sylle and spake not / Whan saynt am-  
 brose wente in the towne / he salve a  
 man laugh by cause he salve another  
 falle / Thenne said ambrose to hym thou  
 that laughest / be ware that thou falle  
 not also / and after he sylle / and thus  
 was he taughte that he shold not mo-  
 que his felawe / On a tyme Saynt  
 Ambrose wente into the paleys for to  
 praye for a poutre man / but the Juge  
 made to close the gate that he myght  
 not entre in / Thenne saint ambrose said  
 thou shalt come for to entre in to the  
 chyrche / but thou shalt not entre / and  
 yet shal the pates be opene / And so it  
 happed that after the juge doubted his  
 enemyes / e wente to the chyrche / but  
 he myght not entre in / and yet the pa-  
 tes were opene /  
 Saynt ambrose was of so grete abstyn-  
 enc / that he fasted every day / save  
 the sonday or a solemne feste / he was  
 of so grete largesse that he gaue alle to  
 poutre people and redynged no thyng  
 for hym self / he was of so grete com-  
 passy that whan any confessed to hym  
 his synne / he wepte so hepterly that he  
 wolde make the sennar to wepe / he  
 was of so grete doubt / that whan hyt  
 was tolde to hym of the dethe of any  
 besysshon / he wolde wepe soo fore / that  
 vnnethe he myght be comforted / And  
 whan it was demaunded hym why he  
 wepte for the dethe of good men / For  
 he oughte better to make ioye by cause  
 they wente to heuyn / thenne he answered  
 I wepe not because they goo before me  
 but because that vnnethe and wyth  
 grete payne may one be foude for to doo  
 wel such offyses / he was of soo grete  
 sedfanesse and so establysshed in hys  
 purpoos / that he wolde not leue for  
 drede ne for greif that myght be doon  
 to hym / to reproue thempeur / ne the  
 other grete men whan they dyd thyng  
 ges that they ought not to doo / ne he  
 wolde flate no man / There was  
 broughte ones before hym a man / whi-  
 che was greuously mysmaide / Thenne  
 sayd saynt ambrose / the body must be  
 redynerd to the deuyll / And that the  
 fleshe goo to the dethe / by whiche the

spyrte may be saued / vnnethe was the  
 worde out of his mouthe / but the de-  
 uyl began to tormente hym / A fter as  
 it is sayd on a tyme he wente to some  
 e whan he was on a tyme by the wyke  
 heretowberd wyth a ryche man / Saynt  
 ambrose began to demaunde hym of his  
 estate / that ryche man answered / Ser-  
 myn estate is happy ynough and ge-  
 ryous / For I haue rycheffes ynough /  
 seruauntes / Karlettis / chyldeyn / ne-  
 ueltes / cosyns / frendes / and kynny-  
 men whiche serue me / and al my wer-  
 kes and besoyntes come to my wyke  
 ne I haue neuer thyng that may an-  
 gre ne trouble me / Thenne sayd saynt  
 Ambrose to them that were wyth hym  
 flee the hys for our lord god is not  
 here / haste you fayre chyldeyn / haste  
 you and lete be abyde here no lengy-  
 kste the vengeaunce of god take be /  
 that we be not drapped in the synnes  
 of these peple / They departed / e fledde  
 anone / but they were not goon fere  
 but that the erthe opened / e swallowed  
 in alle the holys of this ryche man / e  
 there abode not as moche as the stepe  
 of hym self ne of al that euer he had /  
 Thenne said saynt ambrose to holde fayr  
 chyldeyn hold grete pyte e hold grete  
 mercy god dothe to them that haue ad-  
 uertysed in thys world / e hold wyth  
 he is to them that haue the welthe and  
 rycheffes of thys world / Of whiche  
 thyng appereth yet the pyte or fesse  
 whiche endureth in to thys day in wyt-  
 nesse of thys aduenture / Whan Saynt  
 ambrose befelde that auarece whiche is  
 rote of all euylles grewe more e more  
 in moche peple / and specially in grete  
 men / and in them that were in most  
 grete estate whiche solde al for money /  
 and wyth the mynysters of the churche  
 he salde spemonye regyne / he began to  
 praye to god / that he wolde take hym  
 alwey fro the mysfayres of thys world  
 And he impetred that whiche he desired  
 Thenne he called his felawshyp e sayd  
 to them in ioyng / that he shold abyde  
 wyth them into the resurrexyon of our  
 lord / and a lytel before that he laye  
 seke / as he expounded to hys notarye  
 the xliiij psalme / Sodapilye in the  
 presens e sight of his notary a fter in  
 the maner of a shelde couered his hed



and entred in to his mouth / Thenne  
 became his face as whight as ony  
 sholbe / & anone after hit came ageyn  
 to his fyrst fourme / And that day he  
 left his luytynge and endytynge /  
 Thenne began his maladye to greue  
 hym / and the erke of ytalie whiche  
 was thenne at mylane called the gens  
 tyl men of the contree & sayd to them  
 that yf so grete and good a man shold  
 goo fro them it shold be grete pyte / &  
 grete paxke to alle ytalie / and sayd  
 to them that they alle shold goo with  
 hym to thys holy man / and praye hym  
 that he wold geve graunte of our lord  
 of space and longer tyf / Whan saynt  
 ambrose had herde theyr requeste / He  
 answered / saye theys I haue not so ly  
 ued emonge you / that I am ashamed  
 to lye yf hit please god / ne I haue no  
 for ne drede of dethe / for we haue a  
 good lord / In this tyme assemblyd  
 his foure dekens / and began to tete  
 whi shold be a good bishopp after hym  
 And they named secretly emonge  
 them self / that whiche they them self  
 herde hit symplycien / Saynt ambrose  
 was fere fro them / they wende that he  
 myght not haue herde them / And he  
 cryd on hyr thyngs he is old / and he  
 is good / Whan they herde hym they  
 were moche abasshed / and departed /  
 And syth after his deth they chafe the  
 same symplycien / for the good luytynesse  
 that saynt ambrose had of borne of hym /  
 A bishopp whiche was named honori  
 us that abode the deth of saynt ambrose  
 slepe / and herde a voyce that thyngs  
 called hym and sayd / aryse thou vp  
 for he shal goo his waye anone /  
 Thenne he aroos anone hastily & went  
 to melane / and gaue to hym the holy  
 sacramente / the precious body of our  
 lord / And anone saynt ambrose leyde  
 his armes in fourme of a crosse / and  
 made his prayere / and so departed and  
 gaue vp his ghoost emonge the wordes  
 of his prayers / aboute the yere of our  
 lord thre hondred lxxxv / the vyrgyle of  
 ester / and whan his body in the nyght  
 was borne in to the chyrche / many chil  
 dren that were baptyzed salbe hym as  
 they sayd settynge in a chayer honou  
 rably / and other shelded hym with  
 theyr fengys to theyr fader and other

And somme sayd that they salbe a  
 sterre vpon his body / There was a  
 preest that satte at mete with other /  
 whiche sayd not wel of hym / but mys  
 sayd / but anone god so chastysed hym  
 that he was borne fro the table / & dyed  
 anone after / In the cyte of carthage  
 were thre bysshoppes to gyder at dyner  
 and one of them spake euyl by detrac  
 cyon of saynt ambrose / And there was  
 a man that tolde what was befallen  
 for suche langage to this forsaide preest  
 but he mocked and iaped so moche /  
 that he felte a stroke mortal that / that  
 same day he deyed and was buryed /  
 It is fownden byren in a cronycle  
 that the Emperour valentyngan was  
 wrothe bycause that in the cyte of thes  
 salongke the peple had stoned to deth  
 his iuges / that were sente thider in  
 his name / and for tauenge the same  
 the emperour dyd doo sler v thousand  
 persones grete and bytel / good & euyl  
 & as wel them that had not trespassyd  
 as them that had trespassyd hit /  
 And wha after thys occysyon he came  
 to melane / and wold entre in to the  
 chyrche / Saynt ambrose came ageynst  
 hym and defended hym thence / & sayd  
 to hym that after so grete woodnesse /  
 thou oughst not to do so grete presu  
 syon / but perauenture thy polber suf  
 fers not the to knowlege thy trespass /  
 hit aperceyneweth that wason surmounte  
 polber / thou art emperour / but that is  
 for to punyshe the euyl peple / holb art  
 thou so hardy to entre soo boldely in to  
 the holbes of god / whom thou hast hors  
 rably angred / holb darst thou with  
 thy feet to lye his pament / holb darst  
 thou stretch thy handes whiche hem al  
 bloody / and of whome the blood of In  
 nocents renne and droppe of /  
 By what presumption darst thou put  
 forth the thy mouth to receyue the preci  
 ous body / and blood of our lord / of  
 whiche molthe thou hast doon the com  
 maundemente of the deyl /  
 Goodens goo hens and put not synne  
 vpon synne / Take the bonds  
 that our lord hath bounden the with /  
 for hit is gyuen to the in waye of me  
 recyue / Whan the Emperour herde  
 thys wordes he was obedynt / and  
 began to wayle and wepe /

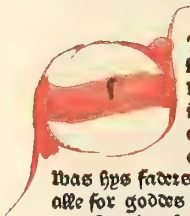
And retorneð in to his paleys / and  
abode there longe wepyng / Thenne  
Ruffyn the mayster of his knyghtes  
demaunded wherfore he so sorowed and  
wepte / and he answered Ruffyn thou  
knowest not my sorowes for I see that  
seruauntes and poure beggers may en-  
tre in to the chyrche / but I may not en-  
tre / For ambrose hath excomyned me  
And he sayeng this at euery word he  
spaketh / Thenne sayd Ruffyn to hym  
yf thou wylt I shal make hym anone  
to assyle the / He answered thou mayst  
not / For Ambrose doubteth not the  
force ne the polber of the Emperour /  
To thence that he holde fermely the la-  
we of god / And whan Ruffyn said  
more and more that he shold make hym  
enclene to assyle hym / Thenne he sent  
hym to Ambrose / And the Emperour  
folowed sone after moche humbly /  
Whan Saynt Ambrose saue Ruffyn  
come / he sayd to hym thou hast no more  
shame thenne an holnde for to do such  
occasion / and noli comest holdely to me  
Whan Ruffyn had prayed longe for to  
assyle the Emperour whiche came fol-  
oweng hym / Saynt ambrose said to hym  
certynly I defende to hym the entre in  
to the chyrche / And yf he wyl be a  
tyraunt / I wyl moche gladly re-  
ceyue the deth / Thenne retorneð Ruffyn  
to the Emperour & recountyd to hym how  
he had doon / And the Emperour said cer-  
teynly I shal goo to hym / that I may  
receyue of hym Dylenge ynough /  
For it is wel ryght / whan he was  
come to hym he demaunded of hym ad-  
solation moche deuoutlye / Saynt am-  
brose demaunded of hym what penaunce  
hast thou doon for so grete Wickednesse  
The Emperour aledgyd to hym that da-  
wyd had synned / and after had mer-  
cy / Saynt ambrose sayd thou that hast  
folowed hym that synned / folowe also  
hym repentaunte / Thenne sayd the  
emperour / it apperteyneth to the to gyue  
and enioyne penaunce and I shal doo  
hit / Thenne he had hym doo opene pe-  
naunce and comyn before all the people  
And the Emperour receyued hit gladly  
and refusyd hit not / Whan the empe-  
rour was reconcyled to the chyrche / he  
stode in the chauncel / Thenne sayd to  
hym saynt Ambrose / what sekest thou

here / He answered I am here for to re-  
ceyue the sacred mysteryes / And am-  
brose said this place apperteyneth to no  
man but to prestes / Goo out / for ye  
ought to be wythout the chauncel /  
And abyde there thyth other / Thenne  
obeyed the Emperour humbly / and went  
out / And after whan the Emperour  
came to Constantinoble / and he stood  
wythout wyth the laye peple / the bish-  
shop came & said to hym that he shold  
come in to the chauncel wyth the cler-  
kes / he answered that he wold not /  
For he had lerned of Saynt Ambrose  
what dyfference there was betwene an  
Emperour and a preste / I haue founde  
a man of trowth my mayster and wyl  
and such a man ought to be a bish-  
shop

#### **Thus endeth the lyf of saynt Ambrose**

**The lyf of the sayntes cybura  
and Valerian been conceyned  
in the lyf of Cecyle vyrgyn  
and marter**

#### **The lyf of saynt Alphey bysshop and marter**



Alphey the holy  
bysshop and Marter  
was borne in england  
in the shyre of Glouc-  
stershire / and he came of  
a noble kynne / And  
was his faders heyre / but he forsake  
alle for goddes loue / And became a  
manke at dexter / fyue myle from  
Gloucster / but afterwarde good kynge  
Edward gaue that holbe of dexter to  
the holbe of saynt wynges in fraunce /



And whā saint alphey had ben monk  
there long tyme luyng a ful holy lyf  
thenne he wente to thens to the abbey  
of bathe / to be there in more contempla-  
cyon and rest of soule / And he byl-  
ded there that fayr abbey / and establis-  
shyd therein blacke monkes / e endowedyd  
it / And was hym self them the first  
abbot and founder / And he hadde there  
a ful holy lyf / and moche wel he guy-  
ded the monkes in holy and vertuous  
luyng / And that tyme was Saynt  
dunstone bysshop of caunterburge / and  
saynt ethelbold bysshop of wyntchester  
but by thim short tyme after saynt es-  
thelbold deyed / And thenne saynt  
Andrelve apperyd to saynt dunston in  
a nyght and had hym arise anone / e  
make Alphey abbot of bathe bysshop  
of wyntchester / and soo hit was doon  
with grete solempnytee / Lyke as our  
lord by his holy apostle saynt andrelve  
had commaunded / and he was bys-  
shop there xxvii yere in ful holy i-  
uyng / And after that he was made  
archbysshop of caunterburge after saint  
dunstone / And thereto he was chosen  
by the pope / and by alle the clergy of  
Englond in the yere of our lord a iii  
h yere / And h yere he was bysshop  
of caunterburge / And in the vii yere  
came a wyckedy tyraunt out of den i  
marcke in to this londe of Englond  
whos name was Ederic with a grete  
multytude of danes / And they brante  
and woked in every place where they  
came / And slewe many lordes of the  
lande and many of the comyn people /  
And that tyme was ethelwode kyng  
of englond / e saynt edward the mar-  
tyr was his broder / And saynt edward  
the confessor his sone / the which lye  
eth at westmestre /  
And in this tyme the danes dyd moche  
harne in this londe / The chiefe prync  
of them hyght henzyl / and his broder  
erdrythe was leder of thooft / they dyd  
ful grete persecution / For there was  
none that myght respye ne bytystonde  
them / for kyng ethelwode was a meke  
man / and toke none hede to helpe his  
people / And Erdrythe byt the danes  
wente to caunterburge / e there he dyd  
moche wyckednesse to the peple e burnt  
and destroyed alle that he myght fynde

But at the laste he was slayn by men  
of caunterburge / and whā the prync  
henzyl byt that he was slayn / he  
was moche angry / And in grete haste  
he came to caunterburge and bysge-  
de the towne / and anone he gat it / and  
brente and destroyed alle that he myght  
And this holy bysshop saynt Alphey  
came to the prync of the danes / and  
prayed hym to take his body and spare  
the poore peple of the towne / but for  
al that / he slewe monkes preestes and  
alle that he myght fynde / And he ty-  
ethed the monkes / he slewe ix monkes  
and saued the ten / e yet he thought  
there were ouer many on lyue / And  
began to tyte them ageyn / and thenne  
saynt alphey repruyd them for theyr  
cruytyd doynge / e thenne anone they  
toke saint alphey the holy man e bound  
his hondes behynde hym / and they ledde  
hym with them fro thens into the tow-  
ne of grenebyche bypde london / and  
there they put hym in pryson half a yere  
e more / and the freday in thester weeke  
the deupl apperyd to this holy man in  
the pryson in likeness of an aungel / e  
sayde unto hym that it was our lordes  
wyll that he shold goo out of pryson  
e folowe hym / and this holy man by-  
leuyd hym e wente out and folowed  
the wycked aungel / by nyght / and he  
brought this holy man in to a darke ka-  
ley / e there he waded ouer waters e  
dyches / myres e hedges / e euery this ho-  
ly man folowed hym as he myght for  
werynes / tyl atte last he had brought  
hym in to a folde myre that was sette  
about with grete waters / e there the de-  
uyl lefte hym e ranysshed alwey / and  
thene this holy man wyte wel that he  
was deuyed by his enemy the fende /  
And thenne he cryed goddys mercy and  
prayed hym of helpe /  
And thenne our lord sente to hym his  
holy Aungell / and aped hym out of  
the myre and water / and sayd it was  
the wyll of god that he shold reurne  
ageyn to pryson that he came fro / For  
to morowe shalt thou suffer martyrdom  
for our lordes sake / e as he wēt ageyn  
toward the prisson at grenebyche / erly  
by the morowe his keepers that had  
sought hym al the nyght / met him e  
anone they cast hym down to the grounde  
u iij

## **T**he lyf of Saynt George

andz there they boundedy hym ful pyss  
touslye. Andz thenne they broughte  
hym ageyn to pryson / andz they made  
therm a grete smolderynge of smoke /  
for to dyscase hym / andz thenne saynt  
dunstone apperdy to hym / andz had hym  
be of goodz comforte / For our Lordz  
hath ordeynedy for the a glorious crowne  
ne / Andz as they spake to gyder hys  
sondes bware / e al his woundes were  
made hole ageyn thorough the mercy of  
our lordz Ihesu / Andz when hys ke  
pars salbe thys / they drede full fore  
Andz anone thys myracle was knowen  
en to the peple / Andz they wente thene  
faste to see hym / e the Judges doubtedz  
the grete peple that came thyder / Andz  
they toke hym out of pryson / andz laded  
hym to that place wher he shold be mar  
terdy / but the poure people made grete  
lamentacion for hym / But anone the  
wyckedy tormentours stoned hym to  
dethe lyke as the jelous dydy saynt ste  
phen / Andz when he was almoste dede  
one there was that was hys godsonne  
whiche wyth an age smote hym on the  
sedy that he fyl to the grounde e thene  
rendredz by his spryte to our lord ihu  
criste / Andz thenne these wyckedy  
tyrauntes threlve the holy body in to a  
depe water / that goodz men sholdz not  
fynde hyt / But by the purueaunce  
of our lordz wythm shorte tyme after  
he was founde of the tribre crysten men  
Andz they reprevdy greteky thys wy  
ckedy tyrauntes / andz they began thene  
to scorne the holy body andz one of hem  
toke an olde rown stake or tree / andz  
pyghte hit in the erthe / e sayd yf thys  
stake here sholdes by to mowebe the  
wypl repente ys andz hylene that he is  
an holy man / or ellys the wypl neuer  
hylene hit / Andz on the morne they  
fonde the stake grene andz hure leups /  
Andz when they saibe thys grete my  
racle / they beleuedz in god / e kyssedy  
the feet of this holy saynt / andz repented  
them ful fore of theyr wyckedy dedes /  
andz cryedy ful meekely god mercy and  
thys holy saynt Alphey /  
Andz after he was broughte to london  
wyth grete worship / andz buryedy in  
the chyrche of Saynt pauls with grete  
reuerence / Andz there hys body laye  
buryedy many yere / Andz afterwardz

hit was taken by andz translatedy to  
caunterburge / andz his bones there ley  
edy in a worshipful fierre or shryne /  
wher our lordz stebeth daply many  
fayre myracles / for his holy martyr  
Saynt Alphey / Andz the tormentours  
that repentyd them not / deyedy anone  
after in grete myserye in dyuerse wy  
ses for to be punysshedy as hit plesyd  
our lordz /  
Thenne letz ys  
praye to thys blessedy martyr andz ar  
chbyschop saynt alphey / that he be may  
en vnto our lordz Ihesu Criste that he  
may come to his euerlastynge blesse in  
heven AMEN /

## **T**hus endeth the lyf of Saynt Alphey martyr

## **O**f saynt George martyr and fyrst of thynterpretacion of his name



George is saydy of Geos  
whiche is as moche to say  
as erthe andz orge / that  
is tyllyng / so george is  
to say as tyllyngz therthe  
that is his flesche / Andz saynt Austyn  
sayth in lybro de trinitate that goodz  
erthe is in the hegght of the mountayns  
in the temperaunce of the ralyes / andz  
in the playne of the felde / The fyrst  
is goodz for herbyes leyngz grene / The  
secondz to bygnes / andz the thyrdy to  
whete andz corne / Thus the blessedy  
George was hygh in despyllynge lybe  
thynges / andz therfore he hadz verdur  
in hym self / He was attemperate by  
dyscreffyon / andz therfore he had wyse  
of glaness / e wythm he was playne  
of humylyte / andz therby put he forth  
whete of goodz werke / Or george may  
he saydy of gera that is holy / andz of  
ayon that is a brasteler / that is as an  
holy brasteler / For he brastedyd wyth  
the dragon /



Or hit is sayd of George that is a  
pylgrym / and geys / that is or detren  
chyd out / and he / that is a counceyl  
our / He was a pylgrym in the sight  
of the world / and he was cutte and  
detrenched by the twilne of martyrdom  
and he was a good counceyllour in  
prechynge / And his legende is now  
bred emonge other scriptures apocry-  
fals in the counceyl of nyane / by cause  
his martyrdom hath no certeyn relacion  
for in the kalender of beede it is sayd  
that he suffred martyrdom in persye  
in the cyte of dyapoly / And in  
other places hit is redde that he resyeth  
in the cyte of dysspolyn / whych before  
was callid lyde / whych is by the cite  
of Joppem or Japh / And in another  
place hit is sayd that he suffred deathe  
under dyoclesian / and Magymman /  
whych that tyme were Emperours /  
And in another place under Dioclesi-  
an / Emperour of perse beyng presente  
by kynges of hys empyre / And it  
is sayd here that he suffred deathe under  
daryn the prouoste / Thenne Dioclesys  
an and Magymman beyng emperours /



Here foloweth the lyf of  
laynt George martyr

laynt George was a  
knyght and borne in  
capodose / On a tyme  
he came in to the pro-  
uince of Lybye to a cy-  
te whych is sayd Sy-  
lene / And by this cyte was a stagne  
or a pond lyke a see / wher in was a  
dragon whych enuengmede alle the  
contree / And on a tyme the peple were  
assembled for to see hym / And when  
they sawe hym they fledde / And when  
he came nyghe the cyte / he knyghted the  
peple wyth his knyght / And therfore  
the peple of the cyte gaue to hym cues  
ry day ilbo shep for to fede hym / by  
cause he shold doo no harme to the pe-  
ple / And when the shep sayd there  
was taken a man and a shep /  
Thenne was an ordenaunce made in  
the towne / that there shold be taken  
the chyldren and yonge peple of them  
of the towne by lotte /  
And eueryche as it fyl were he gentil  
or pouer shold be deluyerd / when the  
lotte fyl on hym or hyr / So it hap-  
ped that many of them of the towne  
were thenne deluyerd / In soo moche  
that the lotte fyl vpon the kynges  
daughter / wherof the kyng was sor-  
owful and sayd vnto the peple /

## The lyf of Saynt George

For the loue of the goddes sake golde  
 and syluer and alle that I haue / and  
 let me haue my doughter / they sayd  
 hold fyr ye haue made and ordeyned  
 the salve / and our chyldren keyn nolt  
 deed / And nolt ye wold doo the con-  
 trarye / your doughter shal be gyuen / or  
 elles we shal benne you e your holvs  
 whan the kyng saib he myght nomore  
 doo he began to wepe and sayd to his  
 doughter / Nolt shal I neuer see thy  
 espousable / Ehenne returned he to the  
 peple and demaunded viij dayes respyce  
 And they graunted hit to hym / and  
 whan the viij dayes were passed they  
 came to hym and sayd / thou seest that  
 the cyte perissheth / Ehenne dyd the kyng  
 doo away his doughter / lyke as the  
 sholdr he wedded / and embraced hyr  
 kyssed hir and gaue hir his kenedyca-  
 on / And after ledde hyr to the place  
 where the dragon was / whan she was  
 there / saynt george passed by / And  
 whan he saib the lady / he demaunded  
 the lady what she made there / And she  
 sayd / goo ye your waye fyer ponge  
 man / that ye perysse not also /  
 Ehenne sayd he telle to me what haue  
 ye / and why ye wepe / and doute ye  
 of no thyng / whan she saib that he  
 woldr knowe she sayd to hym how the  
 was delpyered to the dragon / Ehenne  
 sayd saynt george / fyer doughter  
 doute ye no thyng herof / For I shall  
 helpe the in the name of Ihesu Cryste /  
 She said for goddes sake good fyer  
 goo your waye / and abyde not wyth  
 me / for ye may not delpyer me /  
 Thus as they spake to gyder the dra-  
 gon apperdy e came rennyng to them  
 and saynt George was vpon his hors  
 e dwelbe out his swerde e garmysshed  
 hym wyth the signe of the crosse / and  
 rode hardely agens the dragon which  
 came toward hym and smote hym with  
 his spere and hurte hym fore e thelbe  
 hym to the grounde / And after sayd  
 to the mayde / delpyer to me your gys-  
 del and bynde hit about the necke of  
 the dragon / and he not aferde / whan  
 she had doon soo the dragon fobbed  
 hyr as it had been a make keest and de-  
 bonayr / Ehenne she ledde hym in to the  
 cyte / e the peple fledde by mountayns  
 and fayeres / and sayd / alas / alas /

we shal be alle deed / ¶ Ehenne saynt  
 George sayd to them / ne doute ye no  
 thyng / wythout more hylue ye in god  
 Ihesu cryste / and doo you to be bapty-  
 sed / and I shal flee the dragon /  
 Ehenne the kyng was baptyfed and al  
 his peple / and saynt george slawe the  
 dragon and smote of his heed / And  
 commaunded that sholdr be sholden  
 in the felde / and they took iij cartes  
 wyth oye that dreibe hym out of the  
 cyte / Ehenne were there wel fyfene  
 thousand men baptyfed / without wyrm  
 men and chyldren / And the kyng dyd  
 doo make a chyrche there of our lady  
 and of saynt George / In the which  
 yet fourdeth a fountryn of bypunge wa-  
 ter which helth seek peple that drynke  
 therof / After this the kyng offred to  
 Saint george as muche money as there  
 myght be nombred / But he refused alle  
 and commaunded that it sholdr be gy-  
 uen to poure peple for goddes sake / and  
 enioyned the kyng iij thynges / that  
 is / that he sholdr haue charge of the  
 chyrches / and that he sholdr honoure  
 the prestes / and here theyr seruyce dy-  
 lygently / and that he sholdr haue pry-  
 or on the poure peple / And after kyssed  
 the kyng and departed /  
 Nolt hit happed that in the tyme of dy-  
 oclen and magymen whych were  
 Enpynours / was soo grete persaucon  
 of crysten men / that wythyn a moneth  
 were martyrde wel viij / thousand /  
 And therfore they had soo grete drede  
 that somme rennyd and so foke god  
 and dyd sacrefys to the ydolles / whan  
 saynt george saib thys he leste thabbe-  
 re of a knyght / and sold alle that he  
 had / and gaue hit to the poure / and  
 soke thabbe of a crysten man e went  
 in to the mydel of the paynys / And  
 began to cry / al the goddes of the pay-  
 nys and gentyles keyn deuple / My  
 godd made the truens e is fery godd  
 Ehenne said the prouost to hym of what  
 presumption cometh thys to the / that  
 thou sayst that our goddes keyn deuple  
 and say to vs what thou art / e what  
 is thy name / he answered anone and  
 sayd / I am named george / I am a  
 gentyl man a knyght of capadoce / and  
 haue leste al for to serue godd of heuen  
 Ehenne the prouoste enforced hym self



to walbe hym into his feythe by fayre  
wordes / & whan he myght not brynge  
hym therto / he dyd doo reyse hym on a  
gyfet / & soo moche bete hym with grete  
saues and broches of yron / that his  
body was alle to broken in pyeces /  
And after he dyd doo take woundes of  
yron and ioyne them to his spyes and  
his holvelles whiche thenne apperyd  
he dyd doo fute wyth salte / And soo  
sent hym in to pryson / but our word  
appered to hym the same nyght wyth  
grete lycht and comforted hym moche  
sweety / And by this grete consolaci  
on he took to hym soo goodly herte / that  
he doubted no furmat that they myght  
make hym suffre / Thenne whan dacyan  
the prouost salbe that he myght not sur  
mounte hym / he callede hys enchaunter  
and sayd to hym / I see that these cris  
ten peple doubt not our tormentes /  
Thenchaunter bounde hym self vpon his  
fedy to be smyten of / yf he ouercome  
not his craftes / Thenne he dyd take  
stronge venym and medled hit wyth  
lyne / and made inuocacion of the na  
mes of his falsse goddes / and gaf hit  
to Saynt George to drynke / Saynt  
george took hit and made the signe of  
the crosse on hit / and anone dranke it  
without greuyng hym ony thyng /  
Thenne the Enchaunter made it more  
stronger than hit was tofore of venym  
and gaue it hym to drynke / And hit  
greuyd hym no thyng / whan the ens  
chaunter salbe that / he knelid down  
at the feet of saynt george / and prayed  
hym that he wolde make hym crysten /  
And whan dacyan knelid that he was  
becomen crysten / he made to smyte of  
his fedy / And after on the morne he  
made saynt George to be sette betwene  
two whels whiche were ful of slyber &  
des sharpe and cuttyng on bothe spyes  
But anone the whels were broken / &  
Saynt george escaped wythout hurte  
And thenne commaunded dacyan that  
they shold put hym in a caldren full  
of molten leyd / & whan saynt george  
entred therein / by the vertu of our lord  
hym semed that he was in a layne wel  
at ease / Thenne dacyan seynge this / be  
gan to aswage his yre and to flatter  
hym by fayre wordes / and said to hym  
George the paygent of our goddes is

ouer grete into the / whiche hast blas  
phemyd them / and done to them grete  
despyte / thenne fayre and right slyber  
sone / I praye the that thou returne to  
our laibe and make sacrefyse to the ys  
dolles / and leue thy folke / and I shal  
enhaunce the to grete honour and wor  
shyp / **A** Thenne began saynt George  
to smyle and sayd to hym / wherfore  
saydest thou not to me thus at the be  
gynnyng / I am redy to do as thou say  
est / Thenne was dacyan gladd / and  
made to crye ouer alle the towne that  
alle the peple shold assemble for to see  
George make sacrefyse / whiche so moche  
hady stiryed there agens /  
Thenne was the cyte atayed / and feste  
thorough out al the towne / and al came  
to the temple for to see hym / whan  
saynt George was on his knees / and  
they supposyd that he wolde haue wor  
shyppyd thydolles / he prayed our lord  
god of heuen that he wolde destroy the  
temple and thydolle in the honour of  
his name / For to make the peple to be  
conuerterd / And anone the fyre des  
cended fro heuen and burnt the temple  
and thydolles and theyr prestes /  
And sythe the erthe opened and swa  
kolled alle the andres and affres that  
were leste / Thenne dacyan made hym  
to be broughte tofore hym and sayd to  
hym / what ben the euyl dedes that thou  
hast doon / and also grete vntowlshe /  
Thenne sayd to hym saynt george / A  
fyr beleue it not / but come wyth me &  
see how I shal sacrefye / Thenne sayd  
dacyan to hym / I see wel thy falschode &  
thy luraie / thou wyllt make the erthe  
to swalowe me / lyke as thou hast the  
temple and my goddes /  
Thenne sayd saynt george / O mytyffe  
telle me how may thy goddes helpe the  
whan they may not helpe them self /  
Thenne was dacyan soo angry that he  
sayd to hys wyf / I shal deye for angre  
yf I may not surmounte and ouercome  
this man / Thenne sayd she to hym  
euyl and cruel tyraunt ne seest thou  
not the grete vertue of the crysten peple  
I sayd to the wel that thou sholdest  
not doo to them ony harme / For theyr  
goddys fygth for them / And knowbe  
thou wel that I wyll become crysten /  
Thenne was dacyan moche alassed / &

## The lyf of Saynt George

sayd to his wyllt thou be crysten/ thene  
 he took hit by the hert/ and dyd do betw  
 hys cruelly / Thenne demaunded she of  
 saynt george / what may I become by  
 cause I am not crystenyd / Thenne ans  
 werde the blessed george / doubt thou  
 no thyngge fayre doughter / For thou  
 shalt be luptysed in thy blood / Thenne  
 began she to worship our lord Ihu crist  
 and so she deyed and wente to heuen /  
 On the morne daian gae his senten  
 that saynt George shold be dailly tho  
 rough alle the cite / And after his de  
 shold be smytyn of / Thenne made he  
 his prayer to our lord / that alle they  
 that despyde ony lone myght gete of  
 our lord god in his name / and a voyc  
 cam from heuen whiche sayd / that hit  
 whiche he had despyd was graunted  
 and after he had made his oryson / his  
 heed was smytyn of aboute the yere of  
 our lord ii C lxxxviii / Whan Dacyn  
 wente homeward fro the place where  
 he was byfeded towarde hys paleys /  
 Fyre fyl down fro heuen vpon hym / e  
 brente hym and alle hys seruantes  
 Gregore of Turonense telleth that there  
 were somme that saw certen reliques  
 of saynt george / and came in to a cer  
 tain ouerwey in an hospital / and on  
 the mornynge whan they shold departe  
 they coude not moue the dore tyll they  
 had lefte there parte of their reliques  
 It is also founden in thystorye of an  
 tyoch / that whan the casten men went  
 ouer see to coquer Iherusalem / that one  
 a night fayre yonge man appered to a  
 preest of the hooste / e counceyled hym  
 that he shold kepe wyth hym a lytel of  
 the reliques of saynt george / For he  
 was condurour of the cite / and so  
 he dyd so muche that he had somme /  
 And whan hit so was that they had  
 assyged Iherusalem / e durst not moue  
 ne goo vp on the walles for the qua  
 rellys and defence of the sarasyns / they  
 sawe appertely saint george whiche had  
 whyte armes with a redde crosse that  
 wente vp before them on the walles / e  
 they folowed hym / And so was Je  
 rusalem taken / by his helpe / e byfene  
 Iherusalem and porte iapha by a folwe  
 calyde ramps is a chapel of saynt ge  
 orge / whiche is now desolate and vns  
 couerd / and therein dwelle crysten ge

ys / And in the sayd chapel lyeth the  
 body of saynt george / but not the heed  
 And there lyen hys fader and moder  
 and his vncle not in the chapel / but  
 vnder the walke of the chapel / And the  
 separs wyl not suffer pylgrymes to  
 come therin but yf they paye ii ducke  
 tis / and therfore come but selve therin  
 but offre wythout the chapel at an aut  
 ter / And there is seuen yere and seuen  
 centys of pardon / e the body of saynt  
 george lyeth in the myddel of the que  
 or chow of the sayd chapel / And in  
 his tombe is an hole that a man may  
 put in his honde / And whan a sam  
 zyn kepynge made is brought thider /  
 and yf he put his heed in the hole / he  
 shal anone be made parfytely hoole / e  
 haue his wyte ageyn / Thys blessed  
 and holy martyr saynt George is pa  
 trone of this wyame of england / and  
 the crye of men of warre / In the th  
 shipp of whome is founded the noble  
 ordre of the garter / And also a noble  
 college in the castell of Wyndesore / by  
 kynges of england / In whiche college  
 is the herte of Saynt george / Whiche  
 Spysmond the Emperour of almayn  
 broughte and gafe for a grete and a  
 precious relique to kynge Harry the  
 fyfthe / And also the sayd spysmonde  
 was a brother of the sayd garter / And  
 also there is a pyce of his heed whiche  
 college is nobly endowded to thonour  
 and worship of almyghty god / and  
 hys blessed martyr saynt george /  
 Thenne let vs praye vnto hym that he  
 be special protectour and defendour of  
 thys wyame /

## Thus endeth the lyf of saynt George



Here foloweth of saynt marke  
theuangelyste and first thynter;  
prefation of his name



**M**Arke is as moche to saye  
as hye to commaundement  
certeyn / declyned & bitter  
he was hye of commaun-  
dement by reson of per-  
fection in his lyf / For he kepte not o-  
nely the commaundementes comyn /  
but also the hye as been counsellors / he  
was certeyn in the doctryne of the gos-  
pel / lyke as he had receyved of saynt  
peter his mayster / he was declyned  
by reson of purgite and grete humyly-  
te / For bycause of grete mekenes / he  
out of his thowght / to the ende that he  
shold not be chosen to be a prest /  
he was bytter by reson of right sharpe  
and bytter payne / For he was dra-  
wen thorough the cyte / And emonge  
the tormentes / he gaue vp hys spryte  
Or marke is sayd of a grete mayleot  
or leal / whiche wyth one stroke ma-  
keth playne pryn / and engendreth me-  
chode and consermeth it / For Saynt  
marke by his onely doctryne quenched  
the bystedfastnesse of the heretikes /  
he engendred the grete melodye of the  
prausing of god & cofermed the chyrche

¶ Of Saynt marke the  
Euangelyste

**M**Arke theuangelyste was  
of the kynrede of the leu-  
ites / and was a prest /  
And whan he was crys-  
tened he was godfons of  
saynt peter thapostle / And therfore  
he wente wyth hym to Rome / Whan  
Saynt peter preched there the gospell  
the good peple of Rome prayed saynt  
marke / that he shold put the gospell  
in wrytynge lyke as saynt peter had  
preched / Thenne he at theyr request  
wrote / and skilbed hit to his mayster  
saynt peter to examyne / And whan  
saynt peter had examyned hit / and  
saue that hit conteyned þe wray trouthe  
he approued hit / And commaunded  
that hit shold be redde at rome / And  
thenne saynt peter seyn saynt marke  
constaunt in the feythe / he sente hym in  
to aquyle for to preche the feythe of Ihu  
su cryste / where he preched the wordes  
of god / and dyd many myracles / &  
conuerterd innumerable multitude of  
peple to the feythe of cryste / And wrote  
also to them the gospell / lyke as he dyd  
to them of Rome / whiche is in to this  
day kept in the chyrche of aquylene /  
and wyth grete deuotion kepte /  
After thys it happed that saynt marke  
ladde wyth hym to Rome a bourgeys  
of that same cyte whome he had con-  
uerterd to the faythe / named armoga-  
res / And brought hym to saynt p-  
eter / and prayed hym that he wold sa-  
cre hym bysshop of aquyle / and so he  
dyd / Thenne thys armogares whan  
he was bysshop he gouerned moche ho-  
lyly the chyrche / And at the last the  
paynyns martred hym /  
Thenne Saynt peter sente saynt mark  
in to alypandrye / where as he preched  
fyrst the word of god / And assone  
as he was entred a grete multitude of  
peple assembled for to come agaynste  
hym / There was he of so grete perfec-  
tion / that by his predycacion / and by  
his good examplers the peple moun-  
ted in so holy conuersacion / and in so  
grete deuotion / that at his instaunce

## The lyf of saynt marke

they ledde theyr lyf lyke monkes / He  
was of so grette humylyte / that he dyd  
cutte of his thomke / by cause he wold  
be no prest / For he juged hym self  
not worthy thereto / but the ordenaunce  
of god & of saynt peter came ageynste  
his wyll / For saynt peter made &  
sacred hym bysshop of alyxandrye /  
And anone as he came in to alexandre  
his shoen were broken & torne / whan  
he sawe that he said / keraply I see that  
my journey is sped / ne the dysul may  
not lette me / syth that god hath assy  
led me of my synnes / Thenne wente  
saynt marke to a shoemaker for tamen  
his shoes / And as he shold werke he  
prycked & sore hurted his lyfte hande  
with his alle / and whan he felte hym  
hurt he cryed on hye one god / whan  
saynt marke herde that / he sayd to hym  
Nolw knolwe I wel that god hath made  
my journey prosperpous / Thenne he  
toke a lytel clay and pytel & med  
dede them to gyder / and layd hit on  
the wounde / and anone he was hole /  
whan the shoemaker sawe this myracle  
he broughte hym in to his holbe / and  
demaunded hym what he was and fro  
whens he come / Thenne sayd Saynt  
marke that he was the seruauit of Ihu  
su cryste / and he sayd I wold sayne  
see hym / Thenne sayd saynt marke I  
shal seibe hym to the / thenne he began  
to preche to hym the faythe of Ihu crist  
and after baptised hym and alle his  
meyne / whan the men of the towne  
herde saye that there was a man comen  
fro galylee / that despyed and defende  
the sacryfices of theydokes / they began  
alwaye hold they myght delouer hym  
to dethe / whan saynt marke espyed  
that he made his shoemaker whiche  
was named auien bysshop of alyxaun  
der / And he hym self wente to pnt  
polyn / where as he was tibo yere / and  
after came ageyn to alyxaundre / and  
founde thenne there the towne full of  
crysten men / And the bysshoppes of  
theydokes alwayed for to take hym /  
Nolw hit hapened on ester day whan  
saynt marke songe masse / they assen  
bled al / & put a corde aboute his necke  
and after dreibe hym thorough out the  
cyte / and sayd let vs dreibe euale  
to the place of euale / and the blood

anne vpon the stones / and his fleshe  
was torne pteer mele that it laye vpon  
the pavemente alle he blede / After this  
they put hym in pryson / where an an  
gel came and comforted hym / & after  
came our lord for to vspite & comforte  
hym sayng / Pax tibi marce euange  
lista meus / Pees be to the marke my  
euangeliste / not in doute / For I  
am wyth the / and shal delouer the /  
And on the morne they put the corde  
aboute his necke / and dreibe hym lyke  
as they had done tofore / And cryed  
dreibe the euale / and whan they had  
dreiben / he thanked god and sayd in  
to thy handes herde I commende my spe  
ryte / and he thus sayenge deyed /  
Thenne the paynyms wold haue burnt  
his body / but the eyer began soverely  
to chaunge / and to bayle byghene and  
thonder / in such wyse that euery man  
enforced hym to flee / And left them  
the holy body allone /  
Thenne came the crysten men and towe  
hit alweye / & hurped hit in the chyrche  
wyth grete ioye honoure & reuerence /  
This was in the yere of our lord 133  
in the tyme that nero was emperour /  
And it hapened in the yere of grece 113  
hundred & 13 in the tyme of leon the em  
perour that the byschope translatyd  
the body of saynt marke fro alysaundre  
to vensle in this manere / there were  
tibo marchauntes of vensle dyd soo  
muche whan by prayer and by thei  
res to tibo prestes that kepte the body  
of saynt marke / that they suffred it to  
be borne secretlye and pryuelye into  
thei shyppes / And as they toke hit  
out of the towne / there was so grete  
an odoure thorough out alle the cyte of  
Alexaundre that all the peple meruay  
led / ne knelwe not fro whens hit came  
thenne the marchauntes broughte hit  
to the shyppe / and after hastid the ma  
ronners / And lette the other shyppes  
haue knowlege theof / Thenne there  
was one man in another shyppe that  
japed & sayd bene ye to carge alwey  
the body of saynt marke / nay ye be  
wyth you an egypcien / Thenne anone  
after this word / the shyppe wherem  
the holy body was turned / byghely of  
ter hym / And soo widely bordered  
the shyppe of hym that had said that wold



that he brake one of the sydes of the  
shype / and wold neuer leue hit in  
the / tyl they had confessed that the  
body of saynt marke was in the shype  
that doon the helde hyr styffe / thus as  
they sayled fast they toke none heed /  
and the cyer began to weye dreke and  
theyke that they wyfte not where they  
were / Thenne apperyd Saynt marke  
vnto a monke / to whome the body of  
saynt marke was deliuerd to kepe / &  
hade hym anone to stycke their sayles  
for they were nygh bonde / and he dyd  
soo / and anone they fonde bonde in an  
yle / and by al the ryuages where as  
they passed / it was sayd to them that  
they were wel happy that they ledde so  
noble a treasure as the body of Saynt  
marke / and prayd them that they  
wold let them worship hit / yet there  
was a maroner that myght not byleue  
that it was the body of Saynt Marke  
hit the couer entred in to hym / and  
tormentyd hym soo longe that he coude  
not be deliuerd tyl he was brought to  
the holy body / and assone as he confes  
sed / that hit was the body of Saynt  
marke / he was deliuerd of the byer  
keth spyryte / And euer after he had  
gret deuotion to saynt marke

It happed after that the body of saint  
marke was closed in a pyler of marble  
and right selde people kende therof by  
cause it shold be secretly kept /  
Thenne it happed that they that knelbe  
therof cryed / and there was none that  
knelbe where this grete treasour myght  
be / wherefore the clerkes and the laye  
peple were greatly dyscomforted / and  
wepte for sorowe / and doubted moche  
that it had be stolen away / Thenne  
made they solempne processions and le  
canyes / and the peple began to faste &  
be in prayers / And al sodynly the sto  
nes opened & shewed to alle the peple  
the place and sece where the body was  
by theyr / Thenne rendred they than  
singes to god / of thys that he had re  
leuyd them of there sorowe & angur  
is / And ordeyned that on that day  
they shal holde feste alleweye for thys  
devoute reuelacion /

A yonge man on a tyme had a cancre  
in his bestie / & womens etc hit / whiche  
were come of wrynge / and as he was

thus tormented / he prayd with good  
berte to saynt marke and requyred hym  
of helpe and ayde / and after he slepte  
And that same tyme apperyd to hym  
saynt marke in fourme of a pylgrym /  
tucked and made wy for to goo haf  
tely ouer see / and whan he demaun  
ed hym what he was / he answered  
that he was saynt marke / which went  
hastely for to socoure a shype whiche  
is in perille / Thenne he scratchyd and  
kepe his honde on hym / and anone as  
he alwoke / he fonde hym self alle hole  
Anone after this shype came vnto the  
porte of Kense / and the mariners  
tolde the peple where they had ben in  
and how saynt marke had holpe them  
thenne for that one myracle / and for  
that other the peple rendred thankyn  
ges to our lord /

The marchauntes of Kense went on  
a tyme by the see in a shype of sava  
zynes toward Alexaunder / And they  
salbe them in perille they hit the cor  
des of the shype / & anone the shype  
began to breke by the force of the see /  
And all the sawzynes that were therein  
fyl in the see and dyed that one after  
that other / Thenne one of the sawzynes  
made his auolbe to saynt marke and  
promysed hym that yf he deliuerd hym  
fro this perille he wold be baptysed /  
None a man al shyrnyng apperyd to  
hym whiche took hym out of the wa  
ter / and remysed hym ageyn in to the  
shype / and anone the tempest celd /  
whan he was comen in to alexandre  
he remembryd no thyng saynt marke  
whiche had deliuerd hym fro perille  
he went not to bypse hym ne he dyd  
hym not doo be baptysed /

Thenne apperyd to hym saynt marke  
and sayd to hym that he remembryd  
euyl the bountee that he did to hym /  
whan he deliuerd hym fro the perille  
of the see / and anone the sawzyn came  
ageyn to his consciens / and he went  
to Kense and was there baptysed and  
named marke / and byleued parfytly  
in god / and ended his lyfe in good  
vertues /

¶ There was a man gone  
by in the sieple of saint marke at se  
nyse / and as he entended for to doo a  
werke / and was troubled in such wise  
that he fyl and was lyke to haue be al

to broken in his membris/ neuertheless  
in his fallynge he cryed saynt marke/ &  
anone he rested vpon a braunche that  
sprange out/ wherof he toke none heed/  
And after one laugh and let hym  
down a corde/ by whiche he auailed down  
and was saued/

There was a gentyl man of pryncyn  
whiche had a seruaut that wold sayne  
goo on pylgrymage to saynt marke/  
but he coude gete no lycence of his lord  
At the laste he doubted not to angre his  
lord/ but wente thither moche deuoutly  
And when his lord knewe hit he fure  
hit moche greuously/ and as sone as  
he was comen ageyn/ his lord commaū  
ded that his eyen shold be put out/ &  
the other seruantes that were redy to  
doe the lordes wyll/ made redy sharpe  
brokettes of yron/ and enforced them  
with al their polver & myght not doo  
hit/ Thenne commaunded the lord to  
take of his thyngs with ayes/ but an  
one the yron was as soft as molten  
leedy/ Thenne commaunded he to breke  
his teth wyth yron hammers/ but the  
yron therof was so soft that they coude  
doo hym no harme/

Thenne when  
the lord salve the vertue of god/ so o  
penly by the myracles of saynt marke  
he demaunded pardon and wente to be  
nyse to saynt marke with his seruaut  
There was a knyght on a tyme soo  
hurt in batayle/ that his hounde hynge  
on the arme in such wise that his fren  
des and surgens counayled hym to  
cutte it of/ but he that was accustomed  
to be hole/ was ashamed to be may  
med/ and made hit to be bounde in his  
place/ and after he called moche deuou  
tly to saynt marke/ and anone his  
hande was as hole as it had ben before  
And in the wykenesse of this myracle  
a yigne of the cutyng alow styll/

Another tyme there was a knyght as  
medy whiche ranne vpon a brydge/ and  
his hors and he felle in a depe water/  
and when he saw he myght not escape  
he cryed on saynt marke/ and anone  
he laughd hym a spere by whiche he  
was saued/ and for this cause he came  
anone in pylgrymage to kense & tolde  
thys myracle/

There was a man taken by enuye of  
them that hated hym and was put in

pryson/ And when he had been there  
xl dayes and was moche greuyd/ he  
cryed on saynt marke/ And when  
saynt marke had apperuyd thys/ he  
supposed that it had be a fantasie/ at  
laste he felt his yowes broken as it had  
ben a woten thred/ and passed by the  
kepers of the pryson openly by day/ he  
seyng them al/ but none of them salve  
hym/ and after came to the chyrche of  
saynt marke/ and thanked god deuou  
tly/

It happed in yorde was  
gret famyne & the londe was lareyn  
that no thyng myght growe thereon/  
Thenne was hit shewed by reuelacion  
to an holy man/ that it was by cause  
that they had ledy not the feste of saynt  
marke/ And when they knewe thys  
anone they had ledy the feste of saynt  
marke/ And anone began to growe  
gret plenty of goodes thowgh out all  
the contree

It happed at payre in the countee of  
the steres prechours in the yere of our  
lord M ii c xli/ that a fure a moche  
relgyous man was sette vnto the deth  
namede iulganus/ whiche sent for his  
preyore for to demaunde hym in what  
state he was in/ and he tolde hym that  
he was in perille of deth/ and that it  
approched faste/ And anone his face  
was al bryght and ioyful/ and with  
gladnes he began to say/ saye brethren  
my salbe shal departe anone/ Make  
rome and place for my soule ioyeth in  
my body for the good tydynges that I  
haue herd/ And lyfte vp his eyen  
to heuyn & sayd lord god take alway  
my soule out of thys pryson/ & after  
he sayd alas who shal deliuer me fro  
this corrupte and mortal body/

Emonge thys wordes he felle in a lyght  
sleepe/ and salbe saynt marke come to  
hym and stondyng by his beddes syde  
and he herd a voyce sayng to hym/ O  
marke what makest thou here/ he an  
swerd that he was come to dyspyte this  
fure by cause he shold deye/ Thenne he  
demanded hym wherfore he came more  
thenne another saynt/ he answered/ by  
cause he had a speccial deuotion to me  
and by cause he hath ofte deuoutly  
sped my chyrche/ And therefore am I  
come to dyspyte hym in the houre of his  
deth/ Thenne entred in to that place



grette plante of people alle whyche / to  
whome saynt marke demaunded wher  
for they were comen / And they sayd  
and answerd that they were comen  
for to presents the solble of thys broder  
for to god / and whan the fire was  
baked / he sente for the pryncour / and  
told to hym aduysedly al this dyspon  
and after anone in the presence of the  
pryncour he deyed whyth grete ioye / And  
afte thys the pryncour recountyd to hym  
that wrote thys booke name? Legenda  
aurea /

Thus endeth the lyf of  
Saynt marke theuangelyste

Here foloweth of saynt  
Marcellyn the pope

**M**aynt marcellyn was  
pope of rome by the spa  
ce of ix yere and four  
monethes / In his tyme  
reigned dyoclesyan &  
maxymyan emperours  
of rome / the which commaunded that  
he shold be taken and broughte in to  
the temple for to doo sacrificys to the y  
dolles / and whan he wold not assente  
the mynstres of the emperours menaced  
hym that they wold make hym deye  
by diverse tormentes / And whan he  
saw that he had so grete drede that he  
put in theyr sacrificys fimo graynes of  
enaxe onely / wherof the paynym  
had grete ioye / And the custen men  
had ryght grete sorowe / and reprehen  
ed hym grete of that he had such a  
spenge doon ageynst the crysten feythe  
and anone he repented hym & put hym  
self to the Jugement of the bysshopes  
But the bysshopes answerd god for  
that it neuer falle / that the pope of  
the crysten people whyche is souerayn /  
be juged of ony man / but be he juged  
of hym self / and anone he deposed  
hym selfe / and after the crysten men  
chose hym ageyn to be pope as he was

tofore / And whan thys came to the  
knowlege of the emperours / thenne they  
dyd do take hym / and bycause that he  
wold in no wyse do sacrificys to the y  
dolles / they made to smyte of his hed  
And thenne the persecucion & wode nes  
was so grete of the paynym ageynst  
the crysten people / that whythyn a mo  
neth after were put to deth for the na  
me of ihesu cryste and for to susteyne  
the crysten faythe / whel a xxij m cu  
tryn peple / Marcellyn in the houre that  
he shold be beheaded sayd tofore all the  
peple / that he was not worthy to be bu  
ryed amonge crysten peple / and therefore  
he commaunded vpon payne of cur  
singe that none shold burye his bod /  
and so the body of hym abode aboute the  
erthe xxxij dayes without buryeng  
After saint peter thapostle apperid to  
marcel / which was pope after mar  
cellyn and said to hym in thys manere  
Marcel saye fader why buryest thou  
not me / And he answerd fyr be ye  
not longe sythe buryed / And saynt  
peter sayd / I holde me not buryed as  
longe as I see marcellyn not buryed /  
& the pope answerd holb fyr / knowe  
not ye holb he accusyd alle them that  
burye hym / and saynt peter sayd / is  
it not wretyn that he that maketh hym  
self shal be enhaunced / thys sholdest  
thou haue thought / Goo thenne and  
burye hym at my feet / And anone the  
pope dyd his commaundement / and  
buryed the body of saynt marcellyn f  
telx / which was martred the yere of  
our lord ii c and lxxx yere / Thenne  
praye we to hym that he praye for vs /

Thus endeth the lyf of saynt  
marcellyn the pope

Of saynt vstal martir &  
hyr of thyn terpretacyon of  
his name

## ¶ The lyf of saynt vital

**T**hat is as moche to saye/  
as such one luyng / for  
he luyed without forthe  
lyke as he was in hys  
herte wylthim / Or vntal  
is as moche to saye as lyf / Or vntal  
is to say sleynge wylth wynges / or slei  
nge hym self wylth wynges of vertues  
he was as one of the bestes that exchey  
el salbe haupng in hym self four wyng  
ges / the wyng of hope by whiche he  
flelve in to heuen / The wyng of  
loue by whiche he flelve to god / The  
wyng of drede by whiche he flelve to  
helle / and the wyng of knobledge by  
whiche he flelve to hym self / And it is  
supposed that hys passyon is founden  
in the booke of geruase and prothase /

## ¶ Of saynt vntal

**S**aynt vntal was a  
knyght and a consule  
and of kaleria his wyf  
he gace saynt geruase &  
saynt prothase / he wot  
to rauenne wylth paus

lyne that was iuge of the countre / and  
whan he came thider and salde that  
thys paulyne made a physicien named  
vrsianum to suffre many tormentes  
because he wold not renxe his feythe /  
and at the last whan they wold haue  
hys dede hym / he was so a frayed that  
he wold haue renxed god /  
Thenne sayd saynt vntal to hym / Wa  
vrsyan doo not soo / thou were wont  
to bele other / and noth wylt deliuer  
thy self to perdurable dethe / Thou were  
come to the dyscorge / noth thou arte in  
peryle to lose thy ewylne / whiche was  
redy for the / whan thys physicien had  
herde thys wordes / he was al recom  
forted / and repented of his euyl pur  
poos / and suffred gladly martyrdom  
And saynt vntal dyd do burye hym  
moche honouably / ne neuer after wold  
saynt vntal not goo in the companye of  
the iuge paulyn / Thenne he had  
so grete indignacion of that he had de  
fended vrsyan to make sacrefyse / and  
of thys that he dayned not to come

to hym / And because he flelved hym  
a crysten man / he dyd hym to be ban  
ged by the armes on a gylte /  
Thenne sayd to hym vntal / thou arte  
ouermoche a fool / yf thou were to de  
ceyue me / whiche haue alweye de  
uered the other / Thenne sayd paulyn  
brynge hym for to doo sacrefyse / And  
yf he doo hit not / make a depe yll  
into the water / and put his heed there  
vnder / and so they dyd and there was  
redy hym quycke in the pite of our  
lord / And the prest of the yddoles  
that had gyuen thys counseyll was of  
none taken of the couyl and cryed thre  
dayes contynuel and sayd / Saynt  
vntal thou breneest me / & the seuenth  
day the couyl threlve hym in the reure  
and there deyed shamefully /  
And the wyf of saint vntal whan she  
came to melane / she fonde there of her  
peple sacrefyng the yddoles / whiche prou  
ed her to ete wylth them of the sac  
ryses / to whome she answered I am a  
crysten woman / and it is not lawfull  
to me to ete of your sacryses /  
Thenne they heryng that / kete her soo  
longe and so fore that they kete hir for  
dede / And hir mon that were wylth hir  
broughte hir to melane halfe luyng  
and there the thyrde day she deyed holy  
And the body of saynt vntal lyeth now  
at coleyn in the chyrche of our lady /

## ¶ Thus endeth The lyf of saynt vntal

## ¶ Here foloweth The lyf of saynt Peter of mylane and first thyninterpretacion of his name

**P**eter is as moche to saye  
as knobyng / or vnto  
lyng / or peter is sayd of  
petros that is constaunt  
and ferme / and by that  
ben vnderstonen thre pryncples / that



Went in saynt Peter / he was a moche  
noble prechour / and therefore he is said  
knowyng / For he had perfyte know-  
lege of scripture / and knewe in his  
predication what was behoofful to eue-  
ryche / Secondly he was pure and a  
virgin / and therefore he was sayd in  
knowyng / For he witholded and dyd of  
his wyll fro his feet / and was spoyled  
of mortal loue in so moche that he was  
a virgin / and not onely of body / but  
also of mynde / Thyrde he was a mar-  
tyr glorious of our lord / and therein he  
was constaunte and ferme to the ende  
that he shold suffre stedfastlye martyr-  
dom for the defence of the fowthe /

**Of saynt peter of melane**

**P**ynt Peter the neybe  
martyr of the  
foure prechours was  
borne in the cyte of Ver-  
ronne in Lombardy / his  
fader & moder were of

the secte of tharrens / Thanne he des-  
cended of thys people lyke as the rose  
that cometh of the thorne / and as the  
lyght that cometh of the smoke /  
At the eage of vij yere whan he lerned  
at the scole his credo / One his ene-  
mych was an heretike demaunded of  
him his lesse / the chylde said to hym  
credo / tpe to creatoure all et terre / hys  
ynke said to hym that he shold nomore  
say so / for god hath not made temporall  
thynges / the chylde affermed that he  
ought to saye none other wyse but soo  
as he had lerned / that other began to  
shewe hym by auctorite his purpos  
but the chylde whiche was ful of the

holy ghoost answered so wel & wysely /  
that his ynke departed all confus / and  
alle achauved said to the fader that he  
shold take a wyse his sone fro scole / for  
he doubted whan he shal be grete that he  
shold turne ageynst the fader & feith  
& that he shold confounde them / and so  
it hapned / so he was receyved lyke as  
myphas dyd / but god ageynst whome  
none may do wold not suffre it for the  
grete prouffite that he attended of hym  
Thanne after whan he came to more  
eage / he said that it was no sure thyng  
to dwelle with the scorpions / he had  
in despyte fader and moder and lefte  
the world / whyles he was a clere &  
a pure virgin / he entred in to thorde  
of the foure prechours / there where as  
he lyued moche holyly the space of xxx  
yere / or theraboute ful of al vertues /  
and especial in defendyng the fowthe  
For loue of whiche he brente / he dyd  
moche abseynece for to brynge hys  
fleshe to de / he fasted / he entred to  
waite by nyght in studyng and in  
prayer whan he shold haue slepte and  
rested / And by day he entred to the  
prouffite of the soules / in prechynge  
in confessyng / and in counsellynge /  
in disputyng ageynst the heretikes  
and arryens / And in that he had a  
specyal grace of ihesu cryste / For he  
was ryght fore founde in humylyte /  
he was merueylously pytous and de-  
bonaire ful of compassyon / of grete  
patience / of grete charite / and of sted-  
fastnesse / So ryse and so wel ordey-  
ned in fayre manere / That euery man  
myght beholde as in a myroure in hys  
contynence and in hys conuersacion /  
He was wyse and discrete / and soo  
enprented in his herte that alle hys  
wordes were ferme and stable /  
Thanne he prayed many tymes to our  
lord / that he wold not lete hym deye  
but by suffraunce of martyrdom for hym  
and for hys faythe /  
And thus as he prayed god accom-  
plyshed in the ende / He dyd many  
myracles in his lyf / For in the cyte  
of melane / on a tyme whan he was  
mynded a bysshop of the Arryene that  
the crysten men had taken / and many  
bysshoppes /

## The lyf of Seynt peter of melan

religgyous and grete plente of other  
 peple of the cyte were there assembled  
 and was thenne right hote /  
 This archyban said to saynt peter / to  
 fore them al / O thou peter pruerse of  
 thou arte so holy / as this peple holdeth  
 the fore / wherfore suffrest thou this so  
 lyfthe peple deye for herte / and prayest  
 not god that he wolde shado we them  
 Thenne saynt peter answered and sayd  
 yf thou wylt promyse that thou shalt  
 holde the veray feythe / and thou wylt  
 keue thy hersey / I shal praye therfore  
 to our lord / thenne al they that were  
 on the partye of the archyban cryed that  
 he shold promyse hym / for they suppos  
 ed that he shold not gete hit specialy  
 by cause the cyte was so clere / and no  
 childe was seen / and the cristen men  
 doubtd that theyr feythe myght there  
 by come to confusyon / but the bysshop  
 the heretyke wolde not hynde hym ther  
 to / Saynt peter had good feythe and  
 truste in god / and made his prayer o  
 penly that he wolde conuey ower them  
 a childe / and he made the sygne of the  
 crosse / and anone the childe came and  
 ouersped them lyke a paynglyon that  
 there were assembled / e abode as longe  
 as the sermon endurde / e it scratched  
 no further but there / There was a lame  
 man whiche had ten yere / e  
 myght not goo / but was drawen in a  
 whelesharow e brought to saynt peter at  
 melane / and as saynt peter had blessed  
 hym with the sygne of the crosse / ano  
 ne he was hoole and arose / yet other  
 myracles god shewed for hym by his  
 lyf / It hapedy that the sone of a gen  
 tyl man had such an horryble dyscase  
 in his throte that he myght nether speke  
 ne drabe his breeth / but saynt peter  
 made on hym the sygne of the crosse e  
 layd his cope on the place where the  
 sore was / e anone he was alle hole /  
 The same gentylman had afterwarde  
 a greuous maladye / and supposyd to  
 haue deyed / e made to brynge to hym  
 the sayd cope whiche with grete deuoci  
 on layd hit on his breste / e anone he  
 caste out a worme with tweed  
 whiche was wough / and after he was  
 brought in good helthe / and anone al  
 hoole / It hapedy that a yonge man  
 was dumb e myght not speke a word

wherfore he came to saynt peter and he  
 put his fyngre in his mowthe / and his  
 speche came to hym ageyn / Now it hap  
 ped that tyme that an heresy began  
 moche in lombardy / e that there were  
 moche peple that were fallen in thys er  
 rour / e the pope sente dyuerse inquisi  
 tors thider of thorde of the frewe pre  
 chours / and by cause that at melane  
 there were many in nombre of grete  
 polber e engyne / he sente thider saynt  
 peter as a man wyse / constaunt and re  
 liggyous whiche doubtd no thyng /  
 and by his herse he reprevyd them / and  
 by his wytt he vnderstood theyr ma  
 lyce / e when he had enterprised thoffice  
 of Inquisycyon / thenne began he as a  
 tyon to seche the heretykes ouer alle / e  
 leste them not in pces / but in al places  
 tyme / e al the maners that he myght  
 he ouercame e confounded them / when  
 the heretykes salbe that they myght not  
 withstonde the holy ghoost that spake in  
 hym / they bega to trete hold they myght  
 brynge hym to deeth / thenne it hapedy  
 on a tyme as he wente two cunes to me  
 lane for to seke the heretykes / he sayd  
 openly in a predycacion / that the mo  
 ny was delueryd for to see hym / e  
 when he approched nyght the cite / a man  
 of the heretykes whiche was hyrd ther  
 ranne vpon hym / and smote hym with  
 his fauchon in the heed / and gaf and  
 made to hym many cruel woundes / e  
 he that myrmurde not ne gauded not  
 suffred patiently the cruelte of the ty  
 rantes / and abandoned or gaf hym  
 self ouer to suffre the martyrdom /  
 And sayd his credo / and in manus  
 tuas / commendynge his spyrte vnto  
 the hande of our lord /  
 And soo the tyrant leste hym in the  
 place for deed / And thus tolde the  
 tyrante that selbe hym / And fre  
 domynke whiche was his fealwe  
 was sleyn with hym / And after  
 when the tyrant salbe that he wote  
 yd yet his typpes / the cursed and cru  
 el tyrant came ageyn and smote  
 hym with his knyf to the herte / and  
 anone his spyrte mountid in to heu  
 Thenne was hit wel knowen that he  
 was a veray prophete / For the people  
 eye of his deeth that he had pronounced  
 was accomplyshed /



After he had the crowne of Virgynyte  
for as his confessours bytynesse that  
in alle his lyf he had neuer doon dede  
by synne / After he had the crowne of  
a doctour because he had ben a god fast  
fyrme prechour and doctour of holy  
scripture / after he had the crowne of  
marterdom / as it apperid whan he was  
slayne / The venome herof came in to the  
cite of melan / and the frowes the cler-  
gye and the peple came with procession  
with soo grete company of people that  
the press was so grete that they myght  
not entre in to the towne / and therefore  
they left the body in thabbe of Saynt  
symplacien / and there it abode all that  
nyght / and so he sayd the day before to  
his felawes / the passyon of saynt Peter  
enfelbede moche lyke the passyon of  
our lord in many maners / For lyke  
as our lord suffred for the trouthe of  
the seynthe that he prechyd / Soo saynt  
peter suffred for the trouthe of the seynthe  
that he defendedy / and lyke as cryste  
suffred of the ieiues / So saynt peter  
suffred of the wyle of his owne contrie  
and of the heretykes / Cryste suffred in  
the tyme of ester / so dyd saynt Peter  
Ihesu cryste was solde for xxx pence /  
saynt Peter was solde for xl ponde /  
Ihesu cryste shewed his dethe to his  
discyples / and saynt peter shewed it in  
playne predycacion / Ihesu cryste sayd  
at his dethe lord god in to thy honours  
I commende my spyrte / right so saynt  
Peter dyd say the same /  
There was a nonne of almayne of the  
abbey of comtat which had a greuous  
gout in her knee / whiche had holden  
hir a yere longe & more / and there was  
no mayster ne physicien that myghte  
make hir hole / She had grete deuotion  
to saynt Peter / but she myght not goo  
thider by cause of hir oledyng / and by  
cause her maladye was so greuous /  
Thenne demaunded she how many  
dayes iourneys was fro thens to me-  
lane / and she founde that there were  
viij iourneys / Thenne purposed she  
to make thysse iourneys by her herte  
and good thoughtes / & she sayd for  
euery iourney a hundred pater nosters  
and alwey as she wente forth by her  
mynde in hir iourneys / she felte her  
self more easedy / and whan she come to

the laste iourney in her mynde / She  
fonde hir self all guarished / Thenne  
she sayd that day at the salutar / And  
after returned al the iourneys / lyke  
as she had gone by her thoughtes in  
her herte / and after that day she felte  
neuer the gout / There was a man  
that had a vylanous malady synthe  
in such wyse that he dyed blood viij  
dayes contynuelly / he cryed to saynt  
peter deuoutly / & as he had endyd  
his prayer / he felte hym self all hole /  
and after he fyl a sleep / & he salde in  
his sleep a fyre prechour which had a  
face grete & browne / & hym semed that  
he had ben felaw to saynt peter / And  
truly he was of the same fourme /  
This fyre gaue to hym a boye of ogyne  
ment / & sayd to hym haue good hope  
in saynt Peter / whiche late hath shedde  
his blood for the seynthe / for he hath he-  
lyd the of the blood that ranne fro the  
And whan he alwoke he purposed to  
vysyte the sepulchre of Saynt Peter /  
There was a countesse of the castel of  
syn whiche had special deuocyon to  
saynt Peter / and fasted alwey his vy-  
gyl / Now it happed that she offered a  
candel to thaulter of saynt peter / and  
anone the preest for his courtise quene-  
chyd the candel / but anone after the  
candel was lyght ageyn by hym self /  
& he quenched it ageyn ones or thre  
& alle weye as sone as he was gone it  
lighted anone ageyn / thenne he left  
that & put out another candel which a  
knyght had offered in thonour of saynt  
peter / whiche knyght fasted also hys  
euery / and the preest assayed ii tymes  
yf he myght put it out / but he myght  
not / Thenne said the knyght vnto the  
preest / what deuyll seest thou not well  
the myracle / that saynt Peter wyll not  
that they be quenched /  
Thenne was the preest alasshed / & all  
the clerkes that were there with hym /  
in so moche that they fledde out of the  
chirche / & tolde the myracle ouer alle /  
There was a man called rola whiche  
had lost hys goylne / and alle the mo-  
ney that he had / whan he came vnto  
hys hows / and salde hym self in soo  
grete pouerte / he called the deuylls  
and gaue hym self to them /

## **¶** The lyf of Seynt peter of melan

thenne came to hym the deuple which  
cast down rola byn the solyer / & after  
toke hym by the necke / & it semed that  
they wolde haue ostrangled hym / in  
suche wyse that he wrothe myght speke  
whan they that were in the holdes by  
ne the herde hym crye / they went to hym  
but the deuples said to them / that they  
shold reworne / & they had supposed that  
rola had sayd so / & rewornd / and after  
anone he began to crye ageyn / thenne  
apperceyued they wel / that they were  
the deuples / & fette the preest which con  
iured in the name of saynt peter the  
deuples that they shold goo their waye /  
Thenne libo of them wente alwaye / and  
the thyrde abode / & his frendes brought  
hym on the morne to the chyrche of the  
frees / **¶** Thenne there came a freer  
named guplam of berzel / & this freer  
guplame demaunded / What was hys  
name / & the fende answered I am called  
kathsephasi / thenne the freer commaunded  
that he shold goo out / & anone the fende  
called hym by his name as he had kno  
wen hym / & said guplam / guplam / I  
shal not gone out for the / for he is ou  
res / and hath gyuen hym self to vs /  
thenne he coniuerted hym in the name of  
saynt peter the martyr / & thenne anone  
he went his waye / & the man was all  
hool / & toke penaunce for his trespass /  
& was after a good man / Saynt pe  
ter whyles he lyued / if he hapedy that he  
dysputed with an heretyke / but this he  
retyke was sharpe / aygrye / & foo full of  
wordes / that saynt peter myght haue  
of hym none audyence / whan he salbe  
that / he departed fro the dysputacion / &  
wente & prayed our lord that he wolde  
gyue to hym place and tyme to susceyue  
the septe / & that the other myght be  
syple / & speke not / & whan he came a  
geyn he fonde this heretike in suche mas  
that he myght not speke / Thenne the o  
ther heretykes fledde al confused / and  
the good cristen men thanked our lord  
The day that saynt peter was martyr  
a nonne that was of the cite of florence  
salbe in a dyspoy our lady that sped  
by in to heuen & with her two persones  
one on the ryght syde & that other on  
the lyfte in the habyte of frees which  
weren by hir / & whan she demaunded  
why it was / A boye said to her that

it was the solde of saynt peter / And  
was founden certynly that same day  
he suffred deeth / & therfore this nonne  
which was grouwously seek prayed to  
saynt peter for to recouer her helthe / and  
he gaue it for hir entyrlly / There was  
a coler that wente fro malogyne into  
monpellyer / & in lepyng he was bre  
ken that he myght not goo / Thenne he  
remembred of a woman that was he  
lyd of a cance by a bytel of the erthe  
of the sepulchre of saynt peter / & anone  
he had tuisie in god and cryed to saynt  
peter in suche manere as she had doon /  
& anone he was hool / In the cyte of  
compostelle there was a man that had  
grette legges swollen lyke a barrell / &  
his wombe lyke a woman with chylde  
and his face foule & horryble / so that  
he semed a monstre to loke on / and it  
hapedy that he wente with a staffe beg  
gyng his brede / and in a place where  
he demaunded on a tyme almisse of a  
good woman / she salbe hym so swolow  
that she said that it were better for hym  
to haue a pyte to be buryed in / than  
ony other thyng / For he was no better  
than dede / yet neuerthelesse sayd she  
counceyl the that thou goo in to the  
chyrche of the freer prechours / & praye  
saynt peter that he make the hool / and  
haue in hym vray saythe / & I hope he  
shal make the al hool / This seek man  
wente on the morne to the chyrche / but  
he fonde it shette & closed / Thenne he  
slepte attre dore / & he salbe in his sleep  
that a man in the habyte of a freer  
broughte hym in to the chyrche / And  
couerd hym with his cope / & whan he  
awoke he fonde hym self in the chyrche  
& was perfectly hool / Wherof moche pe  
ple merueyled by cause they had seem so  
shorte tyme to fore hym like as he shold  
haue dyed forthwith / There be many  
mo myracles which were ouer grette a  
laboure to wyte al / for they wolde o  
cuppe a grette booke / thene let vs praye  
to this holy martyr saynt peter / that  
he praye for vs /

**¶** Thus endeth the lyf of saynt  
Peter the martyr



4 Here foloweth of saynt  
phelp chappelle fyrst of thyn  
interpretacyon of his name

**H**elp is as moche to saye  
as the molthe of a lampe /  
or the mouth of handes / or  
it is sayd of philos that is  
as moche to saye as houe / and of ypus  
that is to saye souerayn / so phelp is  
as moche to saye as houe of fou:wayne  
thynges / thenne is it said molthe of  
a lampe for his cleve prechynge and  
molthe of the handes for hys besy  
werke / e houe of thynges souerayn for  
his celestyal houe and contemplacyon /

Of the lyf of Saynt philyp



**U**nt philyp whan he had  
preched in sechre / by the  
space of xx yere / he was  
taken of the Chaynyms  
whiche wolde constrayne  
hym to make sacrifice to ydolles whiche  
was called mazo theyr god / e anone  
under thydol yssued out a right grete  
dragon / whiche forthwith slewe the  
byschoppes sone that apoynted the fyre  
for to make the sacrifice / e the iiij p<sup>r</sup>o s  
uotes also / whos seruantes helde saint  
philyp in yron bondes / and the dragon  
corrupted the peple with his brethe /  
that they al were seek / e saynt philyp

said beleue ye me / e breke thys ydol / e  
sette in his place the crosse of ihu crist  
e after worshyppe it / e they that ben  
ther dede shal wryue e al the seek peple  
shal be made hole / e they that were seek  
cryed to saynt philyp and said / yf thou  
may do so moche that we may be gua  
rished e hole we shal gladly doo hit /  
e anone saynt philyp commaunded the  
dragon that he shold goo in to deserte  
withouth gauynge or doyng any harme  
to any persone / e anone he departed with  
out aperyng after / e forthwith saynt  
philyp heled al them that were seek / e  
reysed the thre that were dede / e ther al  
baptised / e preched to them the space of  
a yere the sayth of ihesu crist / e whan  
he had ordeyned prestes e dekenes after  
he departed e came in to the cite of Je  
russalym in aspe / where he destroyed the  
heresye of the Iheronimes whiche sayd  
e preched that ihesu crist had not taken  
tray flessh humayn / but onely the sem  
blaunce of the body humayn / In this cite  
were his iiij daughters / by whome our  
lord had conuerted moche peple to the  
cristen feyth / saynt philyp tofore his deeth  
made to come tofore hym al the bisshop  
pes viij dayes tofore his deeth / e also al  
the prestes e said to them these viij day  
es hath our lord gyuen to me respyce  
for to warne you to do wel / e he was  
of the age of lxxxviij yere / e after this  
the paynyms toke e helde hym / e faste  
nyd hym to the crosse / like vnto hys  
mayster / e so he yelmed by his soule e  
deyed / e his body was worshypfully  
buried there / e his iiij daughters deyed  
longe after hym / and were also buried  
that one on the right syde e that other  
on the left syde of the body of their fa  
der / Modore writeth in the booke of the  
lyf e deeth of sayntes e saith that philyp  
preched to the frenschmen e to men that  
were in derkenes / he enlighthed them in  
the feyth / after he was taken in the cite  
of Iherussalym of the paynyms and of  
them stoned e crucified / of whome the  
martholowe of holy church speleth not /  
but of another philyp whiche was one  
of the viij dekenes / saynt Iheron saith in  
the martholowe / that he was caryed in  
the cite of cezare where god shewed  
many sayne myracles for hym / besyde  
whome iiij of his daughters ben buried  
e iiij

## ¶ The lyf of Seynt James the lasse

andz the fourth doughter lyeth at ephesym / The fyrst phylippe dyffernatly fro this philip / For he was a pofle / e this was a dekene / thapofite reſteith at jherapoly m / andz the dekene at Cezaire / he hadz elbo doughters / andz this four / Though hystoria ecclesiastica ſaith that philippe the apofſtle hadz iiii doughters propheteſſes / but it is herin more to blyeue ſaynt jherome / Thenne letz vs praye to the holy apofſtle ſaynt phylippe that he praye for vs to oure lordz that he may come to his blyſſe amey /

¶ Thus endeth The lyf of the blyſſyd apofſtle ſaynt philip

¶ And here foloweth of ſaynt James the laſſe



**J**ames is as moche to ſay as ſupplantour or ſupplan tynge a feſte or makingz redy / or James is ſaid of Ja e of colar which is as moche to ſaye as the burthen or theygth of godz / or James may be ſaid of Jaco bo a darte e dore ſmylynz / which is to ſay ſmeten with a darte / or ſmeten with a ſayue / he was ſaid a ſupplantour of the worldz / for he deſpyled hit / in ſup plantynge the feſte / for he ſupplantz

the euyl / e he is ſaid makingz redy / for allwey he made redy his body to do wel / for as gregore of nyene ſaith / we haue in vs thre euyl paſſions / which comen of euyl notiſſhyng / or of aght faſte conuerſacion / or of euyl cuſtome of the body / or of the dyce of ignoraunce e they ſen cured by good conuerſacion e for to ſaunte ſtudies of good eſtimation of doctryne / So thenne the blyſſyd James is eſcaped / for he was allwey redy in his body to al good / he is ſayd the burthen or theygth of good or god by maners that he vſed by exercitacion of vertues / he was ſmeten with glayues by martirdom /

¶ Of ſaynt James the laſſe

**J**ames the apofſtle is ſaid the laſſe / ſolb wel that he was elder of age than was ſaynt James the more / by cauſe lyke as is in re lye gyon / he that entred fyrſt is called opne / andz grete / e he that cometh after ſhal be called laſſe though he be the ol der / andz in this wyſe was thys ſaynt James called the laſſe / he was called alſo the brother of our lordz / by cauſe he reſembled moche wel our lordz in body in byſage / andz of manere he was al led James the juſte for his right grete holpneſſe / For ſaint jherome recordeth that he was ſo holy that the people ſaw how they myght touche the hemme of his robe or mantel / he was alſo called James the ſone of alphey / this James was euer holy after that he yſſued out of his mothers wombe / he neuer drank wyne / mead / ne ſpore ne neuer ete fleſh / ſhe / ne neuer raſour touchd his hed ne he neuer laygned / he knelyd ſo ofte in prayers / that his knees were as hard as the horne of a camel / he ſange in jheruſalem the fyrſt maſſe that euer was ſonge there / e he was fyrſt byſſhop of jheruſalem / joleph recordeth that he had a nothed at the deſth of our lordz that he wold neuer ete tyl our lord were ry ſen fro deſth to lyf / thenne on eſter day our lord apperid to hym e ſaid / Eate the table fayr broder e etc / for the ſone of the Virgyn is ryſen fro deſth to lyfe / Thenne toke he the bred and made the benediction andz gaue it to hym /



the seventh yere after the apostles as  
sembled in ierusalem in easter day/ there  
saynt James demaunynge what god  
had done by them for the peple / that  
they shold telle and within saynt Jas  
mes had prechyd seven dayes in the tem  
ple with the other apostles / Cayphas  
and sommoher wold haue ben hap  
tyed / And thenne entred in a man  
soepryly into the temple and said cry  
enge / Ove syres what wyl ye doo /  
Wher suffer ye thus to be dyscayued of  
these enchauntours / he ye ware & kepe  
you that they dyscayue you not / he  
moeynd so moche the peple that they  
wold haue stoned the apostles /  
Thenne this felow wente vp to the  
lectern wher as saynt James prechyd  
and thelbe hym down backwarde / and  
fro thenne forthon euer after he halcyd  
And this was doon the vij yere after  
the ascencion of our lord / And he was  
bysshop there by the space of xxx yere  
And in his xxx yere when the ielbes  
saide that they myght not see Saynt  
James / because he had appeled to the  
Emperour to Rome / and was sente  
forthe to Rome / they turned al theyr  
pursuon agensnt saynt James / and  
sawd to hym the peple is dyscayued /  
for they supposed that your ihesus were  
messas / Thenne for as moche as thou  
art moche hyleuyd / Ibe praye the that  
thou assemble the peple / and that thou  
stone vp on hye / and selbe to them  
that it is not he / For thou art so iuste  
that we alle shal hyleue in the /  
Thenne saynt James wente vp on the  
frount of the temple on easter day / and  
alle the peple were assembled / by nethe  
Thenne sayde the ielbes to hym wyth  
an hyr toys / Right iuste & iustis man  
we knowe wel that thou shalt not lye  
selbe to vs of ihesus that was hant  
ged / Upon the crosse that whiche thou  
knowest / for al the world is dyscay  
ued / Thenne answered he wyth an hyr  
toys / wherefore demaunde ye me of the  
sone of the dyrgyn / I say to you that  
he is hold in heuen and syteth on the  
ryght syde of god the fader / and shall  
come deme the luyng and the dede /  
when the crysten men had herd hym /  
they were moche glady / But the ph  
ryses and the masters of the lawe

repented them of this / that they had  
made hym to say and here this witnesse  
before the peple / And toke counceyll  
to gyde / for to caste hym down / for to  
make the peple aserde / by cause they  
shold not hyleue hym / and they cryed  
O the iuste man hath erred at this  
tyme / and after they thelbe hym down  
and the peple began to stone hym / but  
he was on his knees and sayd / Sayre  
lord god pardone them / for they wote  
not what they doo / Thenne escryed one  
of the sonnes of the prest named ja  
cob / Syres leue ye this iuste man in  
pres / but there was a man in that com  
panye toke a fullers staffe / and smote  
hym on the heed / that his brayne fyl  
alle abrode / And thus by martyrdom  
he fenglyf his lyf / and was there  
buried nygh vnto the temple /  
And the peple wold haue slayne these  
malefactours / because they had slayne  
hym / but they fledde / this was done  
in the tyme of new the yere of our lord  
lvi / Josephus sayth that for  
thy grete synne of the dethe of saynt Ja  
mes / Was ierusalem afterwarde des  
troged / For tofore that the destruction  
came / godd shewed meruapulous sig  
nes / For there was a sterre right clere  
and shynnyng / whiche had the fourme  
of a swerde that henge ouer ierusalem  
but this token ne the tokenes hereafar  
folowyn / cam not onely for the dethe of  
saynt James / but for the dethe of our  
lord ihesu criste pryncypally / for he said  
ther shal not in the fe lest a stone vpon  
a stone / but because our lord wold not  
the dethe of synnars / but that he wold  
they shold doo penance and repent  
them / he alote forty yere / and called  
them vnto penance by his apostles /  
and moche by saynt James broder of  
our lord / whiche continually prechyd  
to them / For in this forty yere were  
many signes and prodiges shewed  
to them as Josephus rehereth of whiche  
the sterre lyke the siberde was one  
whiche was sen ouer the cyte an hole  
yere durynge & burnynge wyth grete  
bryght flames  
The next yere after in a feste of Ester  
there was a clere nesse and lyght a  
bout the temple in the nyght that it  
was lyke vnto clere day /

## The lyf of saynt James the lasse.

In that same tyme there was a colbe  
brought forth to be sacrefyced / whych  
anone calued or brought forth a lambe  
ageynst kynde / After this a litle tyme  
about goynge down of the sonne there  
was seen in the eyre carres & waynes  
and grete compaigne of men of armes  
that enuyronned the cyte sodaynly /  
In a feste of whysfontyde whych is  
called penthecoste / the prestes wente  
in to the temple by nyght / for to doo  
theyre mysteryes / and they herde a boys  
sayenge / late is goo hens fro this place  
& in yere after tofore that the destruic-  
cion came / a man whos name was Ihe-  
sus the sone of ananias began to crye so  
teynly / the boys of thowrent / the boys  
of thocadent / the boys of fourc wyndes  
vpon Iherusalem / woe on the huson-  
des / woe vpon the wyues / and woe  
vpon alle the people / the said man was  
taken smeten and beten / tormentyd / &  
broughte tofore the iuge / and he neuer  
wepte ne cryed mercy / but he euer per-  
seuered / and cryed / holdyng the same  
wordes addyng thereto / woe / woe to  
Iherusalem / al thys sayth Iosephus / &  
yet for al these tokens warnynges &  
prodys / the ielbes were neuer aferde  
Thene yf yere after the passyon of our  
lord Ihesu cryste came tithus and kaspas-  
panus ageynst Iherusalem & destroyed  
hit / The cause and by whome it was  
destroyed is recordez in an hystorye  
though hit be not autentike / For yf  
late whiche doubted the furour & angre  
of thempewour Tybere / bycause he had  
wrongfully juged and condempned  
Ihesu cryste thymocant / sente one of  
his seruauntes for to excuse hym / and  
the seruauntes name was alline / In  
thys tyme kaspaspanus was gouer-  
nour of galace for thempewour / And  
the messenger of pylate whych holdre  
haue gone to Rome was constrainyed  
by a contrary wynde to aryue in ga-  
lace and was broughte to kaspaspan /  
For the custome of the contree was  
that who was taken on the see / and  
brought so in ageynst his wyll / shold  
be atte wyll of the lord byde & goodes  
And when kaspaspanus salde hym  
he demaunded hym what he was / and  
fro whens he came / he sayd that he was  
of Iherusalem / Thanne said kaspaspan

A lord god in that contree there monke  
to be good maysters and moche good  
surgens / my frende sayd he canst thou  
any thyng of this / This sayd he  
bycause he had in his nose a botche full  
of wormes fro his yowthe / and neuer  
myght man be founden that yght kele  
hym of it / the messenger of pylate ans-  
werd & said / that he coude n thyng  
therof / kaspaspan sayd yf thou kele  
me not I shal see the / The messenger  
sayd he that enlumyned the kynde  
and chased deuyls out of men / And  
reyled deed men to lyfe in our contree  
knoweth wel that I can not kele the /  
But he can wel kele the yf he wyll /  
Thanne demaunded kaspaspan what he  
was / he sayd to hym that it was Ihesu  
of nazareth / whome they of Iherusa-  
lem had sleyn wrongfully for enuye /  
and yf thou wyll beleue in hym he shal  
kele the / Thanne sayd kaspaspanus / I  
beleue wel that he that reyled deed men  
may wel kele and make me a hole / &  
sayenge thys wordes the waspys fell  
from his nose wyth the botche wyth  
whych they were / and forthwith he  
was made parfely hole / wherof he  
had moche grete ioye / And sayd I am  
certeyn that he that hath thus made me  
hole was the very sone of god / I  
shal demaunde lycence of the emperour  
Tybere and I shal goo destroye the ar-  
mye trayuours / that haue sleyn thys  
man / And thenne he lette Allan the  
messenger of pylate goo where he wold  
After thys kaspaspan wente to Rome  
and gat lycence of thempewour for to  
destroye thys peple and the cyte of Ihe-  
rusalem / And assembled his hoste in  
the tyme of new thempewour / and came  
sodaynly / The ielbes thenne keyng the  
mosse parte in Iherusalem on ester day  
and beseged the wylne / For on that  
day al the ielbes of the contree were co-  
men to the feest / so that they were so  
daynly enclosed / Nott was it soo that  
tofore that kaspaspan came / the good  
men of the cyte were warned by the ho-  
ly gooste / that they shold goo out of  
the cyte / And they wente to a place  
called pellam / bycause that the kenge  
aunce shold not falle on them / but on  
the wyched peple of the ielbes /  
There was another cyte of the iuge



named Jonapathan / In which Jose-  
phus was due / which Rappasan first  
assailed / but Josephus with such men  
as he had resysted. Ben manlye / but  
at the laste when Josephus saide the  
refutation of it and myght no longer  
keep hit / he to he with hym libelue Je-  
wes / and hdd hym in a caue or an  
holde vnder thetise / where they were  
four dayes without mete and drynke  
in gre anguysshe and affaction /  
Thenne the Jewes beyng there without  
confort of Josephus had leuer deye /  
than be subgette or put them self in ser-  
uitude to Rappasan / And wold slee  
them self / and offre theer blood in sa-  
crifice to god / And bycause Josephus  
was the moste worthy and noble of  
them / they wold slee hym first / by  
whos blood god myght be pleasid  
or ellys as it is sayd in the cronycle  
that eche of them shold slee other / ra-  
ther than they shold come in to the han-  
des of the romayns /  
Thenne Josephus a prudent man / and  
not byllunge to deye / consydered and  
ordyned hym self iuge of the dette &  
sacrifice / and who that first shold be  
slayne / he ordyned that bytlbene tbo  
and tbo / shold be dwalven kote / and  
so the kote gyuen noll one was slepe  
noll another / tyl at the laste al were  
dece saufe Josephus and one other /  
Thenne Josephus beyng a stronge man  
and a byghte caughte the swerde to  
hym / and aged his felthe whether he  
had leuer lyue or deye / and commauns  
dey hym shortly without delaye to  
slee hym / and he fore dreyng sayd  
I forsake not to lyue yf I may by thy  
grace gete and kepe my lyf / Thenne  
Josephus spake to a seruaunt of Rappa-  
san and yd so moche that he gate his  
lyf of Rappasan / and thenne he was  
broughte to Rappasan / and Rappasan  
sayd to hym / Thou shouldest haue  
deyd / yf thou haddest not gotten grace  
by the prayer and request of this man  
and Josephus answered yf ony thyng  
be done amys / it may towe to better /  
And Rappasan sayd who that is thou  
den / what may he do / Josephus answered  
somewhat may I do yf thou wilt gyue  
me audience / Rappasan sayd Wyl  
that thou say / & yf thou say ony

good / thou shalt be resyble herde /  
And Josephus sayd the Emperour of  
rome is dede / and the senate hath made  
the emperour / and Rappasan answered  
yf thou be a prophete why hast thou not  
prophced to the people of this cyte  
that they shal be taken by my hande /  
And Josephus sayd I haue wel xl  
dayes warned them / and in the mene  
whyle came the messagers fro rome / &  
affirmed that Rappasan was made  
emperour / and ladde hym to Rome /  
Alle this recounteth Eusebius in his  
cronycle / Josephus sayd tofore to Ras-  
paskan as wel of the dette of the emper-  
our / as of his election to be emperour  
And Rappasan left his sone Tysus  
at the spege of Iherusalem /  
It is redde also in the same hystorie  
though it be apocrypha that when Ty-  
tus herde that his fader was enhaun-  
ced in to the empyre / he was so glady  
and had so moche ioye / that alle his  
synewes were shronken / and was so  
felle that he was fore tormented with  
the palsy / and Josephus heryng ther  
of dylygently enquired the cause of  
the sekeneffe / the tyme therof / and the  
manere / the cause ne the sekeneffe  
were not knowen / but the tyme was when  
he herde of the election of his fader to the  
empyre / Josephus a wyse & a prudent  
man consydered the tyme of the com-  
myng of the sekeneffe / and coniected  
that it came of ouermuche ioye and hys  
foundyng gladnesse / & remembryng  
that contrayres ben cured by theyr con-  
trayres / For that which cometh of  
loue / is cured by hate oftymes /  
And began enquire yf there were o-  
ny man that the prynce hated moche /  
And it was that he had a seruaunt  
whome he held in prison / and hated  
hym so moche that in no wyse he myght  
loke on hym ne here hym named /  
Thenne he sayd tyt yf thou desyre to  
be hole / why that euer come in my se-  
la wyshy / must be here sure and saufe /  
Thenne Josephus made the dyner to be  
redy / and sette hym self ageynst hym  
and the seruaunt that tytus moste ha-  
ted satte on his ryght syde / whome  
affone as tytus had beholden he began  
to chauffe and to be meruailous angry  
for anguysshe / Thenne he toke the

## 4 The lyf of Seynt James the laste

Infrayd and colde for ioy / first  
 cled out his synelbes and was made  
 al hole by the brennyng fete of angre  
 and was al hole / Alle thys forsaide  
 of Josephus 3 remytt hit to the redars  
 Judgement whether he wyl sylue it  
 or not / but tytus laye at the syege elbo  
 pere tofore the cyt and so longe that  
 the fampne oppressyd so fore / that the  
 faders fro the chylde / and the chyl  
 dren fro the faders / and husbondes fro  
 the wyues / and wyues fro the hus  
 bondes plucked the mete out of others  
 molthytes / And yonge men that had  
 ben yeght stronge fyl down dede in the  
 stretes and wyues / they that shold  
 burie the dede fyl down othymes dede  
 vpon them that were dede / and bycause  
 they were not borne alwey / nor they  
 myght not suffre the stencche of the ded  
 bodies / they ordeyned that the comyns  
 of the towne shold caste them ouer the  
 walles in to the dyches / by cause they  
 myght not endure the stencche to burie  
 them / And whan tytus which went  
 aboute the cyt salde the dyches so ful  
 of carjens which corruped alle the  
 trece wyth the stencche / he helde vp  
 his houndes to heuen wepyng and sayd  
 lord godd now see I wel / that thys is  
 not by me / but by the which herin to  
 rest vengeaunce / For thenne they of  
 the towne within had so grete defaulte  
 that they ete theyr shoyes and lackettis  
 There was a gentyl woman in the  
 towne which had a chylde in whome  
 she gaue so wke / And for hungre that  
 she had she strangled and slewe thys  
 chylde / and rosted that one halfe / and  
 kepte that other for to ete /  
 It happed that the gouernours of the  
 towne which went to seeke / smellyd  
 the sauour of thys wofe / and brake  
 vp the dore / and threatned to sle the  
 woman yf she gaue to them not of her  
 mete / Thenne she shelled to them that  
 other dele of her chylde that she had  
 kepte / and sayd yf ye wyl / I shal  
 gladly gyue you parte / Thenne had  
 they so grete honour therof / that they  
 myght not speke / Thenne sayd she  
 thys was my sone / the synne is myn  
 and cometh on me / ete on hardelye /  
 for I haue euen parte tofore / for ye loued  
 hym not soo wel as I dyd that was

his moder / e yf ye mene you that  
 ye leue to ete of hem / I that haue euen  
 that one halfe / knowe ye for certeyn  
 that I shal wel ete the other halfe /  
 They thenne beyng adored of thys  
 inhumane went theyr waye / After  
 thys thenne whan kaspalyan had ben  
 emperour elbo yere / tytus took iheru  
 salem and destroyed al / e the temple  
 also / And lyke as the Jewes had  
 boughte our lord for xxx pennis / So  
 gaue he thys Jewes for one penny /  
 And lyke as Josephus recorder / he  
 solde so four crow and vij thousand /  
 And vij hondred thousand were per  
 shed by fampne and by swerde /  
 It is redden that whan tytus entred  
 iherusalem he salde a thycke walke /  
 whiche he dyd doo perysse and broke  
 And whan an hole was made therein  
 they salde there a fayre olde man / shou  
 and venerable of chere / whome they de  
 maunded longe what he was / At the  
 laste he answered and sayd he was Jo  
 seph of agramathya a cyte of judee  
 and that the Jewes had mured hym  
 therein / by cause he had buryed cyrles  
 and sayeng more that fro that tyme  
 entyl thys now / I haue ben fede wyth  
 heuently bred and drynke / and com  
 forth wyth demyne lycht / Neuertheles  
 lesse in the gospel of nichodemus it is  
 sayd / that whan the Jewes had shed  
 hym vp / Cyrle in his resurreccyon  
 toke hym thens and ledde hym in to  
 agramathye / It may wel be after  
 whan he cessed not to preche of Cyrle  
 that the Jewes so mured hym vp /  
 After thys whan kaspalyanus was  
 dede / tytus his sone was made empe  
 rour after hym / and was so debonaire  
 so lykerall / and of soo grete bounty  
 that there had none he lyke hym / For  
 as jerome sayth / that day that he had  
 not gyven a yeste / he had done no good  
 at euyn he sayd to his frendes / O my  
 frendes thys day haue I loste / After  
 this / longe tyme it happed that somme  
 Jewes wold redre iherusalem /  
 and on the fyrst mornynge that they  
 went to werke / they founde crosses  
 on the delbe / and thenne they flecte /  
 And after they came ageyn and began  
 to redre ageyn / And thenne they  
 founde bldy crosses / And thenne they



Ande albeie ageyn / Ande the thyrde  
tyme the p camis ageyn ande out of the  
erthe yssued a fyre ande brante e was  
by them alle /

**¶ Thus endeth the lyf of  
Saynt James the laste with  
the wyrt of Iosephus and the  
destruction of Iherusalem /**

**¶ Of the inuencion of tholy  
crosse and first of thys worde  
Inuencion**



**T**he inuencion of the holy  
crosse is said because that  
this day the holy crosse  
was founden / for tofore  
it was founden of seth in  
paradyse terrestre / lyke as hit shal be  
sayde here after / ande also it was found  
of salamon in the mount of libane  
and of the queene of saba in the temple  
of salamon / Ande of the ielbes in  
the water of ppsyne / Ande on thys  
day it was founden of Helayne in the  
mount of caluarye /

**¶ Of the holy crosse**

**T**he holy crosse was fou  
nden abou hundred yere  
after the resurreccyon  
of our lord / It is redde  
in the gospel of mychos  
demus / that whan adam  
weydyd seek / Seth his sone wente to  
the gate of paradise terrestre for to geete  
the oyle of mercy for to enoynte wyth  
al his faders body / Ehenne apperid  
to hym saynt mychel thaungel e sayde  
to hym / traueple not the m kayne / for  
this oyle / for thou mayst not haue it  
tyl fyue thousande ande fyue hundred  
yere been passed / howe be it that fro  
Adam vnto the passyon of our lord  
were but fyue M C ande xxxiiij yere /  
In another place it is redde that the  
aungel broughed hym a braunche / and  
commaunded hym to plante it in the  
mount of libane / Per fynde we in a  
nother place / that he gaf to hym of  
the tree that Adam ete of / Ande sayde  
to hym that whan that ture saynt se  
shold be guarysthed ande alle hoole /  
Whan seth came ageyn he founde his  
fader deyd / e plantid this tree vpon  
his graue / Ande it endured there vnto  
the tyme of salamon / ande by cause  
he saide that it was fayre he dyd doo  
helpe it down / ande sette it in his holbe  
named salus / ande whan the queene  
of saba came to besyde salamon / she  
worshipped this tree by cause she sayde  
the sauour of alle the world / shold be  
hanged thereon / by whome the royaume  
of the ielbes shal be defaced ande sear  
salamon for this cause made hit to be  
taken vp / e doliuyn depe in the grounde  
Nowe it hapned after that they of ieru  
salem / dyd do make a grete pyte for  
a ppsyne / wher as the mynystreres of  
the temple shold wesse thei bestys /  
that they shold sacrefyse / e there foude  
thys tree / ande thys ppsyne had such  
vertue / that the aungels descendyd ande  
meuyd the water / ande the first seek  
man that descendyd in to the water af  
ter the meynge / was made hle of  
what someuer sekeneffe he was seek of  
Ande whan the tyme approched of the  
passyon of our lord / thys tree aroos

## The Inuencion of the crosse

out of the water and flooked about the water / And of this pyxe of cymbre made the ielbes the crosse of our lord / Thenne after this hystorie / the crosse by which he been saued / came of the tre by which he were dampned / And the water of that pyxene had not his vertue onely of the aungel / but of the tre / Wyth this tre wherof the crosse was maad / there was a tree that went ouerthylbare / on which the armes of our lord were nayled / And another pyxe about which was the table / wherof the table was breyten / and another pyxe wherof the sockete or morayse was maad / that the body of the crosse stood in / so that there were foure manere of trees / That is of palme of cyprus / of cedar and of olyue / So ech of thysse foure pyxes was of one of these trees / This blessed crosse was put in the erthe and byd by the space of an hundred yere and more / But the moder of themperour whiche was namede helayne founde it in thys manere / For Constantyn came wyth a grete multitude of barbarys nyghe vnto the ryuer of the dunoe / whiche wolde haue goon ouer for to haue destroyed alle the contrie / And when constantyn had assembled his host / he wente and sette them agaynste that other partye / but assone as he began to passe the ryuer / he was muche aferde / by cause he holdy on the morne haue batayle / and in the nyght as he slepte in his bedde / an aungel alwoke hym / and shewed to hym the sygne of the crosse in heuen and sayd to hym / Bes holde on hye on heuen / Thenne salbe he the crosse made of ryght clere lycht / e was breyten there vpon wyth letters of golde / In this sygne thou shalt overcome the batayle / Thenne was he alle comforted of thys dyspon / And on the morne / he put in his hande the crosse / and made it to be borne before hym and his host / and after smote in the host of his enemyes / and slawe and chaunced grete plenty / After thys he dyd doo alle the bysshoppes of the yddoles / and demaunded them to what god the sygne of the crosse aperteyned / And when they coude not answer / some crysen men that were there tolde

to hym the mysterie of the crosse / and enformed hym in the faythe of the cryste / Thenne anon he byleued partye in god / and dyd do baptize hym and after it happened that constantyn his sone remembred the vycorpe of his fader / Sent to helayn his moder for to synce the holy crosse / Thenne helayne went in to Iherusalem / and dyd doo assemble alle the wyse men of the contrie / and when they were assembled / they wolde sayn knowe what for they were called / Thenne one Judas sayd to them / I wote wel that the wyse knowe of vs where the crosse of ihesu cryste was kept / but helayne you al / that none of you take hyr / For I wote wel thenne that our salbe be destroyed / For zachus myn olde fader sayd to symon my fader / And my fader sayd to me at his deth / be wel ware / that for no torment that ye may suffre / telle not where the crosse of ihesu crist was kept / For after that hit shal be founden / the ielbes shal rygne nomore / but the crysen men that worshippede the crosse shal thenne rygne / And verayly this ihesus was the sone of god / Thenne demaunded I my fader / what for had they hanged hym on the crosse / sythe it was knowen that he was the sone of god / thenne he sayd to me fader sone I neuer accorded thereto / But gayn said it al were / but the pharisees dyd it bycause he reproveth they by us / but he awos on the thyrde day / and his dysciples seeyng he ascended in to heuen / Thenne by cause that he taken thy broder byleued in hym / the ielbes stoned hym to deth / Thenne when Judas had sayd thys wordes to his felawes / they answered he neuer herde of suche thynges / neuer thelesse kepe the wel yf the quene demaunde the therof / that thou say no thyng to hyr / when the quene had called them / and demaunded them the place where our lord ihesu cryste had been crucified / they wolde neuer telle ne enpygne hyr / Thenne commaunded she to brenne them alle / but thenne they doubted and were aferde / e deliuered Judas to hyr and sayd / lady thys man is the sone of a prophete and of



a iuste man / and knoweth right wel  
the salve / e can telle to you al thynges  
that ye shal demaunde hym /  
Thenne the quene lete al the other goo  
and receyved Judas wythout moo /  
Thenne she thelvede to hym his lyfe e  
wylle e had hym chese whych he wolde  
selve to me sayde she the place named  
golgatha where our lord was crucified  
by cause / and to the ende that we may  
fende the crosse / **4** Thenne sayde  
Judas it is alho bonden yere passed  
e more / e I was not thenne yet borne  
Thenne sayde to hym the lady / by hym  
that was crucified / I shal make the  
passer for hunger / yf thou telle not  
to me the trowth /  
Thenne made she hym to be caste in to  
a drye pytte / and there tormented hym  
by hunger / and euyl reste / whan he  
had been seven dayes in that pytte /  
thenne sayde he yf I myght be drawen  
out / he shold say the trowth / Thenne  
he was drawen out / and whan he came  
to the place / anone the erthe mooued  
and a fume of grete swete nesse was  
felte in such wyse that Judas smote his  
handes to gyde for ioye / and sayde / in  
trouthe ihesu cryste thou arte the sau-  
our of the world /  
It was so that adryan the Emperour  
had doo make in the same place where  
the crosse laye a temple of a goddesse  
by cause that all they that came in that  
place shold adoure that goddesse /  
But the quene dyde doo destroye the  
temple / Thenne Judas made hym redy  
and began to dygge / and whan he came  
to yre paas depe / he fonde thre crosses  
and broughte them to the quene / And  
by cause he knele not whiche was the  
crosse of our lord / he leyde them in the  
myddel of the cyte / and above the de-  
monstrance of god / and aboute the  
hour of none / there was the corps of  
a yonge man broughte to be buried /  
Judas receyved the hyere / and layde  
vpon hit one of the crosses / and after  
the second / and whan he leyde on hit  
the third / anone the body that was dede  
came ageyn to lyf /  
Thenne cryed the deuyll in the cyte / Ju-  
das what haste thou doon / thou haste  
doon the contrarie that thowther Judas  
dyde / For by hym I haue wonne many

folles / and by the I shal lose many /  
by hym I reigned on the pple / And  
by the I haue loste my royame / neuers  
thelesse I shal yelde to the this countre.  
For I shal sende one that shal punyshe  
the / and that was accomplysshed by  
Julyan the apostata / whiche tormen-  
ted hym afterwarde whan he was bish-  
shop of Iherusalem / and whan Judas  
herde hym he cursed the deuyll and sayde  
to hym / ihesu cryste dampne the in fyre  
pardonable / A fer this Judas was  
knyghted and was named quyrache /  
And after was made bishshop of Iheru-  
salem / **4** Whan helayn had the crosse  
of ihesu cryste / and salve she had not  
the nayles / thenne she sente to the bish-  
shop quyrache that he shold goo to the  
place and seke the nayles / Thenne he  
dyde dygge in therthe so longe / that he  
founde them shynnyng as golde / thenne  
hate he them to the quene / and anone as  
she salve them she worshipped them  
wyth grete reuerence /  
Thenne gafe saynt helayn a parte of  
the crosse to hir sone / And that other  
parte she lefte in Iherusalem closyd in  
golde / syluer and precious stones /  
And hyr sone hate the nayles to them  
perour / And the emperour dyde do sette  
them in his byrdel and in hys helme  
whan he wente to batayle / This reter-  
eth Eusebe whiche was bishshop of  
Cezare / how he it that other say other  
wyse / Now it happed that julyan the  
apostata dyde doo see quyrache that  
was bishshop of Iherusalem / by cause  
he had founde the crosse / for he hate  
hit soo moche / that where somer he  
founde the crosse / he dyde hit to be de-  
stroyed / For whan he wente in batayle  
ageynst them of perse / he sente and com-  
maunded quyrache to make sacrefyse  
to the dyddes / and whan he wolde not  
do hit / he dyde do smyte of his right  
honde / and sayde wyth this honde haste  
thou wryten many letters / by whiche  
thou repellid moche folke fro dnyng  
sacrefyse to our goddes /  
Quyrache sayde thou boode founde  
thou haste doon to me grete prouffite /  
For thou haste cut of the hand / wyth  
whiche I haue many tymes wryten to  
the synagoges that they shold not by-  
seue in ihesu cryste / and now se the I

## 4 The Inuencion of the crosse

am crysen / thou hast taken fro me that  
 which noped me / thenne dyd Julyan  
 do melle leed & cast it in his moulthe  
 and after dyd doo brynge a bedde of  
 yron / and made quyrache to be layed  
 and stratched the way / and after layed  
 vnder brennyng cooles / and ther be  
 therein grete and salte / for to tormente  
 hym the more / and when quyrache  
 moeuyd not / Julyan the emperour said  
 to hym / outther thou shalt sacrifice our  
 goddes / or thou shalt say at the leste  
 thou arte not crysen / And when he  
 sawe he wold doo neuer neyther / he  
 dyd doo make a depe pytte ful of ser-  
 pentes and venemous bestes / and caste  
 hym therein / & when he entred / anone  
 the serpentes were al dede / Thenne Ju-  
 lyan put hym in a caldron ful of boy-  
 luyng oyle / and when he shold entre  
 in to hit / he blessed it & sayd / Maye  
 lord to me this daye to baptym of  
 martyrdom / **4** Thenne was Julyan  
 moche angry / and commaunded that  
 he shold be ryuen throughe his herte  
 wyth a siberde / and in this manere he  
 fynysshed his lyf /

The vertue of the crosse is declared to  
 be by many myracles / For it shewed  
 on a tyme that one enchauntour had  
 dyspayned a notarye / and broughthe  
 hym in to a place / where he had assen-  
 bled a grete compaignie of deuyles / and  
 promysed to hym that he wold make  
 hym to haue moche rychesse / and when  
 he came there / he sawe one persone blacke  
 sytting on a grete chayer / And alke  
 aboute hym al ful of horryble people  
 and blacke which had spere and  
 siberdes / Thenne demaunded this  
 grete deuyll of the enchauntour / who  
 was that clerke / the enchauntour sayd  
 to hym / Syr he is olwres / thenne sayd  
 the deuyll to hym yf thou wyllt wor-  
 ship me and be my seruauant / and re-  
 nge ihesu cryste / thou shalt sytte on  
 my right syde / The clerke anone bles-  
 sed hym wyth the sygne of the crosse /  
 and sayd that he was the seruauant of  
 ihesu cryste his sauour / And anone  
 as he had made the crosse / that grete  
 multitudes of deuyles ranysshed abeyse  
 It shewed that this notarye after this  
 on a tyme entred wyth his lord in to  
 the chyrche of saynt sepye / & knelyd

doun on his knees before the ymage of  
 the crucifye / the which crucifye as  
 it semed looked moche openly & sharpe-  
 ly on hym / Thenne his lord made  
 hym to goo a parte on another syde / &  
 alle weye the crucifye turned his eyen  
 toward hym / Thenne he made hym  
 goo on the lyfte syde / and yet the cru-  
 cifye looked on hym / Thenne was the  
 lord moche admerueyled / and charged  
 hym & commaunded hym that he shold  
 telle hym what he had soo deservyd  
 that the crucifye so behelde and looked  
 on hym / Thenne sayd the notarye that  
 he coude not remember hym of no good  
 thyng that he had doon / saue that  
 one tyme he wold not renye ne forsake  
 the crucifye before the deuyll / Thenne  
 late he so blesse he wyth the sygne of  
 the blessed crosse that he may therby  
 kepe fro the polver of our ghoost-  
 ly and dedely enemye the deuyll / and  
 by the merites of the glorious passion  
 that our sauour ihesu cryste suffered on  
 the crosse after this lyf we may come  
 to his everlastyng blesse amyn /

## 4 Thus endeth thynuencion of the holy crosse

## 4 Here foloweth thystory of saynt Johan portlatyne

**W**hen saynt Johan the ap-  
 postle and euangelyste  
 preachyd in a cite of grece  
 named ephesum / he was  
 taken of the iuge / which  
 commaunded hym that he shold make  
 sacrifice to the false goddes / and when  
 he wold not doo hit / he put hym in pri-  
 son / And after he sente a lettre to do-  
 mycyen the emperour which sayd that  
 he holde an enchauntour in pryson which  
 had dyspayned theyr goddes / and wold  
 shyppe hym that was crucified /  
 Thenne commaunded domycyen that he  
 shold be brought to Rome / and when  
 he was there / they dyd doo shawe of



alle the heres of hys feedy in derysion  
and after they brought hym tofore the  
pate called porce latyn / and put hym  
in a tunne ful of brennyng oyle / But  
he neuer felt harme ne payne / And  
without suffryng any harme he yssued  
out / In that place crysten men dyd  
to make a fyre chyrche / and this day  
made a solempne feste / as it were the  
day of his martyrdom / And when the  
Emperour saide that he cessyd not of  
prechyng for the commaundement that  
he had made / he sente hym in exyle in  
to an yle named pathmos /

It ought not to be beleued the them  
your dyd these perscusyons into crist  
an yle bycause they beleuyd in god /  
for they refused none / But it was a  
dyspleasure to them / that they worshyppyd  
god without auctorite of the  
senatours /

Another reason there  
was / and that was that the seruyce  
of theyr other goddes was lassed / and  
myghtyd thereby / The thyrd reason  
was that he preched to dyspyle the wor-  
shyp / the honoure / and the fauour of  
the world / and that was the thyng  
pryncypal that the Romayns loued /  
But ihesu cryste wolde no thyng / by  
cause they helde that it was doon by  
pysaunce humayn / Another cause  
there was as mayster Johan saith  
sayth why that the emperour and the  
senate purselved crist and his apostles  
And that was that them semed that  
god was ouer proud and enuyous /  
by cause he dagyned not to haue a fe-  
liue / Another cause aledgeth owsynus  
and sayth / that the senate had despyte  
of this that pylate had wryten the my-  
racles of ihesu crist to the Emperour  
onely and not to the senatours /

Wherefore they wold not accord that he  
shold be ampted to be worshypped  
amonge the goddes / Wherefore  
the emperour dyd do see some  
of the senatours / and somme he sente  
in exyle / The moder of saynt Johan he  
rings that her sone was prysoner mes-  
syd whyth moderly compassyon came  
to Rome / & when she came she founde  
that he was sente in exyle / she wente  
thence in to the champayn to a cite na-  
med boaulana / and there deped / and  
yelded her soule to crist / whos body

was buryed in a caue where it longe  
rested / but after by saynt james her  
other sone hit was stelled / which  
theune was taken by & founde stede  
smellyng / and many myracles stelled  
in her translacon in the sayd cite /  
Thenne let vs praye to saynt Johan  
that he praye for vs /

**Thus endeth the lyf of saynt  
Johan Porclatpne**

**Here begynneth the lyf of  
Saynt Gordyan**



Gordyan that was vicar  
into Julyan the emperour  
constrayned a cristen may  
named januarie for to  
do sacrifice / But by the  
grace of god he was conuerted by the  
prechyng of the same Januarie into  
the crysten feythe whyth his wyf & li-  
men / and when this came to the know-  
lecth of the Emperour / he commaunded  
that januarie shold be put and sente  
in exyle / and yf so were that gordyan  
wold not doo sacrifice to the goddes he  
shold be byheded / and so his heed was  
smitten of / and the body caste into the  
holmdes / whiche laye soo by the space  
of seven dayes untouchyd / And after  
laste his seruantes toke and scale it  
alweye / and whyth the body of the blef-  
syd epyrnache / whom the sayd Julyan  
had sleyn a lytel tofore / they buryed  
it / not ferre fro the cite of rome aboute  
a myle / And thus was doon aboute  
the yere of our lord thre hundred & lx /

**Thus endeth the lyf of  
Saynt Gordyane**

## ¶ The lyf of nereus and achilleus

**¶** Here foloweth the lyues of  
Nereus and Achilleus and  
first thynterpretacion of theyr  
names

**N**ereus is as moche to say  
as councyl of lycht / Or  
nereus is sayd of neweth  
that is a lantern / e he  
that is hastyng / Or nere  
us is sayd of ne and reus / which is  
to say no thyng gylty / he was thenne  
councyl of lycht in preching of vyz  
gynny / a lantern in honeste conuersa  
cion / hasty in feruor of loue to geue  
hew / and neuer gylty in his consci  
ence / Achilleus is sayd of achi / that  
is to saye my brother and esa that is  
helthe / as who sayth / the helthe of fre  
thorn / The passyon of thys illeyne  
wyrtyn entyctes viceroyne and Mac  
struantes of cryste dyligently /

**¶** Of the sayntes nereus and  
Achilleus

**N**ereus and Achilleus  
were gyldeyd e chaun  
terlapes of one dymys  
al new of domycian the  
emperour / whome saint  
peter thapostile baptyz  
ed / e thys damoyse had to husbond  
a man that was called auryan / and  
was sone of one of the counsellours  
of the emperour / And whan she was  
curiously clad and arrayd in wothes /  
of purpwe and precious stones / thys  
ilbo glorious sayntes prechyd to hyr  
the septe of cryste / and the verue of  
vyrghnyte / hyr preyser / it moche in  
shelvyng that it was myghte vnto god  
and neyghbour / suffer vnto aungellis  
cosyn vnto sayntes e of natur borne  
wyth creature humayn / And the wo  
man that is maryed is subgette to ma  
and is lctyn with stauces and fystes /  
in such wyse that they be delpyerd of

theyr chyldeyn or theyr tyme / diffor  
med / and lame / and wher in the  
poyntes the myghte vnto the suffer e  
chynges and admonestments of her  
moder which were but softe and am  
able / she shold noly by the contray  
suffre of her husbond grete shame /  
represus and vylanyes / e the emonge  
alle other thynges answerd / I knowe  
wel that my fader was jakus ouer  
my moder / and moche sorowde suffred  
my moder / and my husbond / that he  
be such one hereafter / ther to they an  
swerd / whan they ben nelle weddyd  
they seme moche delonay / But after  
whan they seke them self marryd / they  
reigne moche cruelly / And somtyme  
they maken theyr maydens maysteresses  
greter thenne theyr wyues / and thus  
alle holynesse may be losse / but by p  
naunce may hit be recouerd / and v  
gynnyte may not come ageyn to his pr  
fecad / so wel that the culpe of synne  
may wel be defaced / but the vrgynnyte  
may not be had ageyn /  
Thenne thys damoyse whych was  
namede flauye hylued in god and as  
uolued to hym hyr vrgynnyte / and  
recouped the keyle of the bande of saint  
elemente / and whan hyr husbond had  
this / he gate lycence of the Emperour  
that he myght doo what he wolde with  
his wyf / and also of them that had  
conuerted hyr / And he sente them alle  
thre in to auyle called prouynaana /  
and by this he supposed to doo that the  
forfayd sayntes that is to saye Saynt  
Neryn / and saynt achylle shold come  
the purposes of his wyf touchyng the  
auoile of the vrgynnyte that she had  
maad / And after that a lytel tyme he  
wente to the vrgynnyte and also to the  
sayntes to thende that they shold chaunge  
theyr purposes / and they in no wyse  
wold not / but yet more strongly than  
tofore were they conformed and com  
forted / and sayd playnely they wold  
in no wyse doo ne make sacrifyse to the  
ydolles / For they had be baptyzed of  
saynt pater thapostile which so had  
conformed them in the lawe e septe  
that they myght make no sacrifyse but  
onely to god / And therefore they  
credes were synen of and so suffred  
martyrdom / aboute the yere of our lord



four sore / Of whome the bodies were  
buried by the sepulchre of Saynt Per  
nelle / And the other sayntes that is  
to say Saynt Wyctoryn Entych and  
marion whiche were aboute them for  
nantes were put to labour alle day  
in the gardens / And at euen was  
gyn to them beolue brede / blacke  
and rough whiche was made of grete  
mele and hærne / fynally he maad  
Entych to wepe by force of fangyne  
and to geue vp his spyrte /  
He dyd soo caste saynt Wyctoryn in to  
foule and styntyng water / and there  
was dwelnd / and he made saynt mar  
ion to be layed vnder a stone the which  
eye of his seruantes myght vnnethe  
moue / and the glorious saynt cast the  
stone vpon his sholdres as lightly as  
it had ben a lytel scrabe / and bare it  
two myle fere fro thens / For whiche  
cause many were conuerted & hyleyd  
in god / For whiche cause the maysters  
counsellours dyd hym to be slayne /  
and after this aucteyan dyd do brynge  
the damogel fro the place of exyle /  
And sente to hyr elbo Wyrgyns named  
cufwynne / and theodore / whiche had  
be noursysed with hyr / to the ende  
that they shold torne and change hir  
bolue / But she conuerted thys elbo  
Wyrgyns to the feythe by hir exortaci  
on / Thanne Aucteyan toke the hus  
bondes of the elbo maydens and thre  
enchauntours wyth hym / and came to  
domyelle for to wedde and accompliss  
the maryage by force agaynst hir wyll  
But domycelle as god wolde conuer  
ted the ponge men to the feyth of Ihesu  
criste / But whan aucteyan sawe  
that she had conuerted the elbo ponge  
men and the elbo Wyrgyns afore sayd  
he ledde hir in to his chambur / & maad  
the enchauntours to synge / and com  
maunded the other to daunce with hym  
as he that wolde defoule Domyelle /  
but the iogelers lefte synge / and  
the other dauncyng / And he hym  
self sawe not do daunce two dayes con  
tinually / vnto the tyme that he ey  
spreed and weped wofore them alle /  
Thanne Eupyrus whiche was hys  
brother gate leue to slee alle them that  
hyleyd in Ihesu crist /  
And he dyd so much that in the place

where they dwelld he dyd soo sette a  
fyre / And they keyng in theyr pray  
ers / rendyd theyr solbles vnto god  
whos bodies Saynt Cezayr vpon the  
morne fyndyng no thynge hurt / hur  
ryed / Thanne lete he praye to  
them that he may come to euerlastyng  
blysse in heuyn amen /

## Thus endeth the lyues of Ne rey and Achilley

## Here foloweth of Saint Pan crace & first the interpretaciou of his name



Ancrace is sayd of pan  
that is as much to saye  
as al / and gratus and  
cious / which is as much  
to say as curtyse in hys  
ponge age / Or otherwyse as it is said  
in the booke called glosayr /  
Pancrace is sayd rappyne / or Pancrace  
is subget to betynges and tormentys /  
Pancrace is also sayde of dyuers co  
lours / and soo it appereth by hym  
he dyed rappyne / in ravysshynge by  
his exortaci on the praye of cartuyes  
myshyleyng in bryngeynge them to  
the feythe / He was also subgette to  
betynges and tormentys in suffrynge  
them / also in dyuers colours and full  
of alle vertues /

## 4 Of Saint Pancrace



Ancrace was of right no  
ble signage / & was borne  
of the contree of frige /  
whan his fader and moder  
were dede / he was put to  
be gouerned in the hande of denty hys  
uncle / whiche was broder of hys fader  
& they bothe came to rome where they  
had of their patrymonye grete rentys /

## ¶ The lyf of Saynt Pancrace

In their strete the pope cornelius helde hym pryncely / of whiche pope/pancrace and denys had requyred the crysten fyrthe / fynally denys deyed in the contrey / and pancraxe was taken & presented to Cesar / and thenne was pancraxe aboute fortyene yere of age To whome the Emperour Dyoctesyan sayd / My lytel chylde I warne and counceyl the that thou aduise the wel to the ende that thou deye not an euyl dethe / For as a chylde thou art light by requyred / and by cause thou arte noble of blood and of lignage / and sone of one my right dere frende / I praye the that thou leue this mannesse that thou hast emprysed / And that I may haue the wyth me as my sone / To whome pancraxe answered yf I be a chylde of body yet myn herte is olde / and by the vertu of my lord Ihesu cryste your thretyng and me naces make me no more to moue than dothe the paynting that I see vpon the walke / And thyle goddes that thou woldest that I shold worshyp ken but deuyers of creatures / and haue been as germyngs in fornyacions maad agayn god theyr creatur / and haue not spared kynne ne other / And yf thou haddest knowleche that thy seruantes were such / thou sholdest commaunde that they shold be slepye / And I moche meruayle that ye adoure such goddes / When thempour herde this chylde thus speke / he doubted to be ouercomen of hym / and commaunded that his herte shold be smytyn of and so he was martyrized aboute the yere of our lord thre hundred foure score and fyue / whos body a worshypfull lady named Octouylla whiche was of the senate with grete dyligence buryed honourably / And of hym sayd Gregor of turone doctour / that yf there be a man that wyl make a false othe in the place of his sepulchre tofore or he come to the chauncel of the quyre / he shal be trauaylled wyth an euyl synne rye and out of his mynde / or he shal falle on the pavement alle dede / It happed on a tyme that there was a grete alteracon betwene thre men And the iuge wyte not who had wrong / for the iakouspe of Iusepe that

he had / and he brought them both vnto the altar of saynt Peter for to swere / prayng the apostle that he wold declare who had right / And when he that had wrong had sworn and had none harme / the iuge that knewe the malice of hym sayd at on hyght / ¶ This olde peter her is euer ther ouer merciful / or he is payne to thys yonge man / but lete he goo to pancraxe / and demaunde he of hym the trouthe / and when they came to the sepulchre / he that was culpable swore and scatched forthe his honde / but he myght not withdraue his honde agayn to hym / and anon after he deyed there / And therefore vnto this day of moche peple it is used that for grete and notable causes men make theyr othes vpon the reliques of saynt pancraxe /

## ¶ Thus endeth the lyf of saynt Pancraxe

Here foloweth of saynt Urban  
and first thyninterpretacion of  
his name

**U**rbanius is sayd of Bede nyte / that is curiose / or it is sayd of Br / that is to saye fyre or lyght / and lana / that is to saye wolle / or answere / he was lyght by honest conuersacion / fyre by charity / e answer by doctrine / Or he was light for the light is good to beholde / and it is immateryal in essence / in setting celestyal and proffitable in werkyng And thus thys saynt was amiable in conuersacion / immateryal in despyeng the world / celestyal in loue of god / e proffitable in predaycion /



# Of Saynt Urban

Alnt Urban was pope  
after saynt calixt / e  
the crysten people were  
in hys tyme in ouer  
gute persecusyon / but  
the moder of the empe

our whome orygene had conuerted  
prayed so moche for sone that he leste  
the crysten people in pces / Neuerthelesse  
there was one almachys prouoste  
of Rome and was there pryncypal go  
uernour of the cyte / And had cruel  
ly smytyn of the hedy of saynt ceyle /  
This man was meruaylously cruel  
ageynst crysten men / And dyd dely  
gently enquire where Saynt Urban  
was / And by one of his seruantes  
named carpas he was founden in a  
derke place and a secret with the pres  
tes and thre dekenes / He commaun  
ded to put hym in pryson / and after  
he dyd hym to be brought tofore hym  
and accused hym that he had deceyved  
four thousand people with saynt ceyle  
and the noble men tyburse e Valerian  
and made al them do sacrilege / And  
about this he demaunded hym the tre  
soure of saynt ceyle and of the chyrche  
to whome Urban sayd I see now that  
couetyse moueth the more to persecute  
the crysten men / than doeth the sacrifice  
of thy goddes / The tresoure of saynt  
ceyle is ascended in to heuen by the  
handes of your peple /

Thenne dyd he doo lere saynt Urbane  
with plommetys / and also his felo  
wes with hym / e he prayed the name  
of god Elphon / And the tyraunt smy  
lunge sayd / this olde felowbold be  
reputed wyse / For he spekeith e sayth  
wordes that he vnderstandeth not / and  
Urban he salbe that he myght not ouer  
come hym / he commaunded hym and  
sent hym to pryson ageyn / where as  
saynt Urban conuerted thre apylaynes  
of the wilbne with the hepar of the pry  
son whiche was named anolyn / And  
baptised them / Urban the tyraunte herde  
that anolyn was bycomen crysten / he  
dyd doo brynge hym tofore hym / and  
by cause he wold do no sacrifice to his

goddes / he dyd do smyte of his heed /  
and Urban saynt Urban and his felo  
wes were brought tofore thydollys / to  
the ende that they shold sacrifice and  
sente tofore the goddes / Saynt Urban  
began to make his oryson to god / and  
anone thidolle fyl down and slewe xxiij  
presbyes of the lawe that helde fyre for  
to make sacrifice / Thenne were they be  
ten cruelly / and after brought for to  
make sacrifice / and thenne they spytte  
in thydolle / and after maad the signe  
of the crosse in theyr foreheades / e kyssed  
eche other / and receyved apytal sen  
tence / that is to say they were beheaded  
and so suffred with vnder allsaunter  
the emperour / whiche began to regne  
the yere of our lord two hundred and  
fifty / And anone after carpa  
sus was taken of the fende in blas  
phemynge his goddes / and in magne  
frenge the crysten men ageynste his  
wyll / he was strangled of the fende /  
whiche thynge his wyf seynge calyd  
marmenye with hir doughter luyce /  
and alle hir holsholde receyved ship  
tesme of Saynt Fortune prest /  
And after that the bodies of the sayn  
tes were right honourably buryed /

## Thus endeth the lyf of saynt Urban

Here foloweth the lyf of saynt  
Bernette and first the interpre  
tacion of his name



Etromysa is sayd of the  
kens / that is demaundynge  
and of thonus / that is  
a trone or a sete / as wso  
sayth sh was demaun  
deng the trone or sete of byrgnes /

## The lyf of Saynt Pernelle

### ¶ Of saynt Pernelle

**P**erelle was the daughter of saynt marcellus wyrteth / was daughter of saynt peter the apostle / whiche was right fayre and beauteous / and by the wyll of hir fader she was weddyd wyth the feueris and agys / It happed on a tyme that the dysaples dynded wyth saynt peter / and one tytus sayd to hym / peter how is it that alle seek peple ben helpe of the and thou suffrest Pernelle thy daughter lye seek / To whome saynt Peter sayd / for it is expedient to hyr for to be seek / Neuerthelesse by cause it shal not be imputed / Impossyble of hyr helpe for to be excused by my wordes / he sayd to hyr aye Pernelle hastely & serue vs / whiche anone amos al hool and mynystrid and serued them / And when the scruple was al doon & complished / Peter said to hir / Pernelle goo ageyn to thy bedde / W3o anone went ageyn to hir bedde / and the feuers weddyd hir as they dyd before / and where as she began to be perfyte in the love of god / so he helpe hyr partytely / Thenne was there an erle calld flaccus whiche came to hyr / and for hir because wold haue hir into his wyf / To whome she answered yf thou desyrest me to haue into thy wyf / commaunde thou certeyn thynges to come to me for to accompane me into thyn holis And whyles he was lesy to make redy the sayd mynystris / saynt Pernelle sette hir self in fastynges and prayere / and requerd the holy body of our lord and reclined in to hyr bedde / and after the thyrty day she deyed and passyd out of this world rendyng hir soule into our lord / Thenne flaccus seynge hym self dyspoynted and mocked / tormented hym self into ferdulam feibis of saynt Pernelle / and said that she shold wedde hym or offre into thyddolles / whiche sothe lico she refused / Thenne the prefece sette hir in prysen and there kepte hir seven dayes & seven nyghtes wythout mete & drynke / and after he dyd

to hange hir body on a gyfet and there sleve hir / and threlve hir body in to a foule prysen / whiche holy nyctodemus took up and buryed / wherefore nyctodemus was calld of flaccus / and by cause he wold not sacrifice to thyddolles he was kept wyth phomettes / and his body cast in to tye / but it was taken up of justyne his clerke / and honourely buryed /

### Thus endeth the lyf of saynt Pernelle

### Here foloweth the lyf of saynt dunston

**D**unston was borne in Englonde / and our lord shewed myracles for hym or he was borne / It was so that on a canelmas day as alle the peple were in the chyrche wyth tapres in theyr hondes / Sodeynly alle the lychtes in the chyrche were quenched at ones / Saut onely the tapre whiche saynt Dunstons moder bare / for that breynnyng styke fayre / wherof alle the peple were weyled greatly / howe it if hyr tapre was out / but by the wolber of our Lord it lighted ageyn by hit self / And breynnyng sul bryght / so that alle the other came and lighted theyr tapres at the tapre of saynt Dunstons moder / wherefor alle the people gaue salwe and thankynges into our lord god for this grete myracle / And thenne there was an holy man that sayd that the chylde that she bare shold geue lycht to al englonde / by his holy leynge / This holy chylde dunston was borne in the yere of our lord is honored and wyb / that tyme regnyng in this kyngdom Althelston /



And saynt dunstons fader hygghet he /  
 son / and his moder hygghet quyndrede  
 and they sette theyr sone dunston to  
 schole in the abbay of glastynburge /  
 Where as after he was abbot for hys  
 holy lpyung / and withyn shorte tyme  
 after he wente to his vncle ethelwold  
 that thenne was bysshop of cuntesbur  
 ge / to whome he was welcome / & was  
 glad of his conuersacion of holy ly  
 unng / and thenne he brought hym to  
 kyng aethelston the which maad ful  
 meche of hym also for his good lpyung  
 & thene he was made abbot of glasten  
 burge by consente of the kyng and hys  
 brother edmond / & in that place ruled  
 ful wel & religyously the monkes his  
 brethern & dwelbe them to holy lpyung  
 by good ensauple gyuyng / Saynt  
 dunston & saynt ethelwold were both  
 made preestys in one day / and he was  
 holy in contemplacion / and lban so  
 was that saynt dunston was lberp of  
 prayer / thenne the he to werke in  
 goldsmithes werke with his olone  
 bondes / for to escheue violence / and he  
 gaue allwey almesse to poure peple for  
 the loue of god / and on a tyme as he  
 sat at his werke / his herte was on the  
 su crosse / his molithe occupied with  
 holy prayers / and his bondes lsey on  
 his werke / but the deuyll which euer  
 had grete enuy at hym / came to hym  
 in an euery tyde in the lkenes of a wo  
 man / as he was lsey to make a chalys  
 And with simpleng sayd that she had  
 grete thynges to telle hym / & thenne he  
 had hir say what she wolde / & thenne  
 she began to telle hym many nyce tyn /  
 fellys / and no maner vertu therein / and  
 thenne he supposed that she was a wyce  
 fedy sperryte / and anone caught hir by  
 the nose with a payre of anges of yron  
 breynynng hote / and thenne the deuyll be  
 gan to rowe & crye / & fast dwelbe alwey  
 but saynt dunston helde faste / tyl it  
 was ferre withyn the nyght / & thenne  
 lere hir goo / & the fende departyd with  
 an horryble noyse and crye / and sayd  
 that al the peple mygt lere / alas what  
 shame hath this carle doon to me / how  
 may I best quyte hym agern / but ne  
 nez after the deuyll had neuer lute to  
 tempte hym in that craft / & in shorte  
 tyme after deyed kyng ethelston / and

edmond his brother regned kyng of  
 ter hym / to whome saynt dunston was  
 chyeft of counceyl / for he gaue to hym  
 right good counceyl to his lpyues ende  
 and thenne deyed edmond the kyng  
 And after hym regned his sone edlwyn  
 and sone after saynt dunston & he full  
 at stryf for his spenful lpyung / For  
 saynt dunston rebuked the kyng thar  
 wyl therfore / but there was none a  
 mendement / but allwey lberse and lberse  
 lbersefor saynt dunston was right forp  
 and dyd alle that payne he myght to  
 bryng the kyng to amendement / but  
 it wolde not be / but the kyng withyn  
 a whyle after epyled saynt dunston  
 out of this londe / and thenne he sayled  
 ouer the see / and came to the abbey of  
 saynt amand in fraunce / and there he  
 dwelld longe tyme in ful holy lyl  
 tyl kyng edlwyn was deyed / and after  
 hym regned edgar kyng a ful holy  
 man / and thenne he lere of the holy  
 nesse of saynt dunston / and sente for  
 hym to be of his counceyl / & receyued  
 hym with grete reuerence / and maad  
 hym ageyn abbot of glastynburge / &  
 sone after the bysshop of woraster deyed  
 And thenne saynt dunston was made  
 bysshop there by the wyll of kyng ed  
 gar / and withyn a lytel whyle after  
 the see of london was lorde to whiche  
 kyng edgar promoted saynt dunston  
 also / and so he helde both the bysshopriche  
 in his honde that is to wyte both the  
 bysshopriche of woraster & the bysshop  
 ryche of london / and after thys deyed  
 the archbysshop of cuntesburge / and  
 thene kyng edgar made saynt dunston  
 archbysshop of cuntesburge / which he  
 guded wel & holpy to the plsure of  
 god / so that in that tyme of kyng ed  
 gar / and dunston archbysshop / was  
 ioye and myrthe though the reynme of  
 england / and euery man lreped gre  
 tely saynt dunston for his holy lyl  
 / good rule and gudyng / & in dyuers  
 places where as he lreped & salwe cu  
 rates that were not good / ne propper  
 for the lbele of the soules that they had  
 cure of / he wolde dyscharge them & put  
 them out of their benefices & set in such  
 as wolde entende and were good men  
 as we shal fynde more playnly of thys  
 matre in the lyf of saynt Oswolde /

## The lyf of Saynt Aldelme

And on a tyme as he satte of a pynez  
 es table / he lokyd vp and sawe hys  
 fader and moder aboue in heuen /  
 And thenne he thanked our lord god  
 of hys grete mercy and goodnes that  
 hit plesyd hym to shewe hym that  
 syght / and another tyme as he laye in  
 his bedde / he sawe the bryghtnes of he  
 uen / and herde aungels syngyng hyz  
 plesyon / after the note of heryng  
 splendens / whiche was to hym a ful  
 grete comforte / And another tyme he  
 was in his medytacions he had han-  
 gung on the walles in his chambre an  
 harpe / on whiche othere whyle he wold  
 harpe anthemys of our lady and of o-  
 ther sayntes and holy ymynes / and it  
 was so that the harpe solmned ful me-  
 lodiously wythout touchyng of ony  
 honde that he coude see / this anthe-  
 me was Gaudent in celis anime sanctu /  
 wherin this holy saynt dunston had  
 grete ioy / he had a special grace of  
 our lord that such heuently ioyes and  
 thynges were shewed to hym in this  
 wretched world for his grete comforte  
 and after this he became alle seck and  
 feble / and vpon holy thorsday he sente  
 for al his brethern and asked of them  
 forgyuenesse / and also forgaue them  
 alle trespasses and assokedy them of al  
 theyr synnes / and the thyrde day after  
 he passed out of this world to god ful  
 of vertues the yere of our lord is hon-  
 dred lxxxviii / and hys soule was  
 borne vp to heuen with mery songe of  
 aungels al the peple heyrng that were  
 at his dedhe / and his body lyeth at  
 canterburpe in a worshipful shryne /  
 where as our lord sheweth for his ser-  
 uaunt saynt dunston many fayre and  
 grete myracles / wherefore our lord he  
 praysed world wythouten ende amen /

## Here endeth the lyf of Saynt Dunston

## Here foloweth the lyf of saynt Aldelme



Aynt aldelme the confes-  
 sor was borne in england  
 his fader heght kentyn /  
 he was broder vnto iue  
 kyng of this lond / and

whan kyng iue was dede / kentyn was  
 made kyng after hym / and thenne  
 this holy chylde aldelme was sette to  
 scole in the hys of malmesburpe /  
 where afterwarde he was made abbot  
 And thenne he dyd there grete acce in  
 scholynge / and dyd doo make there a  
 ful real abbey / and whan the pope  
 herde of his grete holynesse / he sent for  
 hym to come to rome / & whan he was  
 there / the pope welcomedy hym / & was  
 moche glad of his good luyng / and  
 there he abode longe tyme with the pope  
 and gat ful grete pryncples and ly-  
 terres to the holys of malmesburpe /  
 in such wyse that no bysshop in eng-  
 lond shold upste ne haue to doo there  
 ne the kyng to lette them of theyr free  
 eleccion / but these theyr abbot emonge  
 the couent them self / and whan he had  
 goten alle this of the pope he was full  
 glady and ioyful / and luydy there  
 ful holyly longe tyme / And on a day  
 as he said masse in the church of saynt  
 johan latrans / and whan masse was  
 doon / there was no man that wold  
 take his chesyle fro hym at the ende  
 of the masse / and thenne he sawe the  
 sonne come shyne thorough the glasse  
 wyndowe / & kenge his chesyle thereon  
 whereof al the peple merueyled greatly  
 of that myracle / and the same chesyle  
 is yet at malmesburpe / the colour the-  
 rof is purple / and within shorte tyme  
 after he came ageyn in to england / &  
 brought with hym many pryncples  
 vnder the popes seal / which after kyng  
 iue confermedy also that the pope had  
 graunted to the holys of malmesburpe  
 This was aboute the yere of our lord  
 seven hundred and vii / And that tyme  
 there fyl a grete karyaunce emonge the  
 bysshoppes of this lond / for þe bekyng  
 of ester day / but saynt aldelme made  
 a book that alle men shold knowe  
 for euer whan esten day shall falle  
 the whiche book is yet at malmesburpe



And that abbat he dyd do make in the  
worshyp of our blessed lady / And  
haghtwold that was archbyschop of  
cauntarburpe herde of aldelmeus holy  
lyuynge / and he sente for hym to be his  
counceylour / and they lyued to gyder  
ful holyly longe tyme / and eche was  
ful gladd and ioyful of other / And  
on a day as they stood at the see syde  
by douer castel / they salde a shyp laden  
with marchaundysse not ferre fro them  
and saynt aldelme callid to them to  
wyte yf they had any ornament kon  
gong to holy chirche within there shyp  
to selle / But the marchauntes had dys-  
dayne of hym and thoughte he was  
not of polber to bye such thynges as  
they had to selle / and departed from  
the holy man / but anone fyl on them  
soo grete a tempest / that they were in  
peryl for to peryshe / and thenne one of  
hem said we suffre this trouble / bycause  
we had dysdayne of the wordes of yon  
our holy man / and therfore lette vs all  
mekely desyre hym to praye for vs to  
our lord Ihesu cryste / they dyd so and  
anone the tempest cesed / and thene they  
came to this holy man / and brought to  
hym a ful fayre byble / the which is  
yet at malmesbury vnto this day / and  
four yere before his deyth he was maad  
byschop of dorset by the archbyschop  
of cauntarburpe / and by other byschop-  
pes / but within shorte tyme after he  
deyed / and lyeth buried at malmes-  
bury there as he was abbot /  
And after that saynt egebyrn came  
to offe at his comle feterdy with chap-  
nes of yron faste locked / & fro thens  
he wente so to come to the pope allwey  
leryng the feteris / which was to  
hym grete payne / god rewarde hym  
his mede / And Saynt Aldelme  
or he deyed cursed alle them that dyd  
any wronge in brekyng of the preuy-  
leges of the saynt abbeley of malmesbur-  
pe / and them that helpe the holys to  
mayntene goddes seruys shall haue  
goddes blessing and his /  
And whan he had layen longe in the  
erthe he was translated and layed  
in a ful ryche shryne / where as our  
lord sheweth dayly for his holy ser-  
uaunt many fayre myracles /  
& anne lette vs praye saynt Aldelme

to praye for vs vnto our lord god that  
we may in this wretchede Rele of this  
worlde soo kepyng our synnes / and  
amende our lyuynge / that we may  
come to euerlastyng lyf in heuyn amen

Thus endeth the lyf of saynt  
Aldelme

Of Saynt austyn that brouzt  
cristendom in to england



Aynt austyn was an  
holy monke / and sente  
in to england to preche  
the faythe of our lord  
Ihesu cryste / by saynt  
gregory thenne kyng  
pope of rome / the whiche had a grete  
zele and loue vnto england as is re-  
corded alle alonge in his legende whiche  
he salde childern of england in the mar-  
ket of rome for to be sold which were  
fayre of bysage / for which cause he de-  
maunded lycence and obteyned to goo  
in to england for to conuerthe the peple  
therof to crysten faythe /

And he keyng on the wyke the pope  
dreyd / and he was chosen pope / & was  
countremaunded / & came ageyn to rome  
And after whan he was sacred in to  
the papacye / he remembryd the royaume  
of england / and sente saynt Austyn  
as heyd and chyf / & othre holy mon-  
kes & preestes with hym to the nombre  
of xl persones vnto the royaume of eng-  
land / & as they came toward england  
they came in the prouynce of Andega-  
uena / purposyng to haue restyd alle  
nyght at a place called pounte Say a  
myle fro the cyte and ryuer of lizerayn  
but the wyymmen scorned and were so  
nougous to them that they droof theym  
out of the towne / and they came vnto  
a fayre brode elme / and purposyd to  
haue restyd there that nyght / but one  
of the wyymmen which was more cruel  
than the othre purposed to dryue them  
thens / & came so nyght them that they  
myght not reste there that nyght /  
And thenne Saynt Austyn toke hys  
staffe for to reueue fro that place / and  
sodeynly his staffe sprange out of hys  
honde with a grete dyolence the space of  
thre furlonges thens and there steyed  
faste in the erthe / and whan saynt aus-  
tyn came to his staffe and pulled hit  
out of the erthe / in contynente by the  
myght of our lord / sowed & sprange  
there a fayre wellle oz fontayn of cleve  
water / which refressyd hym wel and  
at his felabshyp / & aboute that wellle  
they restyd alle that nyght / and they  
that dwellyd there by / salve alle that  
nyght ouer that place a grete lyght co-  
mynge fro heuen which couered all that  
place where these holy men laye / And  
on the morne saynt austyn wrote in  
therthe with his staffe besyd the wellle  
these wordes folowynge / here had austyn  
the seruaunte of the seruantes of god  
hospytalite / whome saynt gregory the  
pope hath sente to conuerse england /  
On the morne whan the holy men / the  
dwelers of the coostes therby / whiche  
salve the lyght in the nyzt tofore / came  
thider and fonde there a fayre wellle / of  
the which they merueyled gretefully /  
And whan they salve the scripture  
wrewn in the erthe / thenne they were  
gretefully abasshed by cause of theyr in-  
kyndnesse / and repented them ful sore

of that they had mocked them the day  
before / and after they edespyd there a  
fayre chyrche in the same place / in the  
worshyp of saynt austyn / the which  
the bysshop of andegaueuse habyled  
And to the hablyng therof came so  
grete multitude of peple that they trod  
the corne in the felde down al playne  
lyke vnto a flore cleue slypke / For  
there was no sparng of hit /  
Not wythstondyng at the tyme of re-  
pyng that ground so twen fyre more  
corne & better thenne any othre felde  
lespye not troden vnder / And the byghe  
aulter of that chyrche standeth ouer the  
place where saynt austyn wrote with  
his staffe by the wellle / and yet vnto  
this day may no woman come in to  
that chyrche / but there was a noble  
woman that sayd that she was not gyl-  
ty in offendyng saynt Austyn / and  
toke a tapre in hir honde and went for  
to offre hit in the said chyrche / but the  
sentence of almyghty god may not be  
ruoked / for as soone as she entred  
the chyrche hir bolvellys and synobles  
began to shrynke and she fel down dede  
in ensaumples of alle othre wyymmen /  
Wherby the may vnderstonde that iuu-  
re doon ageynste a saynt / dyspleaseth  
gretefully almyghty god / and fro thens  
saynt austyn and his felabshyp came  
in to england / and arreyued in the ple  
of thanet in esse kente / and kyng athen-  
lerde reigned that tyme in kente / which  
was a noble man and a myghty /  
To whome saynt austyn sente shewynge  
the entente of hys comynge from the  
courte of rome / and sayd that he had  
broughte to hym right ioyful and ple-  
saunt tydynges / And sayd that yf he  
wold obeye and do after his prechynge  
that he shold haue euerlastyng ioye in  
the blysse of heuen / & shold regne with  
almyghty god in his kyngdom /  
And thenne kyng adelfon heeryng  
this / comaunded that they shold abyde  
and tarye in the same ple / And that al  
thynges shold be mynystred to them  
that were necessarye vnto the tyme  
that he were otherwyse aduysed / And  
sone after the kyng came to them in  
the same ple / and he keyng in the felde  
saynt austyn with his felabshyp came  
and spake with hym haung tofore



them the sygne of the crosse syngynge  
by the wyche the letanye befe: hym god  
downte by to stre: gte them and helpe  
and the kyng receyved hym and hys  
felawshyp / & in the same place saynt  
austyn prechyd a glorious sermone / &  
declaryd there to the kyng the crysten  
feythe openly: & and the grette merwe  
& aungel that shold come th:rof in tyme  
comyn / and whan he had ended hys  
sermon / the kyng sayd to hym your  
promyses ben ful fayne that ye krynge  
but by cause they be nelwe & haue not  
ben herde her before / We may not yet  
gyue consente thereto / Neuerthelessse by  
cause ye be come as pylgryms fro ferre  
contres / We wyll not be greuous ne  
harde to you / but we wyll receyue you  
miche / & mynstre to you such thyng  
as ben necessarye / neyther we wyll  
forde you / but as many as ye can  
conuerse to your feythe and religyon  
by your prechynge ye shal haue lycence  
to baptise them / and to accompanye  
them to your calde / And thenne the  
kyng gaue to them a manion in the  
cyte of doverberne / which now is cal  
led munterburge / And whan they  
dwelle nye the cyte / they came in wyth  
a crosse of syluer and with processyon  
syngynge the letanye / prayng almyght  
to god of socour & helpe / that he wold  
take alwey his brathe fro the cyte /  
and anflamme the heres of the peple  
to receyue hys doctryne /  
And thenne saynt austyn and hys fe  
lawshyp began to preche there the word  
of god / & aboute there in the pounce  
and such peple as were wel dyspyed  
anon were conuerced and folowed this  
holp man / and by the holy conuersa  
cion and myracle that they dyd / moche  
peple were conuerced and grette fame  
arose in the contre / And whan it came  
to his ere / anone he came to the presence  
of saint austyn / & aspyed hym to preche  
ageyn / and thenne the word of god  
so enflamed hym that incontynente  
assone as the sermone was ended the  
kyng fll down to the feet of Saynt  
austyn and sayd sorowfully / alas woo  
is me that I haue erred so longe / and  
knowe not of hym that thou spekest  
of / Thy promesses ben so delectable  
that I thinke it alle to longe tyl I be

crystened / Wherefore holy fader I re  
quyre the to mynstre to me the sacra  
mente of baptysme / And thenne saynt  
austyn seynge the grette mekenesse and  
obedience of the kyng that he had to  
be crystened / he toke hym by the wyche  
weyng teerz / and baptysed hym wyth  
alle his holschold & meyne / & enfor  
med them dyligently in the cristen  
feythe wyth grette ioye and gladnesse /  
and whan alle thys was don / saynt  
austyn despyng the helthe of the peple  
of england / wente forth on foote to  
yorke / and whan he came nyghe the  
cyte / there mette wyth hym a blynde  
man / which sayd to hym / O thou holy  
austyn / helpe me that am ful ned /  
To whome saynt austyn sayd I haue  
no syluer / but such as I haue I gyue  
the / In the name of Ihu cryste aryse  
and be alle hole / and wyth that worde  
he receyved his syght / and lylengd in  
our hore and was baptysed /  
And vpon crystemas day he baptysed  
in the ryuer named sibale y thousand  
men wythout bymnen and chyldeyn  
And there was a grette multatude of pe  
ple resortyng to the sayd ryuer / which  
was so depe that no man myght passe  
ouer on foot / and yet by myracle of  
our lord there was neyther man nor  
man ne chylde drownded / But they  
that were seck were maad hole bothe  
in body and in soule / and in the same  
place / they bylded a chyrche in the wor  
shipp of god and saynt austyn / And  
whan saynt austyn had preched the  
feythe to the peple / and had conformed  
them stedfastly therin / he returned a  
geyn fro yorke / and by the wyche he  
mette a lepre askynge helpe / and whan  
saynt austyn had sayd these wordes  
to hym / In the name of Ihesu Cryste  
be thou cleansed from al thy lepre /  
Anone alle hys fylthe fll alwey / and  
a fayne nelwe skyn apperdy on hys bo  
dy so that he semed alle a newe man /  
Also as Saynt Austyn came in to  
oxford shyre to a towne that is called  
comton to preche the worde of god / To  
whome the curate sayd / holy fader the  
lord of this lordshyp hath ben oftymes  
wa ned of me to paye his tythes to  
god / and yet he wythholdeth them / &  
therefore I haue cursed hym / & I sende

hym the more obstynate / To whome  
saynt austyn sayd / sonne why sayest  
thou not thy tythes to god and to the  
chyrche / knowest thou not that the tyt  
thes be not thyyn but bylongen to god /  
And thenne the knyght sayd to hym  
I knowe wel that I tyle the grounde  
in the fore I ought as wel to haue the  
tenthe sheef as the iij / and whan saynt  
austyn coude not turne the knyghtes en  
tente / thenne he departed from hym and  
went to masse / e or he began / he char  
ged that al they that there were acursed  
shold go out of the chyrche / e thenne  
was a dede body e went out in to the  
churche wyde with a whyte clothe on his  
bede / e stood tyl there tyl the masse  
were doon / And thenne saynt austyn  
went to hym and demanded hym  
what he was / and he answered and said  
I was somtyme lord of thys towne / e  
because I wold not paye my tythes to  
my curate / he acursed me and so I deyed  
and went to helte / and thenne saynt  
austyn had hym brynge hym to the  
place where his curate was buryed /  
And thenne the caryon broughte hym  
thyder to the graue / e by cause that al  
men shold knowe that tyt and deith ben  
in the wolber of god / saynt austyn said  
I commaunde the in the name of god to  
arise / for we haue nede of the / e thenne  
he arose anone and stood before al the  
peple / To whome saynt Austyn sayd  
thou knowest wel that our lord is  
merciful / and I demaunde the broder  
yf thou knowest this man / and he said  
ye / wold god that I had neuer knowen  
hym / for he was a wythholder of hys  
tythes and in al his lyf an euyl doer /  
thou knowest that our lord is mercy  
ful / and as longe as the paynes of  
he endure lest he also be merciful to  
al crysten / and thenne saynt austyn de  
pyered to the curate a word / and there  
the knyght knelyng on his knees was  
a toyled / and thenne he commaunded  
hym to goo ageyn to his graue / and  
there to abyde tyl the day of dome / and  
he entred anone in to his graue and  
forthwyth fyl to assys and pouldre /  
And thenne saynt austyn sayd to the  
prest holt longe fast thou layn here / e  
he sayd an hondred e fyfty yere / and  
thenne he asayed how it stood with hym

and he said wel holy fader for I am in  
euerlastyng blysse / and thenne saynt  
austyn / wylt thou that I praye  
to almyghty god that thou abyde here  
wyth vs to conferme the heres of men  
in they beleue / and thenne he said naye  
holy fader / for I am in a place of rest  
and thenne saynt austyn goo my  
pres / and praye for me and for al holy  
chyrche / and he thenne entred ageyn in  
to his graue / and anone the body was  
sorned in to erthe /  
Of this spych the lord was fore aferde  
and came al quakyng to saynt austyn  
and to his curate and demaunded for  
yuenes of his trespasses / and promysed  
to make amendes / and euer after to  
paye his tythes / and to fobolde the do  
ctryne of saynt austyn /  
After this saynt austyn entred in to  
desert / and came in to a towne  
where as were wyched peple e wu  
sed his doctryne and prechynge darly  
e droof hym out of the towne askyn  
on hym the tyles of thornluck or the  
fiffles / wherefore he sought almyghty  
god to geue his iugement on them /  
and god sente to them a shameful to  
ken / For the chyldeyn that were born  
after in that place had tyles as it is  
sayd / tyl they had repented them /  
It is sayd comonly that tps fel at  
stowe in kente / but blesyd be god at  
this day is no such deformyte /  
Item in another place there were ar  
tyn people whiche wold in no wyse  
gyue seyth to his prechynge ne hys do  
ctryne / but sorned and mocked hym  
wherefore god toke suche vengeance that  
they lernyd with fyre / thus shew  
that they skyn was red as blood e  
suffred so grete payne / that they were  
constrayned to come and axe forgyf  
nes of saynt austyn / and thenne he pray  
ed god for them that they myght be  
acceptable to hym and receyue baptysme  
and that he wold relese they payne  
and thenne he crystened them / e that  
brennyng hte was quenched / and they  
were made parfeyt fool / and felte  
neuer after more therof /  
On a tyme as Saynt austyn was in  
his prayers / our lord appered to hym  
and comfortyng hym wyth a gentyl e  
fawmlyr speche sayd / O thou my good



seruaunt and? treble be thou comforted  
and too manly / For 3 thy lord god  
am with the in al thy affection / and?  
my eerys ben open to thy prayers / &  
for whome thou demaundest any peti-  
cion / thou shalt haue thy desyre /  
And the gate of euerlastyng lyf is  
open to the / where thou shalt ioye with  
me without ende / and in that same  
place / where our lord? sayd these wordes  
he spyed? his staffe in to the gounde /  
and? a wellle of clere water founteyn / &  
sprange vp in that same place / the  
whiche wellle is called? carne / and? it  
is in the contre of dorset? / where as now  
is by?dedy a fayre abbey and is named  
carne after the wellle / And? the chyrche  
is by?dedy in the same place where as  
our lord? apperyd? to saynt austyn /  
Also in the same contre was a yonge  
man that was lame combe and? deaf  
and by the prayers of saynt austyn he  
was made hole / and? thenne sone after  
he was dyssolute and? wanton / and?  
noyed? and greuyd the peple with ian-  
gelyng and talkyng in the chyrche /  
And? thenne god sent to hym his olde  
iustyfyer ageyn by cause of his mys-  
gudyng / and atte laste he fell to re-  
pentance / and asked? god? foryeuenes  
and saynt austyn / and? Saynt austyn  
prayed for hym / and he was made hole  
ageyn the second tyme / and after that  
he continued? in good and vertuous  
lyuyng to his lyues ende /  
And after this Saynt Austyn ful of  
vertues departed? out of this world?  
vnto our lord? god? / and with buryed?  
at caunterburie in the abbay that he  
founded? there in the worship & rellie  
where as our lord? god? sheweth yet  
dayly many myracles / and? the thyrde  
day before the natyvyte of our lady is  
habyled the translacon of saynt aus-  
tyn / In whiche nyght a cytyzen of  
caunterburie byng that tyme at wynt-  
chester saw? heuen open ouer the chyrche  
of saynt austyn / and? a brennyng lad-  
de shynyng ful bryght / and? aungels  
comyng down to the same chyrche /  
And? thenne hym thought that the chir-  
che had brennyd? of the grete lyght  
and bryghtnes that came down on the  
ladde / and? meruayled? greatly what  
this shold mene / For he knele no

thyng of the translacon of saynt aus-  
tyn / and when he knele the trouthe  
that on that tyme the body of the glo-  
rious saynt was traufated? / he gaue  
laboure and thankynges to almyghty  
god / and? we may verayly knowe by  
that euident dyspon that it is an holy  
and? a deuoute place / and? as it is sayd  
that of olde tyme auncient holy men  
that theyd? to come thider / wold at the  
entre of it do of theyr hosen and shoon  
and durst not presume to goo in to that  
holy monasterie but barefoot / by cause  
so many holy sayntes ben there shryned  
and? buryed? / and god hath shewyd?  
so many myracles in that holy place  
for his blessed? saynt / saynt Austyn /  
that yf 3 shold al wyte them here / it  
shold occupye a grete booke /

Thene lete us praye vnto saynt austyn  
fader & appostle of england by whome  
this lond was conuerted? vnto the cris-  
ten feythe / And by his ordinaunce  
byssoppes were ordeyned? to mynystre  
the sacramentes / that he be moyned? vnto  
our lord? ihesu cryste / that we may  
here so lyue accordyng to his doctryne  
that after this lyf we may come to  
euerlastyng blysse in heuen amen /

Thus endeth the lyf of saynt  
Austyn thappostle of england

There nexte foloweth the lyf of  
Saynt Germaiyn and first  
the intepretacion of his name

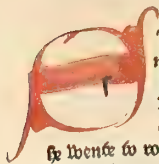


Germaiyn is said of germe  
and of ana that is hys /  
that is that there was  
founden in the seed? of  
germaiyn thre souerayn thyng-  
ges / that is hys naturel / humour / &  
nouresshyn / and reson of semence or  
seed? / Germaiyn is sayd? seed? souerayn-  
nyng / for he had? in hym hys by ar-  
dour of grete dysleacon / humour by

## The lyf of saynt Germayn

exgretes of deuotion / and seede by  
vertu of his predycacion / by whiche he  
engendryd moche peple to the feythe /  
And constancie the pryncesse wrote hys  
lyf to saynt Suerygh bysshop of An  
werre /

### Of Saynt germayn



Saynt Germayn was of  
moche noble bygnage born  
in the cyte of anwerre / &  
was wel lerned in the  
artes lyberall / and after  
he wente to ryme for to lerne the science  
of wyse and of the salve / and there  
repyued he so moche dygnyte / that the  
senate sente hym to the frensch men for  
to haue the rule and dygnyte of bur  
goyn / and thus as he gouerned the  
cyte of anwerre more dylygently than  
the other / there was in the myddle of  
the cyte a tre calld a pynaple tre  
on which were hanged on þe braunches  
of this tre / for the mernaple of chace  
and huntynge the breedes of wyld beest  
tyes that had ben slepyne / But when  
saynt amador whiche was bysshop of  
this cyte reprevyd them of such ranc  
res / and warnedy them to helpe down  
this tre / they wold not consente thereto  
in any manere / and on a tyme when  
germayn was not in the cyte / the bys  
shop dyd to helpe down this tre / and  
dyd to kenne hit / And when Ger  
mayn knewe hit he was moche angry  
and forgate crysten relygyon and came  
with a grete multitude of knyghtes for  
to haue slewe the bysshop /  
And thenne the bysshop knewe by reue  
lacion deuyne / that Saynt Germayn  
shold be his successour / and forlure and  
pauere place to his basynes / and wente  
to saynt austyn / & after when he came  
ageyn to anwerre / he enclosed moche sub  
tylly germayn within the chyrche / and  
sacred hym there / and sayd to hym that  
he shold be his successour in the bysshop  
ryche / and so he was / for a lytel after  
saynt amador deyed / and al the peple  
requyred saynt germayn to be bysshop  
and thenne he gaue al his rycheffes to  
poure peple / and chaunged hys wyf

in to his suster / and tormented his ho  
dy by the space of thyrty yere / that he  
neuer ete brede of wyte / ne dranke  
wyne / ne used no potage / and wold  
haue neuer salt to make his mete sa  
uery / and tivo tymes in the yere he  
wold drynke wyne / that was at easter  
and crystemas / and yet for to take a  
lwege the sauour of the wyne / he wold  
put therin plenty of þe water / & in his  
refection he wold take hurly brede with  
asshes / and fasted euery day / & neuer  
ete but in the euen / In wynter ne  
somer he had but one clothynge / & that  
was the hayr next his body / a cowe &  
a golbne / and yf it happed so that he  
gaue not his resure to somme poure bo  
dy / he wold were it tye if there brokyn  
and torne / his bedde was enuyroned  
with asshes / hayre / and sacke cloth /  
And his heed laye no hyer thenne hys  
sholdres / but al day wepte and lare  
about his necke dyuerse relyquies of  
sayntes / he ware none other clothynge /  
and he wente ofte barefote / and seke  
ware ony gyrdle / the lyf that he lade  
was aboute mannes polver / hys lyf  
was so scaple and harde that it was  
merueyle and pyte to see his fleste /  
and was lyke a thyng not corderle  
and he dyd so many myracles that yf  
his myracles had not goon before they  
shold haue ben trolbed fantasmes /  
In a tyme he was heretowled in a  
place where allwey after solwer the ta  
bles were couerd when alle men had  
solwed / whereof he meruayled / and de  
maunded the hoost wherfore they couerd  
the tables ageyn after solwer / and the  
hoost sayd it was for hys neyghbours  
that came to drynke eche wyth other /  
And that nyght saynt germayn conclu  
ded to waiche for to see what hit shold  
be / it was not longe after that there  
came in there a grete multitude of ex  
pylles and sat at the table in kynges of  
men and wymmen / And when the  
holy man sawe them / he commaunded  
them that they shold not departe / and  
thenne sente to alwake the hoost and al  
the neyghbours and ghesys on al se  
des / in such wyse that euery man and  
woman were founden in theyr holles /  
and he maad al them to come and see  
yf they knewe any of them / and they



saynt nay / and thenne he shewed them  
that they were deuyles / of whome the  
peple was moche alasshed / by cause the  
deuyles mocked them so /

And thenne saynt germain conuierd  
them / and wente theyr weye / & neuer  
after returned / In a tyme Saynt  
solbe bishopp of toyes was byleged  
by the kynge actpelle / and saynt solbe  
wente vpon the pater / and demaunded  
why he was that assyged / and assay  
red them / and the kynge said to hym  
I am he actpelle the scourge and roode  
of god / and thenne the myke bishopp  
said to hym fore wepyng / I am solbe  
that haue wasted the flocke of god /  
and haue nede of the scourging of god  
and thenne saynt solbe commaunded  
to opene the pater / and alle the peple  
of actpelle were so by the wyll of god  
blynded / that they passed though the  
towne and saue no man of the cyte / ne  
dyd no hurt to no body / And thenne  
the blessed saynt solbe toke saynt ger  
main with hym and wente in to bre  
tagne where as there were hereses /  
But whan they were on the see there  
arose a ryght grete tempeste / whiche  
by the merites of saynt germain was  
anone appeased / Thenne they were so  
necessy receyued of the peple of the  
contrey / whose comyng the deuyles that  
saynt germain had dryuen out of suche  
housys as were bishopp / had tolde their  
comyng / and whan they had seen a  
whysle in englonde / and had conuayn  
quysled the heretykes / they returned  
in to their contrees and propre places  
On a tyme it happed that saynt ger  
main laye seek of a malady in a strete  
and the strete was taken wth fyre / &  
men counseyllled hym to be borne thens  
for perille of the fyre / and thenne he  
put hym self ageynst the fyre / and the  
flame brent al aboute / and touched  
no thyng that germain laye in /  
Another tyme he returned in to bre  
tagne for the hereses / and one of his  
discyples folowed hym hastily and fyl  
sick and laye down in a towne & there  
dedyd / and whan saynt germain retur  
ned thery / he demaunded to see the  
sepulture of his dysciple whiche there  
was ded / and dyd doo opene hys se  
pulture / & he calld hym by his name

and demaunded hym what he dyd / &  
yf he wold no lenger goo wth hym  
and that othe answered and said that  
he was wel / and alle thynges were to  
hym soft and swete / & wold no more  
come hie / and the holy man graunted  
it hym that he shold abyde in rest /  
And he remysed hym self in his graue  
and slept in our lord /  
He prechyd on a tyme in the contre of  
bretayne in such wyse that the kynge  
of bretayne forsook hym his holys and  
his peple also / Thenne it happed that  
the kynge colbherde wente to the fute  
ture with his kyn / and receyued hys  
porcyon after kynges paleys / and bare  
it to his lytel holys / Thenne wente  
saynt germain and his felabshipp for  
to see where they myght be lodged /  
And the colbherde brought hem to hys  
holys / and saue that they had grete  
hungre / but he had not mete for them  
and hym / this colbherde had but one  
calfe / he slewe it and gaue it to them  
and they toke it delonayrly of the lital  
good / that he had / and whan they had  
solvped and sayd grace / saynt ger  
main dyd do grace to gydre alle the  
bones of the calfe / and layd them in  
der the skyn and afayr made his pray  
ers to god / & anone thenne the calfe  
arose al aloue & hole as he was afore  
And the next day after saint germain  
demaunded the kynge why he had for  
soke hym his holys / and the kynge  
was moche alasshed & cride not an  
swere / Thenne sayd saynt germain  
to hym thou shalt nomore regne / but  
thou shalt leue thy royaume to one better  
than the / and as they of saynt shold  
fyght ageynst the brytons / and they  
saue that they were but selve / & saue  
the holy man passe by / they called hym  
And thenne saynt germain and hys  
felowes prechyd so longe to them that  
they came to grace of baptisme /  
And on efter day they caste of theyr  
armures / and by grete desyre of seyth  
purposed them to fyght / and whan the  
othe herde that / they purposed to goo  
ageynst them hardely / for they were  
dysseuerd / and saynt germain hyde  
hym allwey wth his peple / & warned  
hem whan he cryed alleluya / they shold  
answer wth one voye / and whan the

sayntes hadz cryedz alleluya / andz the  
 other hadz anfwerd / theyr enemyes  
 hadz so grete drede / that they threwe al  
 theyr barnes andz armoures abey /  
 and wende wrecely that al the moun-  
 teynes sholdz falle on them / andz also  
 heuen / & so they fledde all afrayed /  
 On a tyme as saynt germanyn passedz  
 by angustynence / & wende to the tombe  
 of saynt cassien / he enquired how it  
 stood wyth hym / he anfwerd to hym  
 out of the tombe wherin he laye & sayd  
 I am in swete reste / andz abyde the co-  
 myng of the redemour / & he said to hym  
 reste in pees in the name of our lordz  
 andz praye for vs deuoutely / that we  
 may deserue the holy ioyes of the resur-  
 reccion / and whan saint germanyn came  
 in rauenne / he was receyued moche ho-  
 nourably of Placyde the quene / andz  
 of kalentyngyn hir sone / andz after soly-  
 per she sente to hym a grete vessel of  
 syluer ful of delycuous mete / The  
 whiche he receyued / andz gaue the mete  
 to his seruantes / & receyued the vessel  
 of syluer for to geue to the poure /  
 And in fynde of this yeste / he sente to  
 the quene a dysshe of woodz or of tree  
 & a harly boof the whiche she receyuedz  
 gladly / and after dyd doo couer that  
 dysshe wyth syluer andz kepte it longe  
 in grete deuocion /  
 On a tyme that the sayd quene hadz  
 despyred hym to dyne wyth hyr / she ac-  
 cordedz therw gladly / andz by cause he  
 was lery of trauayle / of fastyng &  
 watchyng he came vpon an asse fro his  
 holis vnto the paleys / Andz anone as  
 he was at dyner his asse deyed / Andz  
 whan the quene knewe that his asse  
 was dedz she was moche sorowful / &  
 dyd do presente hym a right fayre andz  
 good hore / andz whan the saynt salbe  
 hym so ryckely aournedz & apparaylled  
 he woldz in no wyse take hit / but said  
 shewe to me where myn asse is / For  
 he that brought me hyder shal brynge  
 me home ageyn / andz thenne he wende  
 to his asse that laye dede andz sayd to  
 hym lete vs reborne home ageyn / andz  
 anone the asse aroos / & thoke hym as  
 he had rylen from slepe & that he hadz  
 no harme / & thenne germanyn remoun-  
 ted on his asse and rode home /  
 But wfore or he departed fro rauenne

he said that he shold not be longe in this  
 worlde / and anone after he became sick  
 of the feuers / & the seuenthy day after  
 he passedz vnto our lordz /  
 And his body was born in to fraunce  
 as he hadz requyred to the quene /  
 And he deyedz aboute the yere of our  
 lordz four hundredz & xx /  
 Saynt  
 Germanyn had promysed by his lyue  
 to saynt eusebe bysshop of berisayle that  
 whan he returned he sholdz haue his  
 chyrche that he hadz foundedz / & whan  
 saynt eusebe bysshop of berisayle under-  
 stode that he was dede / he wolde hym-  
 self haue his chyrche / andz made to  
 lyghte the andeltes andz tapers / but  
 the more they lyght them / the more  
 were they extynct andz put out /  
 Andz whan eusebe salbe that / he ap-  
 peyuedz that the dedycacyon was made  
 or he woldz come andz doo hit / or elles  
 of somme other bysshop / and whan the  
 body of saynt germanyn was brought  
 to berisaylle / as sone as it was entred  
 in to the chyrche / alle the tapers were  
 right deupnely /  
 Thenne Saynt eusebe remembryd the  
 promesses of saynt germanyn / and that  
 whiche he promysedz byyngz / he woldz  
 doo hit byyng dedz / but it is not to be  
 vnderstonde of the grete eusebe of ber-  
 sayle / that this was doon in his tyme  
 For he deyedz vnder kalente thempereur  
 and fro the deeth of hym vnto the deeth  
 of saynt germanyn was more than fifti-  
 ty yere fro that one to that other / but  
 thys was another eusebe vnder whome  
 this said thyng was doon /

Thus endeth the lyf of saynt  
 Germanyn



Here foloweth the lyf of saynt  
peter the deken

**A**ynt peter the deken was  
founden wyth charynes of  
yon in pryson of one ar-  
chenne / whos daughter  
was beyn of a fende /

wherefore he was moche sorowful / thenne  
saynt peter to hym that ihesu  
criste shold wel bele hys / yf he wolde  
hysleue in hym / **T**o whome archene  
answeryd / I meruayle moche of the / by  
cause thou suffrest so moche for thy god  
And I see that he may not delpyer the  
saynt peter sayd he wyl wel that I  
suffre for to deseyue the ghorpe that alle  
wepe shal endure / but he can wel de-  
pyer me yf he wolde and hele also thy  
daughter / To whome archenne sayd I  
shal double thy charynes / and yf thenne  
the god may delpyer the & also make  
my daughter hool / I shal hysleue in  
hym / and when that was done saynt  
peter cladded in whyte clothys holdyng  
the sygne of the crosse apperyd to hym  
and thenne anon archenne fyl down  
to his feet / and his daughter was made  
al hool / He thenne wyl al his holys  
martyrdom / and he lete out of  
pryson alle the crysten men / and alle  
them that wolde be crysten /

And he wyth many other that hysleued  
there baptysed of saynt marcellyn  
pater / when the prouost of Rome herde  
this / he made al the crysten men come  
before hym / whom archenne gadred to  
under spessyng theyr bondes and sayd  
that who wolde come to be martyrde  
shold come hardely wythout drede /  
And he that dare not come lete hym  
goe in pees where he wyl / and when  
the prouost knele for certeyn that  
saynt peter and saynt marcellyn had  
baptysed them / he made them come to  
fore hym / and repared that one fro  
that other / and put them so in pryson  
And saynt marcellyn was layd na-  
ked vpon broken glasse without lycht  
or water / and saynt peter was enpry-  
soned in a strait place where he was  
fagyned / Thenne came an aungel fro

heuen and vnbond saynt marcellyn &  
cladded hym and brought hym wyth  
peter in to the holdes of archenne / by  
cause they shold seuen dayes comforte  
the peple besyde /

After when he fonde not marcellyn in  
pryson where as he had sette hym / he  
sente for archenne / and commaunded  
hym and his holdsholde to do sacrifice  
and they wolde not obeye to hym / He  
put thenne hym and his wyf in to a  
pytte in the erthe / **T**henne when  
saynt marcellyn and saynt peter herde  
telle thauenture of archenne / they came  
to hym & songe masse in the same pytte  
wyth seuen crysten men that defendyd  
them / and after they sayd to the pay-  
nyms / we myght wel yf we wolde de-  
pyer archenne and hys our self / but  
we wyl doo neyther /

Thenne the paynyms smote archenne  
wyth a siberde throughe the body and  
sleue hym / and after stoned to dethe  
his wyf and his daughter / Thenne  
brought they saynt marcellyn & saynt  
peter to the blacke yle / and there byt-  
ted them / whiche place is called noli  
candida for theyr martyrdom / & thus  
they suffred martyrdom the yere of grace  
vii hundred foure score and seuen / and  
they that smote of theyr heedes salbe  
theyr soules aouered wyth roses and  
precious stones borne vp to heuen by  
aungels / One dowtheus that was  
one of them that byshed them salbe it  
wherefore he became crysten / and lyued  
after an holy lyf / and after restyd in  
our lord /

Thus enden the lyues of saint  
marcellyn and Peter

Here foloweth of saint pryme  
and felician and of thyninterpre-  
tacion first of theyr names

## The lyf of saynt prime and felician

**P**rimus is as moche to say as souerayn and grete and Felician is as moche to say as a blessed or happy olde man / Primus is sayd souerayn and grete in dygnyte for suffrynge of hys martyrdom / and purffaunt for thopercacion of myracles / holy for the perfeccion of hys lyf / and blessed for his glorious felycion / Felician is sayd happy olde man not onely for the auntyente of tyme / but for the reuerence of dygnyte / for the ryenes of wysdom / and for the weyghte of his maners /

### Of saynt Prime and felician

**P**ryme and felician were accused to the emperours dyoclesyan and maxymian of the presbytes and bysshoppes of the yddoles to the ende that they shold do sacrifice and they said but yf they so dyd theyr goddes wold doo no thyng for theym / Thenne by the commaundement of the emperours they were shytt in pryson and bounden wyth chaynes of yron / but anon after the aungel Inbonce them and presentid them tofore themperour / and whan he founde them faste and ferme in the feythe / he dyd do lette them / and after that departed one of them fro that other / and thenne sayd the prouoste to saynt felician / that he shold haue pyte on his olde age / and that he shold sacrifice to theyr goddes / Thenne answered he so I am four score yere olde / and it is thynt yere sythe I knelwe the trouthe / and that I haue purposed to serue god / whiche may wel despyuer me fro thy handes / Thenne the prouoste dyd hym be bounden / and made nayles to be dryuen in to his feet and handes / and sayd to hym / thou shalt be in thys poynnt so longe tyl thou consente to vs & shalt do our wylls / and whan the prouoste salbe that he suffred his martyrdom so gladly and so ioyously / he dyd hym to be tormentid ageyn / & commaunded that no thyng shold be mynystrid to

hym to ete / After this he maad saynt prime to come tofore hym and sayd to hym / soo thy brother hath consentid to the sayeng of the emperour / And therfore he is worshipped grete in his paleys / do thou the same wyse / To whome he sayd though thou be the sone of the deuyll / yet in pite thou este that my brother hath consentid to the decree of thy heuently Emperour / Thenne the prouoste was angry / and commaunded to set to fyre and burne his sydes / and hopplyng leed to prayn in to his molithe in the presence of felician to see hym wyth alle / And he dranke it as sweetely as it had be ny water / Thenne the prouoste kepynge angry and ataged / commaunded the leons to be put to them / whiche as they were put to them fyl down on theyr feet / and stood afore them / he meke lambs / thenne after he sent the cruel beestes / whiche anon became mylde and dekonayr as the lpons / There were in the place that salbe wel vii thousand men / of whome there hondred byleuyd in ihesu criste / Thenne the prouoste dyd the sayntes to be bylde / and threwe their bodies to dogges and to hyrces / but they neuer touchid them and after this ten men buryed them / & thys byssayntes were thus martyrd the yere of our lord ilbo hondred four score and seven / Thenne lette vs praye to sayntes that we may come to euerlastyng blesse in heuen AMEN /

**¶** Thus endeth the passyon of sayntes prime and felician

Here foloweth the lyf of saynt Barnabe the apostle / And first the interpretacion of his name





for he / his passion hede completed out  
of greek in to latyn /

Of saynt barnabe thapostle

Saynt barnabe was  
a deken & was borne in  
cypr & was one of the  
cypryn disciples of our lord  
& is greatly praysed in

thystorie of thactes of thapostles of  
many good thynges that were in hym  
for he was right wel enformed & ordy  
nate / as wel to hym self as to god and  
to his neyghbour / he was wel ordynate  
in hym self after thre vertues that been  
in the soldre / that is to saye reson / desire  
& strengthe / he had reson entumpryed  
with the clerenes of xray knowleche /  
herof is said in thactes of the apostles  
the viii chappye / it is said there that  
there were in the church of antioche  
doctours prophetes & grete maisters in  
holy scripture / amonge whome were bar  
nabe symon & many other grete cler  
kes / yet had he desire wel ordynate &  
expurged / fro the dust of al worldly  
affeaion / & therof is founde in thactes  
of apostles the fourth chappye / that  
he sold a felde that he had / and the  
salelve & prayes therof he layde at the  
feet of the apostles / & the globe sayth  
saynt barnabe shewed to vs heryn that  
we oughte leue the thynges that men  
shold not put thew thew theyr desire ne  
theyr hurte / & taughte vs to despise  
golde & syluer / by that that he layde  
the syluer at the feet of thapostles / yet  
had he the vertu of the soldre whiche is  
calld strengthe wel affermyd wyth  
prolbesse of pacyence / and that may  
we see on the grete thynges and hys  
that he empyred / and on the grete  
naunces that he dyd / and on the grete  
tormentes & paynes that he suffred /  
Grete thynges thewne he empyred /  
and that may we see when he took  
vpon hym to conuerte soo grete a cyte  
as was antioche / For when Saynt  
poul came in to Iherusalem / anone af  
ter his conuersion / & wold accompanye  
hym with the disciples they fledde alle  
awaye lyke as sheep to fro wolues /

2

Barnabe is as moche  
to say as the sone of hym  
that cometh / Or the sone  
of consolacion / or the sone  
of a prophete / or a sone

concludyng / he is four tymes sayd a  
sone by foure maners of expositions  
he is sayd sone in escripture by reason  
of generacion / of endyng / of pmy  
sion / and of adopcion / he was rege  
nerate of ihesu cryste by baptisme /  
And he was taughte by the gospel  
and folowyd hym by martyrdom / &  
adoption by heuently rebarde / and this  
was folowynge hym self / as folowynge  
other / he was comyng / comfortyng /  
prophesyng / and concludyng / co  
mynge in rennyng & prechyng ouer alle  
and that appereth / for he was folowe  
r of saynt poul comfortyng poure peple  
& desolate to poure peple in geyng als  
messe / To desolate in sendyng epistles  
in the name of thapostles / prophesyng  
for the floure by the spyrte of proph  
cy / in concludyng / for he concludyd a  
grete multitude of people & conuerted  
them to the feythe as it appereth when  
he was sente to antioche / & that sayth  
the booke called thactes of thapostles /  
as to the first he was a man & manlye  
to the second good as to the thyrd / ful  
of the holy ghoost / & as to the fourth

## The lyf of Saynt Barnabe

But barnabe wente anone to hym and toke andz brought hym in to the compa-  
nye of thapostles / after he enforced  
his body with grete penaunces that he  
dyd / for he tormented hit with aspre  
andz harde fastynges / yet was saynt  
barnabe a man enforced to suffre pay-  
nes andz tormentes / For he and saynt  
poule abandoned theiur lyues ouerall  
for the loue of our lordz Ihesu cryste /  
Secondly he was ordeyned as tolb-  
eyng to god in bepyngz auctorite /  
Magesse andz hounke / he hure honoure  
reuerence vnto the grete auctorite of  
god / after that he fynde in the actes  
of apostles the viij chaptrye / whan  
the holy ghoost sayd / Take ye to me  
a parte barnabe andz poule for to do the  
offyce that I haue chosen them to / yet  
saynt barnabe hure honoure to the grete  
magesse of god / For whan there  
shold be doon reuerence to hym and sa-  
cretyse / as to a god / andz was called  
juppter as he that wente before / andz  
they callyd wolke mercurye / as a fayr  
and wyse speker / anone barnabe andz  
poule rente andz tare theiur coates / andz  
crepyd alle on hyr ye peple what doo ye  
be hen mortal as ye be / whiche warne  
you to turne andz conuerse to the true  
godz bypyngz Ihesu cryste / after saynt  
barnabe hure reuerence to the hounke of  
godz after that is founden in the actes  
of apostles the x chaptrye / Somme  
conuerfes of the Jewes wold mynysshe  
the hounke of the grace of god / andz  
sayd that this grace that our lord hadz  
doon in his passyon suffysed not to saue  
vs without circumsceion / ageynst  
this erroure poule & barnabe withstoodz  
bygourously andz shelded to them ap-  
peretly that the grace andz hounke that  
godz hath doon / is sufficient without  
the laibe to our sauacion / After they  
sente to the apostles this questyon /  
the which they sente anone though the  
worldz epyssles ageynst thys folyshe  
erroure / after saynt barnabe was right  
strongly wel ordeyned ageynst hys  
nephghours / For al them that were  
commyssed in his cure / he nourishedz  
andz fedde in worde in exauple / &  
in benefaytes / In word for he pronou-  
ced to them the holy wordz of god and  
the gospel / herof is sayd in the actes

of thapostles that poule and barnabe  
abode in antioche prechynge the worde  
of god / that may be seen by the grete  
multitude of peple that he conuerted in  
the cite of antioche / for they conuerted  
so moche peple there that the dysciples  
lost theiur special name / & were callyd  
crysten men as the other / yet nourished  
he them that he hadz charge of by good  
ensauple / for his lyf was to al them  
that salbe hym / as a myrrour of holy-  
nes / & the yemplare of al religyon /  
For he was in al his werkys noble &  
hardy / & wel embellessed of alle good  
werkys / & was ful of the holy ghoost  
and enlumyned & lighthe in the forth of  
our lord / al thys foure thynges been  
touchd of hym in thactes of thapost-  
les / yet nourished he them by bene-  
faytes in elbo maners / that is in al  
messe temporal in admynystrynge to  
the poure theiur necessyte / andz in other  
almesse spirytuel / in forgyngz alle  
rancour andz ewyl wyll / The fyrst al-  
messe dyd saynt barnabe / for he hure to  
suche as were in right grete pouerte &  
myserye / that as was needful for them  
to lyue / For after that he fynde in the  
actes of thapostles / there was a grete  
famyne in the tyme of claudys them-  
perour / whiche famyne hadz agabus  
prophecied / andz by cause the dysciples  
that wold retorne to theiur bretheren in  
to judee / sente vnto the moste auncien  
theiur almesfes by the handes of bar-  
nabe andz poule / the second almeste dyd  
saynt barnabe whan he pardoned hys  
angre to John surnamed marke / For  
whan the said John whiche was one of  
the dysciples was departed from the  
companye of barnabe andz of poule / he  
repented hym & wold retorne to them  
& barnabe forpaued it hym / & toke hym  
ageyn to his dysciple / but poule wold  
not receyue hym with hym / Neuerthe-  
lesse that whiche was doon bytweene  
them toke / was by good entencion / for  
in this that barnabe toke hym ageyn /  
we may see the swetnes of his pry-  
e in this that saynt poule wold not re-  
ceyue hym is shelded the grete fauour  
of right that was in hym / after that  
the glose saith actuum xij / by cause this  
john had be before the maister of the  
laibe to defende the laibe of Ihu cryste



And had not conteyned hym bygo /  
 woulde for to reprove them / but had ben  
 negligent / For thys reason Saynt  
 Barnabe wold / not accorde to receyue  
 hym in to the companye of the other /  
 wherfore this departing that John  
 thus departed fro the companye of  
 saynt paul & fro the other was for no  
 other that was in hym but for þ̄ that  
 was of the holy ghoost  
 wold that they myght preche in dy-  
 vers places / after that it happened after  
 for whā barnabe was on a tyme in the  
 cite of cyrene / a man with a cleve the  
 name bysage apperped by nyght to this  
 John afor said his cosyn / & sayd to hym  
 thus / John haue in the no doubtaunce  
 but be stronge & bygowus / For so  
 shal forth thou shalt nomore be calld  
 John / but thou shalt be called right hye  
 enchaunte / whan he had tolde this to  
 his cosyn saynt barnabe he answered &  
 said to hym / kepe þ̄ wel that thou telle  
 this bysage to no man / for in the same  
 forme he apperped to me / that nyght af-  
 ter whan saynt barnabe & saynt paul  
 had longe prechyd in the cite of anty-  
 oche / the angel of god apperped to saynt  
 paul & said to hym goo hastily in to  
 iherusalem / for thou shalt fynde there  
 somme of the bretheren that abyde the /  
 whanne barnabe wold goo in to cyre to  
 bysage his frendes & kynne that were  
 there / & saynt paul wold goo to iheru-  
 salem / thus departed that one fro that  
 other by entysement of the holy ghoost  
 that so had ordeyned hit / & whan saynt  
 paul had shewed to saynt barnabe thys  
 that the angel said / saynt barnabe an-  
 swerd to hym / the wyll of god be done  
 lyke as he hath ordeyned hit / I goo  
 now in to cyre / & more hereafter shal I  
 not see the / for there shal I ende my lyf  
 whanne he humbly knelid down & fyl to  
 his feet wepyng / & saynt paul whych  
 had compassyon of hym / said vnto hym  
 thys wordes by consolacion / Barnabe  
 wylde nomore for our lord wyl that hit  
 be so / our lord hath apperid to me thys  
 nyght and hath said to me lette not ne-  
 glecte none empyssment to barnabe for  
 to goo in to cyre / for he shal there en-  
 lumpyne many folke & shal suffre there  
 martyrdom / On a tyme that barnabas  
 & John yssued out of cyre / & founde  
 an enchaunteur named helias whych

by his enchauntement had taken alwey  
 the sight from some / & after gyuen it  
 to them ageyn / he was moche contrayre  
 to them & wold not suffre them entre  
 in to the temple / after this barnabe saild  
 on a day men & wymmen byng alle  
 naked renynng thorough the towne / &  
 made thene grete feste / wherof he was  
 moche angry & gaue his maledicacion &  
 curse to the temple / & sodenly a grete  
 parte therof fyl down & slewe a grete  
 parte of the peple / atte last saynt barna-  
 be came in to the cite of salamyne / but  
 this enchaunteur afor said moeyd the  
 peple gretefly ageynst hym / so moche þ̄  
 the ielwes came & toke hym / & ladde  
 hym thorough the cite with grete shame  
 & wold haue deliuerd hym to the iuge  
 of the cite for to punyshe hym / & to  
 put hym to deeth / but whan they herde  
 say that a grete & a wysse man was  
 come in to the cite which was named eu-  
 sebius / & was of the lignage of them-  
 perour new / the ielwes had doubte that  
 he wold take hym out of her hondes &  
 lete hym goo / and therfore anone they  
 bonde a corde aboute his necke & drewe  
 hym out of the cite / & there anone went  
 hym / but yet the felon ielwes were not  
 satisfiied to marke hym so / For they  
 toke the bonys of hym & put them in a  
 kassell of leed & wold haue caste them  
 in to the see / but John his disciple with  
 in other of his disciples went by nyght  
 in to the place & toke the holy boones  
 & buryed them in an holy place / thene  
 after that sichilbert sayth they abode in  
 that place vnto the tyme of the emperour  
 zenon & gelase the pope that was the  
 yere of our lord 88 / after that thenne  
 as saynt dorathe said they were founden  
 by the reuelacion of saynt barnabe hym  
 self / & were fro thens translated in to  
 another place / & saynt dorothens sayth  
 thus / barnabe prechyd fyrst at Rome  
 of cyrste and was made byshop of  
 mylane /

Thus endeth the lyf of saynt  
 Barnabe

## ¶ The lyf of Saynt Modest

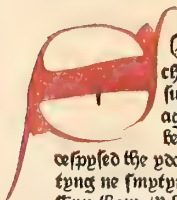
Here foloweth the lyues of sayn-  
tes vyte and modeste and first  
the Interpretacion of theyr na-  
mes



**M**odeste is as moche  
to saye as attemperate /  
whiche is one of the ar-  
dynal vertues / and also  
extremytes goon vunde

about euery vertue / and the vertue as  
hyeth in the myddes / & the extremytes  
of wysdom been trycherpe and folge /  
the extremytes of attemperaunce been  
thacomplishment of al flesshly desy-  
res and to doo after his wyll /  
The extremytes of strengthe ben feeble  
corage and folysse / and the extremytes  
of iustyce ben cruelle and default /  
And therefore modeste was attemperate  
by the meane of vertues that were in  
hym / Wyte is sayd of vyte that is  
lyf / Saynt austyn in libro de trinitate  
deuyseth of thre maners of lyf / that is  
the lyf doynge that apperteyneth to ac-  
tyf lyf / a lyf yole that apperteyneth  
to yolenes / and a lyf spyrituell whiche  
apperteyneth to lyf contemplatyf /  
and this grete manere of lyuynge was  
in hym / Or vte is as moche to saye  
as vertu or right vertuous /

## ¶ Of Saint vyte and Saynt modeste



**S**aynt Vyte was a  
chylde moche noble / that  
suffred martyrdom in the  
age of xij yere / his fader

lete hym ofte by cause he  
respyed the ydolles / but neuer for he  
tyng ne smytyng he wolde neuer wor-  
shyp them / whan Valeryan the prouost  
of lukes herde saye therof / he made hym  
to come before hym / & whan saynt vte  
wolde not doo sacrefys for hym ne for

his wordes he dyd doo lete hym wyth  
gret staues / but the handes of theyn  
that lete hym beame dze & the handes  
of the prouoste also in such wyse that  
they myght not felvelde them / Thenne  
sayd the prouost alas alas I haue losse  
my handes / thenne sayd to hym the  
chylde vyte / calle thy goddes / & praye  
them that they helpe the yf they may  
thenne sayd the prouoste mayst thou  
hele me / the chylde answered I may wel  
hele the in the name of my lord Ihsu  
criste / and anone he made his prayer  
and helpe hym / Thenne said the pro-  
uoste to his fader / chastyse thy sone to  
thende that he depe not an euyl dothe /  
Thenne his fader brought hym ageyn  
to his olde holbe / and made come to  
hym harpes pyppes & al maner Instru-  
mentes that he myght haue / and after  
did do come maydens for to playe wyth  
hym / and made hym to haue al maner  
of delyses that he myght gete to molles  
fye and chaunge his herbe / and whan  
he had ben sette & encheved in a cham-  
ber one day / there yssued a mezuallous  
odour and therof sauour / wherof his  
fader and the meyne mezuayled / and  
whan the fader looked in to the chamber  
he saue also aungels syttinge by his  
sone / and thenne sayd he the goddes  
ben comen in to myn holbe / and anone  
after this wordes he was blynde /  
Thenne assemblyd alle the cyte of Eui-  
ques at the crye of the fader / and the  
prouoste Valeryan came also /  
And demaunded what it was that  
was happed to hym / And he sayd  
to hym / I haue seen in my holbe the  
goddes also shynnyng and bryghte as  
fyr / And by cause I myght not suff-  
re the clerenes I am become blynde /  
Thenne ledde they hym to the temple  
of Jouys and promysed to brynge hym a  
bulke wyth hornes of golde for to haue  
ageyn his syght /  
But whan he saue hit auayled hym  
no thyng / he requyred his sone that  
he wolde praye for hym / And anone  
he maad his prayer to god / and  
anone he was alle hoole / Yet for all  
that he wolde not blynde in god /  
But thoughte how he myght put his  
sone to dethe /



Thanne apperyd the aungel to a ser-  
uaunte that kepte hym whos name  
was modeste and sayd to hym / take  
this chylde & lede hym vnto a straunge  
londe / and anone he fonde a shypp  
rede / and entred therin / and so wente  
out of the contree / **A**n aungel  
brought mete to them / and he dyd  
many myracles in the contree where he  
was / Now it happed that dyoclesyan  
sone of the emperour had a wycked  
spyrite in his body / and sayd openly  
that he wolde not goo out tyl þe chylde  
of luques namede vte were comen /  
Anone he was soughte alle aboute the  
contree / and after whan he was fou-  
den / he was broughte to the emperour  
Thanne he demaunded yf he myght  
hete his sone / he answered I shal not  
hete hym / but our lord shal /  
And anone he layed his honde on  
hym / and he was alle hool / so that the  
aungel lefte hym / Thanne sayd dyo-  
clesyan / my chylde take counceyll in  
thy werkes / and do sacrifice vnto our  
goddess / to the ende that thou deye not  
an euyl dethe / And vte answerde  
that he wolde neuer doo sacrifice to  
theyr goddes / and anone he was ca-  
ken and put in prysoun wyth modest  
his seruante / and leyed mylstones  
vpon theyr bodys / And anone the  
mylles stones fyl of / and the prysoun be-  
gan to shyne of grete lyght / and whan  
it was tolde to the emperour / they were  
taken out of prysoun / and after saynt  
vte was caste in to a fyre brannyng  
but by the myghte of god he yssued  
out hool and sauf wythout suffryng  
of any harme /

Thanne was there broughte a terribile  
tyon for to deuoure hym / but anone  
by the vertue of the seyth he became  
mekke and dekonayd / after the emperour  
made hym to be hangede on a gyllette  
wyth modeste and cresencia hys nou-  
er wyche allweye folowed hym /  
Thanne anone thayer began to trouble  
and thondre / the erthe to tremble / the  
temples of the ydolles to falle down /  
and slewe many / The emperour was  
a ferde and smote hym self on the brest  
wyth his fyfte sayenge alas alas / a  
chylde hath ouercome me / thenne came  
an aungel that vntonde them / & fonde  
them self by a ryuer / & there resyng

& prayng tenderd theyr solles vnto  
our lord god / whos bodys were kepte  
of eglys / and afterward by the true  
lacion of saynt vte / a noble lady nar-  
mede florenca toke the bodys and bu-  
ryed them worshypfully /  
They suffred martyrdom vnder dyocle-  
syan aboute the yere of our lord thre  
hondred four score & seuen / It happed  
afterward that a gentelman of fraunce  
bare alweye the heedes and put them in  
a chyrche whiche is a myle fro lussar-  
ches namede fosses / and closed them  
in a walke vnto the tyme that he myght  
sette them more honourably / But he  
deyed or he myght parfoume hit / So  
that the heedes were there where as no  
man lyuynge knewe where they were  
Hit happed so after that there was cer-  
teyn werke in that chyrche / and whan  
the walke was broken where the heedes  
laye / and were dyscouered / the bellies  
of that chyrche began to solwe by them  
self / Thanne assembled the peple to the  
chyrche and fonde a wrytynge whiche  
deuyfedy how they had brought they-  
der / and thenne they were layed more  
honourably and sette thenne they were  
before / and there thenne were shewed  
many myracles / **T**henne lete vs  
praye to thise glorious sayntes that it  
may please them to praye to god for vs  
in such wyse that we may by theyr  
mercyes and prayers come to the glo-  
rye of heuen / to whiche brynge vs the  
fader & sone & holy ghoost amen /

**T**hus enden the lyues of  
saynt vte modest & cresencia

**H**ere foloweth the lyf of  
Saint Quiryn & Iulitte

## ¶ The lyf of Saynt quiryne

**Q**Uiryne was sone  
of a noble lady of yonge  
whiche lady wold flee the  
persecucion / and she went  
wyth hir sone quiryne  
whiche thenne was but thre yere olde /  
in to the cyte of tharse in celyse / And  
she was there presented to Aleysaundre  
the prouoste / and bare hir chyld in her  
armes / whiche whan hir flosse chambe-  
rers sawe that / anone they flosse and  
left hir allone / Thenne the prouost  
took the chyld in his armes / And  
Julitte his moder refusynge to do sacre  
fyse / made hir to be scourged wyth  
valde synelwes / and whan the chyld  
sawe his moder beten he wept hyter /  
lye and made a lamentable noyse / but  
the prouoste took it in his armes and  
daunced it vpon his knees / and wold  
fayn please the chyld wyth kyssenges  
and fayr wordes / The chyld alweye  
beholdynge his moder / abhorred the kyss-  
enges of the prouoste / and turned his  
breech alweye from hym wyth grete in-  
dygnacion and cratched his face wyth  
his nayles / and gaue his cryes con-  
sonaunte vnto his moder / as he shold  
haue sayd / and I am also crysten /  
Thenne he toke the prouost & brastelng  
wyth hym alle to cratched hym / Thene  
the prouoste haungynge Indygnacion  
therof and in a grete angre thelde down  
the chyld of the stappes where as he  
satte in Jugemente / that the tendre  
brayn fel a brode out of his heed vpon  
the stappes / Thenne Julitte seynge hyr  
sone goo to heuen before hir / gaue than-  
kynges vnto god / & she was therof  
right gladd / Thenne it was commauns-  
ed that Julitte shold be slayne / and  
burnynge pytche caste on hir / and atte  
laste hir heed to be smytyn of /  
And it is founde in another legende  
that quiryne despyled the tyraunte as  
wel whan he ghesed hym as whan he  
blamed hym / and confessed hym to be  
crysten / how he hit that he was ouer-  
pouge to speke / but the holy ghoost  
spake in hym / whan thenne the prouost  
demaunded of hym who had so tauzde  
hym / He answered and sayd o thou  
prouoste I meruayle moche thy folye /  
whycheste seest me soo pouge of age not

kepyng yet thre yere olde / and demaun-  
dest who hath taughte me thys dygny-  
tyfdom / thou mayst cleuely & seethat it  
cometh fro god / whan the chyld was  
beten he cryed I am crysten / and the  
more that he cryed / the more strengthe  
emonge the formentes he receyued /  
And the Juge dyd soo desembre the  
moder wyth the chyld / and al to helpe  
them in pyres / & by cause their mem-  
bris shold not be buryed of the cystem  
peple / he commaunded that they shold  
be caste and dysperpled a brode / But  
not wythstandynge they were of an  
aungel gadred to gyder / and in the  
nyght buryed by the crysten peple /  
whos bodies were shewed in the tyme  
of constantyn the grete whā pres was  
in the chyrche by a mayde whycheste had  
ken one of her chamferers that tho yet  
lyued and were had of al the people  
in grete deuocion / They suffred mar-  
dom aboute the yere of our lord CCC  
and therty vnder alysaundre /

Thus endeth the lyf of saynt  
quyrn & his moder Julitte

Here foloweth the lyf nexte of  
saint maryne

**M**aryne was a noble  
dygny & was one one-  
ly daughter to hir fader  
wythout broder or suster /  
& after the deeth of hir mo-  
der / hir fader entred in to a monastery  
of religyon / & chaunged thabbyte of hys  
daughter / so that she semed & was ta-  
ken for his sone & not a woman / thene  
the fader payed thallot & his brethern  
that they wold receyue his onely sone  
whome at his instaunce they receyued  
for to be a monke / & was called of them  
al brother maryne / he began to lyue  
right religously & to be moche oledyde  
whan she was xxvii yere / & hir fader  
approched towarde the deethe / he calld  
his daughter to hym conformyng hir in  
hir good purpoos / commaundyng her  
that in no wyse she shold shewe ne be  
knownen that she were a woman /



andz thenne hir fader deyd / she went  
oftymes to the woodz wylth the carte  
to feteche home woodz / andz by cause it  
was feteche fro the monasterye / ocher  
whyle she lodgedz in a goodz mannes  
holbe / whos doughter had conceyued  
a chylde by a knygght / Andz whan it  
was perceyued / she was therof exa-  
myned / who had begoten that chylde  
andz she sayd that it was the monke  
maryne hadz leyen by hir andz gotten  
it / andz thenne anone the fader and mo-  
der went to the abbay / andz maad a  
grette compleynthe and a grette clamour  
to thabbot for his monke maryne /  
Thene thabbot keyng herof fore alasshed  
fente for maryne and demaunded of hym  
why he hadz doon so horryble a synne /  
Andz he mekely answered and sayd ho  
ly fader I aske of our lordz mercy for  
I haue synned / Thene the abbot he  
ryng thys was moche angry for the so  
wylde and shame / e commaunded anone  
that he sholdz be put out of the holbe /  
Andz thenne this maryne ful pacyently  
wente out of the monasterye / e dybel-  
led at the pater thre yere e luyed strayly  
wylth a morsel of bredd a day / andz  
whan the chylde was benedyd fro the  
moders paype / it was fente to thabbot  
andz he fente it to maryne / e hadz hym  
kepe such trefour as he hadz broughthe  
forthe / andz thenne he toke mekely e  
pacyently the chylde andz kepte it wylth  
hym there thre yere / Al thys thynges  
he toke in grette pacyence / e in al thyn-  
ges gaue to our lordz thankynges / e  
atte laste the brethern had pyte on hym  
e consydeydyng his humylyte e pacyence  
e dyd so moche to thabbot that he was  
taken in to the monasterye / and al the  
offys that were moche foule were en-  
ioyned to hym for to do / he toke it all  
gladly / and alle thynges he dyd pacy-  
ently and deuoutly / andz atte laste  
keyng ful of vertuous lyf she deyd  
and departed out of this worldz /  
Whan they sholdz take vp the body  
and waflle it for to dyspose hit to be  
buryed / they saide that she was a wo-  
man / alle they were astonyed and a  
fere / and knollecche that they had  
trespaedz gretely in the seruaunte of  
god / Thene they canne alle  
for to see the spghst e askede foryeuenes

of theyr ygnoraunce andz trespas /  
Thene hure they the body of hyr in to  
the chyrche / Andz there honourably  
they buryed it / **4** Thene she that  
enfamed the seruaunte of godz was ta-  
ken andz deyd wylth a deupl / Andz  
knollecchynge hyr synne came to the  
sepulchre of the blessedz vyrgyne / andz  
there was deluyered andz made al hool  
To whos tynke the people oueral there  
about came andz assemblyd / e there  
our lordz shewyd many myracles for  
hys blessedz vyrgyn maryne / she deyd  
the viij kalendys of iul /

## Thus endeth the lyf of saynt Maryne

## **4** Here folowen the lyues of saint geruale and prothas and firste of the ynterpretacion of their names



**G**eruale is sayd of getar  
whiche is as moche to say  
as a vessel or holy / or of  
gena that is to say straun-  
ge / andz of spoz that is  
lytel / For he was holy by merite of  
his lyf / a vessayl for to receyue vertu-  
es in hym self / straunge by despaynyng  
of the worldz / and he was lytel by  
despaynyng of hym self /  
Prothas is sayd of prothos whyche  
is as moche to say as fyrst / and of sy-  
on that is dyuyn / Or prothas may be  
sayd of proul / that is feteche / andz of  
stasis that is sette / that is to say he  
was fyrst by dygnyte / he was dyuyn  
by dyleccion / and feteche sette fro world  
by affectaon / Andz Saynt Ambrose  
fonde theyr passyon wryten in a booke  
founden in the sepulchre at theyr feteche /

4 Of saynt geruase and prothale

**A**lynt geruase and saynt prothale were brethern of one burthen of fader and moder/theyr fader was saynt bytal / and theyr moder the blessed kalyce/which gaue all theyr goodes vnto the poure for the loue of god/and dwelld with saynt nazaryen which made a right sayr our toyr in the cyte of hebreidone/ And a chylde named celsus hure to hym the stones / and yf nazaryen had thenne the childe celsus or none I wote neuer / For the hystorie of nazaryen rekkyrd that celsus was offryd to hym longe after / and whan they were offryd and ladde to nero the emperour/ this chylde celsus folowed them muche for wepyng / and one of the knyghtes suffred and smote hym / and nazaryen thenne blamyd hym / Thenne the knyghtes in a grete angre bete & defowleden nazaryen vnder theyr feet / and after they put this celsus with the other in pryson / and after that they threwe hym in to the see / and ladde geruase and prothale to melan / And nazaryen was deluyerd by myracle and came to melan / In that tyme there came thider the erle askase which wente in latalle ageyn them of marcomannos / which came ageynst hym Thenne the keepers of the ydolles came to hym & said that theyr goddes wolde gyue none answer / but yf geruase & prothale shold fyrst offre to them and do sacrefyse / **T**henne anone were they broughed and ledde for to sacrefyse and thenne geruase sayd / that all the ydolles were deef and dome/and that he shold requyre helpe of almyghty god / Thenne the erle was woth and commaunded hym to be beten with scourges of leed so longe tyl he gaue vp his spyrte / and so suffryd de the / Thenne he commaunded prothale to be brouzt to hym to whome he said / thou curyd wretch noli thyneke to saue thy lyf / and depe not an euyl de the with thy broder / To whome prothale sayd

who is a wretch / I that dyde the not or thou that dreddest me / To whome astayus sayd / how shold I drede the wretch / To whome prothale sayd / In that thou dreddest me that thou sholddest be hurt by me yf I made not sacrefyse to thy goddes / yf thou dreddest not to be hurt of me / thou woldest neuer comelle me to the sacrefyse of ydolles / Thenne the prouoste commaunded hym to be hanged on a gybet / thenne sayd prothale to hym / I am not angry with the / For I see thyen eyen of thyen herte blynd / and I haue grete pyte of the by cause thou seest not what thou dost but doo that thou hast begonne / that this day the benygnyte of our sauour may brynge me to my broder / Thenne the erle commaunded hym that his herte shold be symon of / & thus he suffred martyrdom for our lord / Ophelyp a seruaut of Ihesu cryste with his sone wke the hodyes and buryed them secretly in his holis in a tombe of stone / and layd a book at hyr feedes contynnyng theyr natyur / theyr lyf / and theyr ende / And they suffred de the vnder nero / as wolde the yere of our lord lvi / These hodyes were hdyd there many yeres / but in the tyme of saynt ambrose they were founden in this manere / Saynt ambrose was in prayer in the chyrche of saynt felyce and saynt nabor in such wyse that he neyther slepte ne wote hooly there apperyd to hym two yonge men clady in whyt vestementys with one coe and mantel and hosed / and they apperyd prayng with hym with theyr hondes holden vp / Thenne saynt ambrose prayd that yf it were illusy on that it shold appere nomore / And yf it were twouthe / that it shold be the wyd hym / **T**henne whan the coekes erlde the yonglynges apperyd to hym adouryng with hym in semblable manere / and at the thyrde tyme they apperyd the thyrde nyght / whan he had fasted and slepte not / And with them apperyd saynt pete the apostle after that he had seen hym in paynture Thenne the yonglynges sayd no thyng but the apostle spake / These sen they that desyre none erthely thyng / but haue folowed myn admonestmentes /



And thesē been they of whome thou shalt fynde the bodies in such a place / And there thou shalt fynde an arch of stones couerdy with yn feet of erthe / and thou shalt fynde at theyz ffeetes a litel book wherin is conteyned theyz byrthe and theyz ende /

Thenne saynt ambrose calydy alle hys neyghbours / and began fyrst to dygge the erthe / and fonde lyke as thapostle had sayd to hym / and they had sayn in that place wel a thre hondred yere and they were as fressh as they had /

ken saydy there that same houre / and a right swete sauour yssued out of theyz tombe / and in contyent a blynde man touchedy the byr / and anone he had his syght ageyn / and many other seek people were helpyd by the merytes of them / and in theyr solempnytees xes was reformed bytvene the konynges and the emperour of Rome /

And thenne Saynt gregory the pope established for the Introyte of þ masse of them / *Loquetur dominus pacem* / and this offys aperteyned in partye to the sayntes / & in partye to the grete aduentures that were in that tyme /

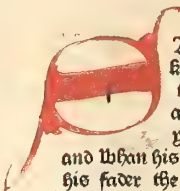
And saynt austyn rehereth in the book of the cyte of god that he was present and the emperour and moche grete company that a blynde man recyved hys syght at melan at the bodies of Geruase and prothase / but it is not knowen whether hit was the same blynde man or no /

¶ Also he telleth in the same book that there was a ponge mā in a towne named Victorvan wode hys hors in to a ryuer that laye there by and as sone as he was therein / the deuyll strangled hym / and threwe hym in the water alle dede / and whyles they songen euensonge in a chyrche of saynt geruase and prothase whiche was there by / he was synghen wyth the boyles of them that songe / that he sterte vp a lyue and in a grete haste he entryd in to the chyrche in a grete drede and helde fast the altar lyke as he had be bounden ther / thenne the deuyll menaced hym and sayd yf he wold not come thens he wold breke alle his membrys / and a lytel whyle after by the merytes of the holy martirs he was playnly he /

preface / These ben they that by the heuynly tancer toke tharmes of the apostles and Raynquysshed & haue the bycrs torpe / and ben assoyled fro the snares of the world / they destroyed the felawshyp of the fende / and sobibed frely without ony empossment our lord Ihesu cryste / lyke vnto a dekonayr fra / ternyte / that so lernedy the holy wordes that no felthe was mededy emonge them / O holy glorious a serf was thys that causeth them both to be collyned in heuen / lyke as they yssued out of one hely /

**Thus enden the lyues of saint Geruase and saynt prothase**

**Here foloweth the lyf of saynt Edward kyng and martir**



aynt edward the ponge kyng and martir was the sone of kyng edgare and he was kyng but iij yere and seven monethes and when his olde moder was dede / his fader the kyng wedded another wyf whiche was ful wycked / and by hir he had a sone named ethelrede /

This quene laboured sore for to destroye thys ponge kyng edward / for to make hir olde sone ethelrede kyng / And hit lued the kyng edwarde /

For thenne kyng edgar was dede whiche had ben a good iustysse in chastyng rebellys / and cherysshyn good & well dysposed peple / for he had a blessed & an holy man saynt dunsyd whiche was chiefe of his counceyl and was moche ruled by hym / and in that tyme was ioye and myrthe in alle england /

And the quene thowgh entysynge of the fende our enemye laboured euer & alwayes for to destroye thys ponge kyng edward / and so it happedy that thys sayd ponge kyng Edward wold

on huntynge with his knyghtes in the  
woode of dorset besyde the toun of war  
ham / and there in the chaas it hap  
pede the kyng to departe alwey from  
his men / and rode forth al alone to see  
his brother atherlede which was the kyng  
with the queene his moder in the castel  
namede corf / but when the queene saw  
hym there beyng al alone she was ioye  
ful and glad in hir herte hoppyng thene  
to accomplishe that which she fore had  
labourede fore / & wente to the kyng  
and welcomede hym with fayre and  
blaundysshynge wordes / and commaun  
dede to fetche brede & wyne to the kyng  
and whyles the kyng dranke the brede  
lyke toke a knyfe and roof the kyng  
throughe the body to the herte / in such  
lyse that the kyng fyl down dede /  
And anone thenne the queenes seruau  
tes buried the body in a desolate place  
of the woode / to the ende that no man  
shold knowe where he were becomen /  
And when saynt dunston knewe that  
the kyng was so murdered / he maade  
moche grette sorowe / and in shorte tyme  
after yet a parte agaynst his wyll he  
crounede his sone atherlede kyng /  
And thenne he sayde to the kyng / for  
as moche as he manslaughtre and  
wronge thou arte comen to be kyng  
thou shalt therfore haue grette sorowe  
and trouble to thy lyues ende /  
And al that shal falle for the dethe of thy  
broder edwarde / who that wyl knowe  
the sorowe that fyl / may see it in the  
lyf of saynt alster / and there he shal  
see what sorowe there fyl / and al was  
for the dethe of this saynt Edwarde /  
And alle the poure pple of this londe  
sorowede gretely for this good kynges  
dethe / and in especyal by cause they  
coude not knowe where he was buried  
for they wolde burye hym moche wor  
shypfully yf they myght fynde hym /  
And in a tyme as god wolde / men of  
warham and of the contre be goon for  
to seke this holy body of saynt edward  
with grette deuocion prayng our lord  
that they myght haue knowleche where  
the holy body was / and sone after one  
of them that soo soughte salbe a grette  
lyght in a desolate place of the woode  
in liknes of a pylere of fyre scratchyng  
fro leuen euen into the graue / where

the holy body laye in /  
And thenne the people ful reuerently  
duggede vp the body / and brought it  
with solempne procesyon to the churche  
of warham / and they buried this ho  
ly body in the churche yerde at the este  
ende of the churche / for they durst not  
doe otherwyse for dyspleasure of þe queene  
But now ouer that graue is bylded  
a fayre chapel of our lady / and in  
the place where he was first buried is  
now a right fayre well / whiche is  
callyd saynt edwardes well where our  
lord sheweth many myracles for his  
holy martyr saynt edward /  
And in lyke wyse in the chapel at  
warham where as his holy body laye  
longe / our lord sheweth also myracles  
but longe tyme after by the labour of  
the erle alster which moche laude  
saynt edward the bysshopes & clergy  
by the counceyl of saynt wyllfrid and  
saynt edthe suffres of saynt edward  
and nonnes at bylton / the holy body  
was take out of the chapel of warham  
and broughte with grette solempnyte  
into the nonnerie of shafesburie /  
And by the waye as men bare this ho  
ly body / ilbo creples were made al hole  
and folowed the holy body with grette  
ioye and myrthe thankyng god and  
the holy saynt of theyr helthe / & when  
they came to shafesburie / they layde  
this holy body in the walke by the hye  
aulter right worshipfully / where our  
lord shewyd many myracles for hym  
and when the queene his stepmoder  
herde telle what myracles god shewede  
for hym / thenne she repented hir ful  
fore / and cryede godd mercy and the  
holy saynt for hyr trespasses / and pur  
posyd to ryde thider to doo worshyp to  
the holy body / and there to aske for  
uenes of the deth that she had comyde  
to be doon in hym / but when the woode  
haue ryden thiderward hir hors wolde  
not goo forth in no wyse / for letyng  
ne dalyng / and thenne she laghte  
down and wente thider ful mekely on  
hir feet / and oft in hir iourney she  
repentyd hyr of that cursede dede /  
That she had caused to be doon to this  
holy saynt Edward / and when she  
came to shafesburie / where as this  
holy body was buried / the dyd full



gret reverence thereto / and cryed godd  
mercy / and the holy saynt for hir grete  
offence / and after this she became a  
ful goodly woman / and had grete res  
pitaunce therof vnto hir lyues ende /  
and after whan the holy body had res  
tyd in the walke certeyn yeres / Saynt  
edward apperped to an holy religious  
man & ladi hym goo to dame althrede  
abbesse of that place / and say to hyr  
that she riuere that his body shold  
be layed in a more worthypful place  
And thence she wente to saynt dunston  
to praye hym of his helpe in this ma  
ter / and sone after saynt dunston came  
with a multitude of bisshoppes / abbot  
tes / priours / and of the clergie /  
And toke vnto this holy body & layed  
it in a worthypful shryne / whiche the  
abbesse and otheer wel dysposed people  
had ordeyned for hit / And whan his  
body was take out of the walke / there  
came out of the graue a flauour like  
a smoke of frankincence smellynge / so  
fibre that alle the peple were grete  
comforted therby / and thus this holy  
kyng and martyr was translated in  
the yere of our lord a thousand and  
somewhat more / and whan kyng ethel  
red was dede / edward his sone  
reigned after hym / whiche was an holy  
and glorious kyng and confessor /  
And lyeth buryed at westmestre / and  
worthypfully shryned / where as our  
lord hath shewed many a grete mira  
cle for hym /  
Thenne let vs praye to this holy mar  
tyr saynt Edward kyng / & to saynt  
Edward kyng and confessor that  
they praye to our lord for vs that we  
may in this wretched world so amede  
and repente vs of our wretched lyf  
that whan we shal departe henc / we  
may come to his euerlastynge lyf in  
heuen amen

**Here endeth the lyf of Saint  
Edward kyng and martyr**

**Here foloweth the lyf of saint  
Albone / and of saint amphia  
bel**

**A**fter that Iulius  
Cezar the first emperour  
of rome had deuyded the  
londe of fraunce he made  
a shippynge in to grete  
brytayne / whiche now is called eng  
land / in the tyme of cassibelan kyng  
of the brytons / and whyles he was  
dreyen out / and the thyrde tyme by  
the helpe of one androgeus duc of  
kent he had dycorde and conquerd  
the royaume / and subdued it to Rome  
and made it to paye yerely tribute / &  
ordeyned & stablised certeyn statutes  
in this londe whiche were longe obse  
rved and kepte / Emonge whiche  
he ordeyned that none of thys londe  
shold weyue the ordre of knyghthode  
but onely at rome by the handes of  
the emperour / lest perauenture the wic  
ke people and vnworthy wolde take vpon  
them that ordre vnworthely whiche is  
of grete dygnyte / and also they shold  
make an othe neuer to rebelle ne kee  
armes agensse the emperour / whiche  
statutes were used in al places obey  
ent to rome and vnder theyr subiection  
Thenne reigned in the londe of britayne  
whiche now is called england a kyng  
named seuerus / whiche for to please the  
emperour dyoclesyan sente his sons  
that hyght luffyan / with many other  
lordes sones of cornelwyl / walys /  
scotland and yreland vnto the nombre  
of a thousand fyue hundred and xl /  
Emonge whiche was a prynces sone of  
walys in grete aage / whiche hyght  
amphyable a goodly yonge man and  
wel leyned in latyn / swyshe greke / &  
hebrewe / Also there was whis felaw  
shyp a lordes sone of the the cyte of  
berolampye named albone / whiche was  
a wel disposed and semely yonge man  
and discrete in his gouernaunce /  
And al thys felawshyp came prospe  
roustlye to rome / In the tyme whan  
zephyrus was pope of rome / whiche  
saue the grete felawes of thys yonge

# ¶ The lyf of saynt Albon and amphyabel

company / and had compassyon that they were not crysten / And labourde as moche as he myght to conuerte them to the feythe of ihesu cryste / & emonge al other he conuerted the prynces sone of Wales amphyabele and baptised hym / and enformed hym secretly in the feythe / and thenne thes holy amphyabel forsoke the pompe and glorie of the worlde / and toke on hym wyllful pouerte for the loue of ihesu cryste and euer after contynued his lyf in perfection / Also there were many other conuerted at that tyme / whome dyo clefyan dyd do seke / but none coude he fynde / Thenne he ordeyned a day in which thes ponge men shold receyue thordre of knyghthode of thempours honde / And he hym self gyrded theyr swerdes aboute them / and enformed them the rule and estate of the ordre / And whan alle the arymones were doon longyng to the ordre / & the othe sworn / bassianus sone of kynge seuerus desyred of the Emperour that he myght proue the feetes of knyghthode there in iustynge & turneyenge / whiche was graunted to hym and greatlye akowledged for his manly desyre & noble requeste / In which turney & iustes bassianus and his felawshyp had the prys and byctorye / And emonge al other allone was the beste knyght and moste beste prouyd in strengthe / wherfore he had a fouerayn name tofore al other / whos armes was of asure / with a saltyre of golde / which armes afterward bare the noble kyng offa first founde of the monasterye called saynt albons / and he keryng the armes had euer glorious byctorye / And after his deeth he left the armes in the monasterye of saynt albons / Thenne whan bassianus & his felawshyp had longe sojourned inrome they aged byance of thempour to retourne home in to britayne / which the emperour graunted to them alle / saue to allone whome for his manlynes and prouesse he wolde retyne for to be in his scruple aboute his persone / and so he abode with hym there such yere / And after for dyuers causes many mygan which was felowe to dyoclesyan was sente in to britayne wyth a grete armye for to subdue the rebellys wyth

whom allone came and was ordeyned prync of his knyghthes / and so entred in to britayne ageyn / In that tyme saynt wongyan satte in the see at rome which by hym self and vertuous men that prechyd / and by shewyng of myracles conuerted into the feythe of ihesu cryste / and cristened in the cyte of rome lxxij thousand men and whan the emperour herde thes of assemblye alle the senatours / and kynges prynces and lordes of every honde / byng under thosceplance of rome to haue aduys how he myght destroye the crysten faythe / and thenne it was concluded that the pope shold be dampned wyth al his cristen people and be punysshed wyth dyuers tormentes / And that al the bookes of cristen lawe shold be brente / and chirches thowen down / and alle men of holy chyrche to be slayne in euery place / which ordeynauce whan it was knowen emonge the crysten people of Rome of dyuers parties of the worlde / ¶ Thenne they wente and departed in to theyr olde contrie / Emonge whome saynt amphyabel which longe had dwellyd at rome departed and came home in to britayne ageyn where he was borne / And soo came into setolamy where as none wold receyue hym in to his holles / and walked aboute in the stretes abydyng the comforte of god / And thenne it happed he mette wyth allone whiche was lord of that cyte and prync of the knyghthes & felowd of the honde haupng aboute hym a grete multitude of seruauntes / and at that tyme allone was rycheley arrayed with clothys frengeyd wyth golde / to whome alle the peple dyd grete worship / Thenne amphyabel which had left the armes of a knyght / was arrayed lyke a clerke / knele wel allone / but allone knele hym not / how he hit they had ben tofore sothe in one felawshyp / and desyred and prayed allone of herte / rough for the loue of god / which allone wythout saynyng / as he that allbey lued to do hyspytalite graunted hym serkyngh / and wel receyued hym and gaue to hym mette and drynke necessarye for hym / And after whan his seruauntes there departed he wente into this pylgryme secretly / & sayd



to hym in thys wyse / **H**ow is it sayd  
 he that thou arte a crysten man and  
 comest in to thysse parties / Unhurt of  
 the gentyles / **T**o who me saynt amphy-  
 abel sayd / **M**y lord / **J**hesu crist the  
 sone of the kyngz godd hath surely  
 conuerted me / and hath kepte me by  
 his polber fro alle paylles /  
**A**nd that same lord hath sente me in  
 to thysse londe to preche and denounce  
 to the peple the feyth of **J**hesu crist  
 to thence that they shold be made peple  
 acceptable to hym / **T**o whom allone  
 sayd what is he that is the sone of  
 godd whom ye asserme to be **J**hu crist  
 and sone of the **V**irgyne / thysse been  
 nelbe thynges to me for I haue not  
 herd of them / **I** wold sayn knowe  
 what crysten men fele therof / **T**henne  
 amphyabel expouned to hym and de-  
 clard our feyth and beleue / **I**n  
 whiche anone allone dysputed ageyn  
 and sayd that by reson it myght not  
 be / and so departed fro hym / and the  
 next nyght after saynt allone salbe  
 in his dreame alle the mysterie of our  
 feyth as wel how the second persone  
 of the trynyte came down and toke our  
 nature and becam man & suffred deeth  
 and of his resurrexpon & his assencion  
 wherof he was gretefully troubled and  
 came on the morne to amphyabel / and  
 tolde hym what he had dremyd / and  
 thenne saynt amphyabel thanked our  
 lord / and soo enformed hym in the  
 feyth / that saynt allone was stedfast  
 in the beleue of **J**hesu crist /  
**A**nd thus kepte his mayster amphy-  
 abel in his holbe 3j wekes and more  
**A**nd allwey in a place named tygur /  
 wher they helde theyr holy compynaci-  
 on so longe tyl at the laste they were ef-  
 fered / and compleyned on vnto the  
 Juge / **W**herfore the Juge sente for al-  
 lone and for the clerke / and by cause  
 the clerke shold goo in to walys saynt  
 allone dyd do clothe hym like a knyght  
 and ladd hym out of the towne / and  
 departed wyth many knyghtes / and com-  
 mendyd eche other to our lord / **A**nd  
 after **S**aynt allone was sente fore /  
 whiche came haung on hym the cler-  
 kes awpe and clothyng beryng a crosse  
 and an ymage of our lord hangyng  
 thereon / to the ende that they shold

knowe verayly that he were a crysten  
 man / and the men that came for hym  
 dreibe hym cruelly to the Juge askepo-  
 dot / **A**nd when the paynyms salbe  
 hym here the sygne of the crosse / whiche  
 was vnknewen to them / they were  
 sore troubled and aferd /  
**T**henne the cruel Juge demaunded hym  
 whos seruauante he had be and of what  
 kynrede / and by cause he wold not  
 telle he was moche wrothe / but emdye  
 many questyons he tolde hym that his  
 name was allone / and that he was a  
 veray crysten man /  
**T**henne the Juge demaunded hym where  
 the clerke was / that entred in to the  
 cyte now late spekyng of cryste / he is  
 come for to begyle and decyue our cy-  
 tizens / knowe ye wel he wold haue  
 comen vnto our presens but that his  
 consyence hath remeynd hym / & hath  
 mystraue in his cause / and gyle and  
 fallence is hyd vnder his doctryne /  
**T**hou mayst wel knowe and euidently  
 vnderstonde / that thou hast gyuen thy  
 consens to a folyssh man / **W**herfore  
 forsake his doctryne / and repente the  
 and make satisfaccion for thy trespasss  
 in doyng sacrifyse to our goddes / and  
 that doon thou shalt not onely haue  
 forgyuenes of thy synne / **B**ut thou  
 shalt haue towne and prouynces /  
 men golde and polber /  
**T**henne sayd allone to the Juge / **O**  
 thou Juge the wordes & menaces that  
 thou hast spoken been but rayne and  
 superflue / **I**t is openly knowen that  
 this clerke yf it had thought hym  
 good and proffitable / and also yf our  
 bothe hertes had accorded thereto he had  
 come to thyng audyent / but I wold  
 not assente thereto / knowyng that this  
 peple is euer redy to do euyl / **I** knowe  
 leste that I haue receyued his doctryne  
 and repente me no thyng therof /  
**F**or the feyth that I haue receyued  
 restoreth the feeble and seke to their hale  
 for the dede preuyth hit / **T**his feyth is  
 more dery to me thenne alle the ryche-  
 ses that thou promyssest me / and more pre-  
 cious thenne al the worlde that thou  
 purporest to geue me / **F**or shortly  
 your goddes been fals and faylleng /  
**F**or they that moste wisely serue theym  
 been moste wretchedly dysceyued /

# **The lyf of saynt Albone and amphyabel**

Thanne came anone forth a grete mul-  
 titude of paynymes andz wyth force &  
 strengthe wolde compelle hym to do sa-  
 crefyse / andz commaunded hym to offere  
 to the goddes / but in no wyse he wolde  
 not consente to theyr cursedy rytes /  
 Andz by the commaundemente of the  
 Juge he was taken & stretched a hode  
 to be scourged / e as he was greuoussly  
 beaten / he turned hym to our lord wyth  
 a gladyngylage / andz sayd my Lordz  
 Jesu cryst / I beseeche the kepe my mynde  
 that it meue not / ne that it falle fro  
 the estate that thou hast sette hit in /  
 For lord wyth alle my herte I offere my  
 soule to the in veray sacrefyse / Andz I  
 desyre to be made thy wytnesse by the  
 dymyng of my blood / These wordes  
 solued he emonge his ketynges / andz  
 the tormentours bete hym so longe that  
 theyr hondes weydyd wey / andz the  
 peple hoped that saynt Albone wolde  
 chaunge his purpos / andz therefore he  
 was kepte vnder the gouernaunce of  
 the Juge by wekys andz more / andz al  
 that tyme the Elementes bare wytnes  
 of the iniurye doon to holy albone /  
 For fro the tyme of his takinge vnto  
 the tyme that he was deliuered fro the  
 bondes of his flesche / there came neuer  
 delbe ne rayne vpon the erthe / But  
 brennyng hete of the sonne / andz also  
 in the nyghtes al that tyme was vn-  
 sufferable hete / so that neyther trees ne  
 feldees brought forth no fawre /  
 And thus the elementes foughten for  
 this holy man ageynst the wicked men  
 Andz the Juge askepodot drede for to  
 see hym by cause of the grete loue that  
 the emperour hadz to hym / andz for re-  
 uerence of his dygnyte andz polber of  
 his kynrede / vnto the tyme that he had  
 enforced dyoclesyan of his conuersa-  
 cion / Andz whan the emperour had seen  
 the letters / anone maymyan came in  
 to brytayne for to destroye the feyth of  
 Jesu crist / andz was commaunded  
 that no crysten man shold be sparyd  
 sauf onely albone / whome they sholde  
 entreate to puerce hym by fayr promys-  
 ses / andz to fere hym by menaces / andz  
 soo to compelle hym to forne ageyn to  
 theyr secte / andz if he wolde in no wyse  
 leue the crysten feyth / thenne he to haue  
 capytal sentence & be byshed by some

knyght for the worschyp of the ordre  
 of knyghthode / Andz the clerke that  
 conuerted hym to suffre the foldest  
 dethe that coude be ymagynedy / that the  
 byholders theof may haue drede andz  
 forour of semblable paynes /  
 Andz whan maymyan came in to  
 brytayne he toke wyth hym the kyng  
 askepodot / andz wente seynt to the  
 cyte of berolamye for to felde the com-  
 maundement of the emperour / Andz  
 thenne saynt albone was brought forth  
 tofore them out of prysen / andz by alle  
 the weys that they coude ymagyne  
 they tempted to peruerce hym / But  
 the holy man was constant & ferme  
 in the feyth / wherof they haunging ius-  
 dygnacion ordeyned a day of iustys /  
 whiche day comyn they gaue sentence  
 fyrst on amphyabel / that where euer he  
 were founden he shold be scourged / e  
 after bounden to a stake alle naked /  
 andz thenne his nauel to be openyd &  
 his bowels to be fastenyd by that one  
 ende to the stake / andz he thenne to be  
 dymyng to goo wounde aboute the stake  
 tyl al his bowels were wounden out  
 aboute the stake / andz safter to haue  
 his hedy smyten off / andz as wythchynge  
 saynt albone they gaue sentence that he  
 shold be byshed / Whiche sentences  
 were gyuen vnder wytyng /  
 Thenne al the burgysses of berolamye  
 of london andz other towynes aboute  
 were somoned to come the nexte thurs-  
 day folowynge for to here the iugement  
 & see the executyon vpon albone prync  
 of knyghtes & scilbards of brytayne /  
 at whiche day came peple wythout nom-  
 ber for to see this sayd executyon /  
 And thenne was albone brought out  
 of prysen whome they despyred to make  
 sacrefyse to iustys / andz Apollyn /  
 whiche bitterly refused it / but prechyd  
 the feyth of cryste that he conuerted  
 moche peple to be crystenyd /  
 Thenne maymyan andz Askepodot  
 gaue synall sentence on hym thus say-  
 eng / In the tyme of the Emperour  
 dyoclesyan / albone lord of berolamye  
 prync of knyghtes andz scilbards of  
 alle brytayne duryng his lyf / hath  
 despyd iustys & apollyn our goddes  
 andz to them hath doo derogacyon andz  
 dysworschep / wherfore by the lawe he



is juged to be deed by the honde of  
somme knyght/ and the body to be bur-  
yed in the same place where his heor  
shal be smyten of / and his sepulture  
to be made worshypfully for honoure  
of knyghthode / wherof he was prync  
and also the crosse that he bare / and  
sclaun that he bare shold be buried  
with hym / and his body to be closyd  
in a cheste of leed and so laged in his  
sepulture / This sentence hath the salbe  
wrytten by cause he hath renyed our  
pryncypal goddes /

Thenne aroos a grete murmour emoge  
the peple and sayd that they oughthe  
not to suffre suche iniurie doon to soo  
noble and so good a man / e specialy  
his knynde and frendes which labou-  
red ful sore for his deliuerance / where  
at albone was aferd to be deliuered  
fro his passyon at theyr requeste and  
instaur / and stood vp holdyng the  
crosse sayyng to ward heuen e sayyng  
lord god ihesu cryste I beseeche the that  
thou suffre not the fende to preuayle a-  
gynst me by his deuyces / and that  
the peple lette not my martyrdom /

And thenne he turned to the peple say-  
yng wherfore tary ye e lose the tyme  
e why ye execute not ye on me the sen-  
tence / for I lette you wyte I am a grete  
enemy to your goddes / which haue  
no polver ne may doo no thyng / ne  
how ne see ne vnderstonde / to whome  
none of you wolde be lyke / O what  
synne / e what sclpydenesse is emoge  
you to worshyppe suche ydolys / e whyl  
not knowe ihesu cryste the onely sone  
of god and his trawelbe lalbe /

Thenne the paynymys spake to gyder e  
assented that he shold be put to dethe e  
they chose a place where he shold be ex-  
ecuted named holmesherst /

But thenne aroos a contention emoge  
the peple what dethe he shold suffre  
Somme wold haue hym crucifyd like  
as cryste was / and othre wold haue  
hym buried quyeke / but the iuge e  
the peple of the cyte wold haue hym  
burned accordyng to the commaundment  
of the emperour / and so he was ladde  
forth to ward his martyrdom / and all  
the peple to the place folowynge thys  
holp man wyth despyuous wordes and  
blasphemes / wher to the blessed ma albone

answerd no worde / but mekelye and  
pacyently suffred alle theyr wrecches /  
and the peple were so grete a multitude  
that they occupyd all the place whiche  
was large and grete /

And the feet of the sone was so grete  
that it brente and salded theyr feet as  
they wente / and soo they ladde hym  
till they came to a styfte rennyng ry-  
uer / where they myght not lychtly  
passe for prees of people / for many  
were shpyt ouer the brydge in to the  
water and were drownded / and many  
by cause they myght not goo ouer the  
brydge for prees / vnchosed theym for  
to swymme ouer the ryuer / and some  
that coude not swymme presumed to  
do the same / and were wretchydly  
drownded wherof was a grete rumoure  
and nosp pebously emonge the peple

And whan Saynt albone perceyued  
this thyng / he wayled and wepte  
for the harme and dethe of his enemyes  
that so were perished / And knel-  
yng down holdyng his bondes vp to god  
beseechyng that the water myght be  
lassed e the flood wythdrawen that  
the peple myght be wyth hym at his  
passyon / and forthwyth god shelded  
at the requeste of saynt albone a fayre  
myracle / for the water wythdrawe e  
the ryuer dreyd vp in suche wyse that  
the peple myght saufly goo drye foot  
ouer the ryuer / and also by the pray-  
er of thys holy man / they that afore  
had be drownded were restored ageyn  
to lyf / and were founden a lyue in  
the depnes of the ryuer /

And thenne one of the knyghtes that  
drowde saynt albone to ward his mar-  
tyrdom salbe thys myracles that god  
shelded for hym / and anone therwe  
aboye his swerde and fyl down at the  
feet of saynt albone / sayyng I knowe  
leche to god myn enemy / e demaunde  
foryeuenes and wepte sore and sayd  
O albone seruaunt of god for trawel-  
ly thy god is almyghty / and there  
is none god but he / and therefore I  
knowleche me to be his seruaunt du-  
ryng my lyf / for thys ryuer by thy  
prayers is made drye / wherfore I be-  
wyte that there is no god but thy  
god whiche doeth suche myracles /  
And whan he had sayd thus theyr

## The lyf of saynt Albon and amphyabel

furye and woodnes encreased / e sayd  
to hym thou arte false / For it is not  
as thou sayest ne as thou afferdest /  
For this yuer is thus dryed by the  
kenyngyte of our goddes / e therfore  
we worshyp iustice and appolyn /  
whiche for our ease haue take by thyse  
water by thyse grete her / and by cause  
thou takest alwey the worshyp of our  
goddes / and rebarest it to othe by  
euyl interpretation thou hast deserued  
the payne which longeth / to a blasphem  
mar

And thenne forthwith they  
driue out his tethe of his heed / and  
the holy molthe that had borne wyte  
nesse of trouth was grievously bren  
wyth soo many of them / that or they  
leste they were alle the members of his  
body and to brake al his bones / and  
alle to rent his body / and leste hym  
spenge vpon the sonde /

But who myght wythout wepyng of  
teyres expresse how thyse holy man  
allone was dralthe and ledde thowgh  
byers and thornes and sharpe stones /  
that the blood of his feet coloured the  
waye as they went in / and the stones  
were bloody / Thenne after laste they  
came to the hylle where this holy al  
bone shold fenyssh and ende his lyf /  
In which place laye a grete mulle  
twe of peple mygh dede for hete of the  
sonne and for thurst / e when they  
sawe allone they grynede wyth theyre  
tethe on hym for angre sayeng / O  
thou moste wyched man how grete is  
thy wychednesse that makest vs to dye  
wyth thy forcerye and wytechecraft / in  
thys grete myserye and hete /

Thenne allone knyng yte on them  
solved by grete affection for them / e  
sayd lord that madest mannes body of  
erthe / and his solble vnto thy siknesse  
suffre not thyse creatures to perisse for  
ony cause complaynd in me / e blessed  
lord make the ayre attemperate / and  
sende them water to refreshe them /

And thenne anon the wynde blew  
a swifte cole / and also at the feet of  
thys holy man allone sprange vp a  
fayr well wherof al the peple meruay  
led to see the colde water sprunge vp  
in the hete sondy ground / and so hygh  
on the toppe of an hylle / whiche water  
shuld al aboute e in large stremps

runnyng down the hylle /

And thenne the peple ranne to the wa  
ter and dranke so that they were well  
refresched / and thus by the merites  
of saynt albone their thurst was clene  
quenched / but yet for alle the grete  
goodnes that was sheld by they thurst  
sted strongly the blood of thys holy  
man e his tethe / and gaue the pray  
singe and laboure to theyr goddes / and  
toke this holy man and bounde hym  
fast to a stake / and after hyng hym  
on a lough by the heer of hys heed /  
and sought emonge the peple one to  
syme of his heed / and thenne a cruel  
man was redy / and in an angre toke  
hys swerde and smote of the heed of  
thys holy man at one stroke / that the  
body fll to grounde / e the heed hynge  
seple on the lough / e the tormentor  
as he had symen of his heed / kisse  
his eyen stert out of his heed / e the  
lurche myght in no wyse be restor  
ageyn to his syght /

Thenne many of the paynyms sayd  
that this vengeance came of grete wyl  
lynnesse / Thenne the knyght whiche  
was leste for dede vpon the sonde a li  
tyl before / enforced hym in self as much  
as he myght and crept vpon his bones  
vnto the toppe of the hylle / where  
as saynt albone was byhed / And  
the iuge seynge hym began to sorwe  
hym and alle the myracles that had  
ben sheld by saynt albone / and sayd  
to hym / o thou lame and crokedd noli  
praye to thy albone / that he restore the  
to thy fyrst helthe / wille and hye the  
e take the heed by whiche thou mayst  
repyue thyne hele / why tarpest thou soo  
longe / goo and burye his body and do  
hym seruyce /

Thenne this knyght knyng  
in charite sayd / I beleue ferme  
that the blessed albone by hys merites  
may geve to me parfyt helthe / e geve  
to me of our lord that / whiche he say  
in soorne / and when he had thus sayd  
he toke and embraced the holy heed in  
his armes / and reuerently kysed it  
fro the lough and sette it fayre to the  
body / and by the myracle of our lord  
he was forthwith restorid to his fyrst  
helthe / and forthwith began to preche  
the grete power of our lord ihu crist  
and of the merites of saynt Albone /



And thenne he was stronger to labour  
than euer he was tofore / Wherof he gave  
thankynges and laude to god and  
to this holy martyr saynt Allon /  
And there in the same place he buryed  
the holy body / and layed a fayre  
tunke ouer hym / and afterward the  
paynims toke this knyght and bonde  
hym to a stake and after smote of his  
hew that same day / and after the  
juge gaue licence to the people to de-  
part and goo home / and the nyght  
after was seen a clere lympe comyng  
down fro heuen to the sepulchre of saynt  
allon / by whiche aungels descendyd  
and ascendyd alle the nyght during  
sprynging heuenly songes emonge whi-  
che this songe was herde / Allon  
the glorious man is a noble martyr of  
Jesu cryste / and the people came to  
kepe this syght / Wherfore many  
were turned from theyr false beleue /  
and beleuyd in Jesu cryste / & many  
of them sone after went in to walys  
for to seeke amphyabel for to be bapty-  
sed and enformed in the feythe of  
Jesu cryste / and there they founde hym  
prechyng the worde of god / And  
thenne they tolde hym how that allon  
was martyred and for a token they  
broughte the crosse whiche he helde in  
his honde and was yet bloody of his  
blood / wherby he myght euidently  
knowe that he had suffred dethe /  
Wherof this holy man gaue laude and  
thankynges to our lord / and maad  
thenne vnto them a noble sermone in  
such wyse as alle that peple that came  
fro welawme were baptyfed and re-  
ceyved the feythe / and sone after the  
juge had knowleche of the departyng  
of this poure fro the cyte / and were  
gone in to walys to receyue the feythe  
of amphyabel / saynt allons mayster /  
Wherof he was moche angry and fore-  
mouyd / and enuuyd of the nombre  
of them that were gone / and he founde  
a thou / and moo wyse names  
were wyrtow / and thenne he ordeyned  
a multitude of people wel armed and  
in defence for to seeke amphyabel and  
those people that were goon to hym /  
whiche went in to walys and there  
founde alle this peple abaptyng on  
amphyabel and charyng hym preche the

word of god / to whome one of them  
that were so sente sayd to amphyabel  
O thou dysciple and moche wycked  
of alle men / why hast thou dyscured  
this peple with thy deuyable prechyng  
steering them to forsake our trewe la-  
wes and goddes / commaunde theym to  
leue theyr errour and to reforme hom-  
ageyn to our cyte / and yf thou doo  
not / We shal seee al them / & bryng  
the to our cyte there to be tormentyd /  
to the dethe / To whome one of the  
crysten men sayd certynly / this man  
is the very trewe seruante of god  
for whome god doeth and shewyth  
delyghtful myracles / and we al knowleche  
as to be very trewe crysten men / and  
be redy for the loue of the feyth of our  
lord Jesu cryste to suffer dethe / for to  
haue therfore our rewarde in heuen  
euerlastyng ioye and blysse / and  
counceyl you to be baptyfed and to re-  
ceyue the feythe of cryste / and whan  
the paynims herde this they in a grete  
furye ranne vpon al that blessed com-  
pany / and cruelly slewe / which glad-  
ly offerd them self to suffer dethe for  
our lord / There the fader slewe the sone  
and the sone the fader / brother slewe  
brother / and cosyns theyr cosyns /  
Thenne the holy man amphyabel seyn-  
g this blessed company thus cruelly put  
to dethe / recommended their soules to al-  
myghty god / & thenne the tormentours  
toke amphyabel & swate by theyr god-  
des that they wold bryng hym to wel-  
lawme quicke or deed / & bonde his hon-  
des behynde hym faste / and drewe hym  
forth goyng a foot / & they rydoyng that  
his feet bledde greuously / tyl they came  
to the place where saint allon was bu-  
ryed / & by the waye there was a seek  
man which was goyng fro welawme  
toward amphyabel for to receyue the  
feythe / & he cryed to amphyabel for to be  
releuyd of his sickness / whom the pay-  
nims scorned / & amphyabel by þ name  
of our lord made hym al hole / & he  
bondes that his bondes were bounde with  
wax / wherof some of the paynims  
glorified our lord / they said that am-  
phyabel was brought & shold come /  
wherof they of the cite were glad and  
supposed he shold haue forsake his feyth  
but the tormentours toke & bonde hym

## The lyues of saynt albon and amphiabel

not wyth stoupyng that he allway pre-  
chard the word of god / And one of  
them tolde to them how that their fren-  
des were slayn / and what myracles  
god sheld for them at theiſe teth / in  
such wyse that many were conuerted  
to the fayth / And the peple ran out  
of the cyte to the place where as this  
holy man was and stode / Whiche was  
at that tyme of saynt albon / e one of  
those tormentours in a grete fure took  
this holy man and bonde hym fast /  
And after opened hys nauel and toke  
out our ende of his bowellis / And  
fastened it to a stake whiche he pyght  
in the ground / and made the holy man  
to goo rounde aboute the stake / and  
dooſt hym with whippes & bete hym  
tyl that his bowellis were wounden  
out of hys body / And in al this  
payne this holy man gaf no token of  
fowle ne of dyscase / **A**nd thenne in  
theiſe wodenes they roine vpon hym  
with speeres and slyverys to compelle  
hym to wenne aboute / tyl alle were  
drawen out / whiche was a merueyle  
to the peple that he so patiently myght  
endure such greuous tormentes so lon-  
ge / wherfor many of them forsoke  
theiſe ydolles / and becam crysten /  
And when the iuge saide and knele  
that the peple were becomen crysten he  
commanded to slee them incontynent /  
and so they were slayn to the nombre  
of a thousand peple / whiche amphi-  
abel saide and thanked god recomman-  
dyng to hym their soules / and then-  
ne the tormentours seeyng yet the lyf  
in this holy man caste stones at hym &  
stoned hym and he allway perseuered  
in prayyng to them / and counseyl-  
led them to be baptised / And they  
shold haue foryeuenes of al theiſe syn-  
nes / and the pates of heuen shold be  
opened to them / But they assayed not  
of theiſe cruel castyngs of stones /  
Thenne at the laste this holy man am-  
phiabel lyfte vp his eyen in to heuen  
beseechyng our lord to receyue his spirite  
And theiſe he saide saynt albon ston-  
dyng emonge the angellys to whom  
he sayd / O holy saynt albon I beseeche  
the that thou pray to our lord for me /  
that hit please hym to sende his angel to  
lede me surely that I be not lette in my

way be theiſe our enemy the fende /  
And vnnethe he had sayd the word  
but also angellys descended fro heuen  
and sayd to hym this day shalt thou  
be in heuen wyth albon / And when  
the paynems herde this heuenly voyce /  
they were sore aferd and aſtuffed /  
And the angellys toke his soule with  
heuenly songe and myrthe / and bare  
it into heuen / And so departed  
this holy soule from the body /  
And the paynems perseueryng in theiſe  
maſte theiſe allway stones at the dede  
body / and anone after fyl a waite  
emonge the paynems that eche saught  
wyth otheſe / and in the mene whyle  
a crysten man stode alway the body and  
hyd it / **A**nd anon after our  
lord sheld a grete myracle /  
And that was that the dysfigured  
theiſe bondes / armes and otheſe mem-  
bers dreyed vp / **A**nd the iuge  
lost hys mynde and was madde /  
By cause they stode agayn the wyll  
o god / And suffred grete payne  
afterward / And thus suf-  
fred this also holy martir saynt al-  
bon and saynt amphiabel martyrdom  
and deſt for the fayth of ihesu cryste  
whiche by theiſe merites brynge vs  
into hys euer lastyng blyſse Amen

**T**hus enden the passyons and  
martyrdom of saynt Albion  
And saynt Amphiabel



¶ Here foloweth the natyvyte of Saynt Johan Baptiste



**S**aynt Johan baptiste

is named in many maneres  
he was named a prophete  
frende of the spouse / lan

terne / an aungel / Iohys / helpas / baptiste  
of the saueour / messenger of the iuge  
and foregoar of the kyng / by prophete  
is signefied prerogatyf of knowleche  
in the frende of the spouse / noblesse of  
loue / In the lanterne beynnyng / no  
blesse of holynes / in an aungel prero  
gatyf of byrgynnyte / In Iohys / noblesse  
of mekenes / in helpe / noblesse of beyn  
nyng loue / In baptiste prerogatyf of  
meruayllous honour / In messenger /  
prerogatyf of prechyng / and in for  
goynge prerogatyf of preparacyon or  
makinge redy / Alle thys vertuous  
thynges were in hym /

**The Natyvyte of**

saynt Johan baptiste  
was auctent & shewed  
by the archaungel ga  
bryel in this manere /

It is said in thys storye scolastyke that  
dauid the kyng wylling to encrea &  
make more the seruyse of god / Instytu  
ed viiiij bysshoppes or byghe prestys  
of whome one was ouerast & gret test  
& was named pryncer of the prestys /  
and he ordeyned that eche prest shold  
serue a weke / abias was one and had  
the iiii weke / of whos kyndred Zacha  
ryas was descendyd / fader of Saynt  
Johan baptiste / This Zacharye had to  
wyf one of the daughters of the kyn  
rede of aaron / whos name was elysa  
beth daughter of esmeria whych was  
suster of saynt anne moder of our lady  
Thenne thys Elyzabeth and our lady  
were cosyns germanys / daughters  
of tuo sisters / Thys tuo Zacharye &  
his wyf elizabeth were iust before our  
lord byyng in al the iustifications / &  
holdyng al the comaundementes of the  
lawe without murmure ne complaynt  
preysyng & thankyng our lord god /

¶ Of saynt Johan Baptiste

## 4 The lyf of Saynt Johan baptyst

They had no chylde for the holy wo-  
man was barren / They had grete des-  
pyre to haue a sone that myght be bap-  
tizyd of the laibe by successyon of bys-  
nage after Zacharye / And herof had  
they in theyr yonghe prayede moche to  
our lord / but when it pleased not  
vnto our lord they toke it a worthe  
and thanked god of alle / They ser-  
uyd the more deuoutely our lord god  
for they had no charge but onely to  
serue and entende vnto hym / Many  
there be that withdraue them fro the  
seruyce and loue of our lord for the  
loue of theyr chylde / They were  
bothe olde he and his wyf Elyzabeth /  
It happened at a solemnyte that the  
jewes had after august / that the bys-  
shop dyd holy sacrifice in doyng the of-  
fyr that apperteyned to hym & to his  
werke / he wente for to entende and en-  
tereyn in to the temple / and the peple  
abode wythout makinge their prayers  
and alwaynyng the comynge ageyn  
to them of the holy bysshop / Thus as  
he was alone and encynted the au-  
ter / The aungel gabryel apperyd to  
hym stondyng on the ryght syde of  
the auiter / and when the holy bys-  
shop sawe hym he was affrayd and  
had grete drede / The aungel sayd to  
hym / be no thyng aferde Zacharye  
thy prayers ben heere / And fast thou  
den grace tofore our lord / Elyzabeth  
thy wyf shal concyue and beare a sone  
whome thou shalt calle Johan of  
whome thou shalt haue grete gladnes  
And moche people shal make grete  
feste and ioye of his natyvyte / For  
he shal be grete and of grete myghte  
tofore our lord / He shal not drynke  
wyne / ne syther / ne thyng wherof he  
myght be dronke / and in his modere  
wombe he shal be sayntified and ful-  
filled wyth the holy ghoost / he shall  
conuerte many of the sones of Israel  
that is to say of the jewes to our lord  
And shal goo tofore hym in the spirite  
and vertue of helye the prophete / for  
to conuerte fader and sones / olde and  
myrceruaunts to the sene of righte-  
nesse / and to the seruyce of god /  
When the aungel had thus sayd to  
Zacharye / he answered how may I

knowe and knowe that this is trouthe  
that thou sayest / I am now al olde &  
barren / and my wyf olde & barren  
The aungel answered and sayd / I  
am gabryel the aungel and seruaunt  
tofore god whiche in his name am sent  
to speke to the and to helpe to the these  
thynges asfor sayd / and by cause thou  
hast not beleuyd me thou shalt lose  
thy speche / and thou shalt not speke tyl the  
day / that is whiche I haue sayd shal  
be accomplisshed eche thyng in his tyme  
The peple were alwaynyng & alwaynyng  
when Zacharye the bysshop shold come  
out / and meruayled where he taried so  
longe / he came out of the temple / but  
he myght not speke / but the holy man  
made to them signes / by whiche they  
thought wel that he had sen sonne  
bysson of our lord / but more knowe  
they not / he abode in the temple alle  
that weke / and after went home to  
hys howse / his wyf concyued and  
bore grete / and when she perceyued  
it she was shamefaste / and kepte hyr  
in hyr howse wel fyue monethes /  
In the fyfthe moneth the same aun-  
gel Gabryel was sente from our lord  
vnto the blessed virgyn marie newly  
espoused to ioseph / whiche shewed the  
conception of ihesu crist sone of god  
our lord / and the aungel tolde to hyr  
that she shold concyue of the holy  
ghoost wythout knowleche of man /  
for our lord may do al that is pleaseth  
hym / lyke as it appereth sayd he of  
Elyzabeth thy cosyn the whiche she be-  
yng olde of age and barren by nature  
of hir body / hath concyued by the resur-  
rection of our lord / and hath now borne  
abowte vi monethes / when our lady  
herde that saynt elizabeth hir cosyn was  
grete she wente to vspyte and accompa-  
nye her in the montayns where she  
dwelld / ryght ferre乡de and euell  
waye / when she came thider / she salu-  
dyd hyr moche courtouslye / Our  
lady was thenne grete wyth the bless-  
yd sone of god our lord ihesu crist  
whome she had concyued when she  
sayd to the aungel / Ecce ancilla domi-  
ni / And thenne she was repleyned  
shewd wyth the deyte and humylyte of  
our lord ihesu crist /



Thenne when the saluacyon yssued  
out of the body of our lady / the gre-  
tynge entred in to the eerys of the bo-  
dy of Saynt Elzabeth / and in to hir  
chylde that she had wythin hyr / whych  
chylde was enoynt of the blessed ho-  
ly ghoost / and by the presence of our  
lord / sayntified / in the wombe of hys  
moder / and replenysshed wyth grace /  
wherof he remeuyd hym for ioye in his  
moders wombe / in makynge to our  
lord reuerence such as he myght make  
not of hym self / but by the grace that  
he had receyued of the holy ghoost /  
Of whiche by the merites and grace  
doon to the blessed chylde saynt Elza-  
beth was replenysshed / And anone  
prophecyed in sayenge and cryeng wyth  
an hygh voyce / Thou art blessed  
amonge and aboue alle wymmen /  
and blessed be the fructe of thy wombe  
from whens cometh to me such grace  
so grete / that the moder of my lord co-  
meth to vspye me / I knowe wel that  
thou hast concueid the sone of god /  
For as sone as thy saluacyon entred  
in to myn eerys / the chylde that is in  
my hely made ioye and fesse & remeuyd  
thou art wel blessed and happy that  
thou hast gyuen forth and byleuyd  
the wordes of the aungel / whiche he  
sayd to the / for al thynges that he per-  
formed that he hath sayd to the /  
Of alle thysse thynges saynt elzabeth  
knewe no thyng when our lady came  
ne yet our lady had no thyng sayd to  
hyr / but the holy ghoost by the merites  
of hir holy chylde that she bare reple-  
nysshed hir and made hyr to prophete  
Thene answered our lady & made the  
holy psalme sayenge / Magnificat aia  
mea dominum / & alle the remenaunte /  
Our lady abode wyth Saynt elzabeth  
thre monethes or there aboutes / tyl  
she was deliuered and layed a bedde  
and it is sayd that she dyd the offyce  
and seurye to receyue Saynt Johan  
Baptiste when he was borne /  
When thenne he was borne / and the  
nephewes and cosyns and fryndes  
knewe the grace that our lord had done  
to thysse holy folke noble of bygnage /  
rich of goodes / and of grete dygnyte  
to whome in the ende of theyr age he  
had gyuen an heyr male agens double

or treble nature /  
They maad grete ioye and fesse wyth  
them / when the viij day came and  
the chylde shold be circumcysed / they  
calyd hym after hys fathers name Za-  
charye / The moder sayd that he  
shold be named Johan and not Zacha-  
rye / And they wente into the fader /  
and sayd that there was none in that  
kynde that soo was calyd /  
And thenne the fader demaunded pene  
and ynke and wrote / Johannes est  
nomen eius / Johan is hys name /  
And alle they merueyled / A none  
after by the merites of saynt Johan  
his faders molthe was openyd / and  
had ageyn hys speche / and spake glo-  
ryfengr our lord god /  
And thysse tydynges of thys holy  
chylde thus borne were anon spradd  
alle aboute the contrey / And eche  
man sayd in hys herte / and without  
forth one to another / what suppose ye  
shal be of thys chylde / he shal be grete  
and a man of our lord /  
For he is al redy now wyth hym / and  
the hande / the werke and the vertue of  
our lord is wyth hym / The fader holy  
Zacharye replenysshed wyth the holy  
ghoost sayd and prophecyed / and made  
thenne the holy psalme / Benedictus  
dominus deus israel / whiche psalme is  
allwey songen in thende of mayns /  
It is sayd that holy zacharye dwelld  
vpon the mountayns two myle nyghe to  
herusalem / and there Saynt Johan  
baptist was borne / & after that saynt  
johan was circumcysed / he was nou-  
rished as a chylde of a noble and riche  
man and sone of grete dygnyte / But  
when he had vnderstondyng & strenght  
of body / god our lord and the herte  
perfourmed the werke / he yssued out  
of his faders house / and lefte richesses  
honours / dygnytees / noblesse / and al  
the world / and wente in to deserte on  
fom iordan / Somme say he wente in  
the eage of yb pere accomplisshed /  
And othe say he departed at xij yere of  
eage for to serue our lord without eny  
pessment / by whiche he kepte salence  
& bydwonge his lyf & his soule fro  
yole wordes / This holy saynt Johan  
dwellyng in deserte ware an heyr maad  
of the heyr of camellys /

## 4 The lyf of Saynt Johan baptiste

Somme say that he wore the skynne of a camell in whiche he had made an hole to put his heed in / and gyrded it w<sup>th</sup> a gyrdle of linnen / or of lether cut out of an hyde or a linnen skynne He ate houses not such as we haue here / that we calle hong shokkys / Somme say that it is fleshe of somme bestys that habounde in deserte of Judee where he baptysed / w<sup>th</sup> wyld hony he ate it / That it was fleshe the le<sup>s</sup> gentis of saynt aungyn doth vs to vn<sup>s</sup> derstonde / whych sayth that Saynt aungyn et fleshe by the example of helpe the prophete / whiche et the flesch that a colubr brought to hym / and so saynt Johan et houses / somme saye that there ben woos so alldy / There seruyd he our lord solyrtarye vpon the flome jordan / tyl that he was aboute xxij yere olde / the aungel of our lord came to hym and sayd that he shold shawe the comynge of our lord / and preche penance for to purge them that were baptysed in a cuntyng the baptisme of our lord Ihesu cryste / This aungel sayd to saynt Johan baptyste that Ihesu cryste sauour of the world shold come to hym for to be baptysed / and it shold be he on whome the holy ghoost shold descende in semblaunce of a doolue / Saynt Johan drewe hym to ward he<sup>s</sup> thanke vpon the ryuer or deserte not far fro iherusalem / there prechyd he and taughte / e baptysed them that wolde amende theyr lyf / and sayd to them that the sauour and helpe of the world was nyste / Thenne came to hym many / and he sayd to somme religious men of euyl lyf / ye chyldren o<sup>r</sup> serpentys / who hath gyuen to you counayl to eschewe the yre of our lord yf ye wyl be baptysed in signe of penance / do ye the werkis of penyten<sup>s</sup> / leue the euyl / humble you / do the werke of mercy / bene ye by cause ye be circumcysed and be the chyldren of abraham / that ye shal be saued / Our lord shal make of thys stones yf it plese hym the chyldre of abraham whych w<sup>th</sup> abraham shal be saued / Saynt Johan prechyd aboute a yere tofore that our lord came to hym for

to be baptysed / When the pharysees herde say that he baptysed / they sente to knowe what he was / and they demaunded yf he were cryste the grete prophete that was promysed in theyr salbe / and he said nay they demaunded hym yf he were helpe and comen fro paradysse to resse / He sayd nay / They demaunded hym yf he was a prophete / he sayd nay / They demaunded hym wherof he med<sup>d</sup> byd<sup>d</sup> thenne to baptysse / seke he was neyther cryste / ne helpe / ne prophete / Saye to vs sayd they who that thou arte that we may answer to them that haue sente vs hether / He answerd I am he of whome ysaie prophesyed / I am the voye of the cryat in deserte / Adress ye and make redy the wayes to god / and make y<sup>e</sup> right the pathes of our lord / They sayd to hym wherfore baptysst thou thenne / He answerd I baptysse and wasshe the body w<sup>th</sup> water in signe of penance / but amonge you is he that ye knowe not / whych was tofore me / e came after me / of whome I am not worthy to loke the lachet of hys sho / He shal gyue you baptisme in the vertu of the holy ghoost in water and fyre of penance / When Saynt Johan alonge the flome jordan had prechyd and baptysed aboute a yere Our Lord came vnto hym and wolde be baptysed of hym / Saynt Johan enlumyned of the holy ghoost knele hym / And dyd to hym reuerence as to hys god hys maker and lord / He was so espyred that humay nature whych was pure in hym myght not susteyne so grete knowlde / And he sayd ryght humbly / Syr thou comest to me whych arte pure and cleme to be baptysed and wassen of me that am foule and wasted whych ought to be baptysed of the and wassen / he dare I laye on the myn handes / Our lord sayd to hym do thys that I say now / For thus techoueth it to fulfille alle iustye / and to humble and gyue ensaumple of baptisme to al people and thenne in humylyte and penance he baptysed our lord and w<sup>th</sup> hym where he had neuer seke /



And al by holy mysterye / on whome  
the holy ghooste dyscendyd / bysykly  
in bykenes of a dowur /  
And the toys of the fader was herde  
sayenge here is my wel belouyd sone /  
in whome I am plesyd / Thenne our  
lord was thyrty yere olde tuo hys na-  
myte and yij dayes begynnynge of  
the xxxj yere /  
On that same day our lord chaunged  
water in to wyne in chana galylee /  
And thys suffyseth for the natyure  
of saynt Iohan baptiste / and the resy-  
due of his lyl and of his dethe shal  
be sayd at the feste of his decelacyon  
by the grace of god who bynge vs to  
his blysse Amen /

4 Thus endeth the natyure of  
saint Iohan Baptiste

4 The lyf of Saint Ioch



**S**aynt Ioye was  
borne in the contre of by-  
moges / his fader was  
named eucherpe / and his  
moder terrigia / what tyme

his moder was conceyued wth hym /  
the salbe in hir slepe an eggle fley ouer  
hir bedde / and thryes solwed and en-  
clyned to hyr / and promysed to hyr  
somme thyng / and wth the toys of  
the eggle she alwoke / and was moche  
aflashed / and began to thynke what  
hyr dreame myght sygnifye / e whan  
the tyme came of chyldeynge and that  
she shold be deliuered / she was in grete  
warpelle / and anone she sente for an ho-  
ly man to come and praye for hyr /  
whan the goody man was come anone  
he sayd to hyr / haue no doubte dame

ne drede / for thys chylde shal be holy &  
moche grete in the chyrche / and after  
that he was borne thys chylde grewe  
in vertue / and his fader sette hym to  
goldsmithes crafte / e whan he knelwe  
wel the crafte & arte of goldsmitherye  
he came in to fraunce and dwellyd wth  
a goldsmith that made werke for the  
kyng / Hit haped that tyme that the  
kyng sought for one that coude make  
for hym a sadle of golde and of pre-  
cious stones / Thenne the mayster of  
saynt Ioye sayd to the kyng that he had  
founden a werkman that shold right  
wel make what somer he wolde /  
The kyng deliuered to hym a grete  
masse of golde / whiche masse the mai-  
ster deliuered to saynt Ioye / wherof he  
made tuo right fayre sadels / e presen-  
ted that one to the kyng / and that  
other he retayned hym self / whan the  
kyng salbe thys sadel soo fayre / he &  
alle his peple meruayled moche therof  
and the kyng rewarded hym moche  
largely / Thenne after this saynt Ioye  
presented to the kyng that other sadel  
sayeng to hym that of the remenaunce  
of the golde he had maad the same /  
And thenne was the kyng more esmer-  
ueyled than he was tofore / and de-  
maunded how he myght make thys ij  
sadelles of that weyght that was deli-  
uered to hym / saynt Ioye sayd wel by  
the plesure of god / thenne grewe the  
name and fame of hym in the kynges  
courte / Saynt Ioye kuyd wel poure  
people / for alle that he wolde and  
myght wyne / he deservyd it to them  
in so moche / that ofte he was almoste  
naked / The poure people also kuyd  
hym / that wher he wente they folowed  
hym / and that they that wolde speke  
wyth hym must aske and enquire of  
the poure peple wher he was /  
On a tyme it haped that as he del-  
del almeste wyth his owne honde / there  
was a poure man that had his hande  
stiffe and lame / And put forth the  
better honde to receyue the almesse /  
Thenne Saynt Ioye sayd to hym that  
he shold put forth that other honde  
whyche as wel as he myght he put  
forth / Saynt Ioye toke and handled  
it and enoynted it wyth a lyl oyle  
and anone it was guarysth and heell  
e iij

## ¶ The lyf of Saynt Ioye

Another tyme whan he had gyven to the poure peple al the golde and siluer that he had / many other poure men came and demaunded of hym almesse and beholding hym self that he had nomore to gyue / Anone he departed emonge them a marche of golde that he had borrowed of his neyghbour / and anone after came moo poure folke to demaunde almesse / he put hys hande anone to his purse / for he remembred not that it was boye / & by the wyll of god he fonde therein a marche of golde / and whan he had founde that he began greatly to thanke our lord god therof / and desired it and departed it to the poure peple for the loue of god / He was of hys stature red of bysage and angelyk of symple and pryncer regarde and chere / at the begynnyng he was cladde with precious vestementys of golde adorned with gemmys and ouches / and ware gylt gyrdellis with precious stones / but vnder that on his bare fleshe he ware allweye the harte / after thys he gaue al his precious vesture to the poure people for to socour them in theyr necessytes /

And fro than forthon he used allweye symple and poure clothynge and ofte despoiled hym self for to clothe the poure peple / and whan the kyng sawe hym in such wyse / he gaue to hym his olde vestementes and gyrdelles / for he luyd hym as his proper folke /

And abandoned to hym all his holtes and commaunded to al his folke that al that saynt Ioye wolde haue / shold he deliuer to hym without delaye / and alle he gaue and distributed to poure folke prysouners and to seek /

Fro the tyme of Brainsheylde queene vnto the tyme of dagolter the pesty & lence of symonge reigned strongly whiche for to take alweye and destroye / saynt Ioye and saynt Onen laboured sore / Thenne was saynt Ioye chosen bysshop of noyon after achayre bysshop of the sayd cyte / and with hym was chosen saynt onen archbysshop of Roen / saynt Ioye was pastour spiritual of tournay cyte ryal of noyon of gaunte and of alle flaunders and of courtay / he had a certeyn place in which by certeyn dayes he called to poure and seek men

and serued them deuoutly / And made clene theyr hedes & wesshe them / and them that were wolfe and ful of vermyne he hym self wolde puke and make them clene / and gaue them mete and drinke / and clothed them and whan they departed anone came other to whome he dyd in lyke wyse & whan grete companye came somtyme he made them to sette down & rested them alle / but every day at the leste he had elueleue / the whiche he made sette down / and at certeyn houre etc and dranke with him / but fyrst he wesshe theyr hondes and serued them /

On a tyme he impetred and gat of the kyng / that al the bodies that were dampned to dethe that he coude fynde in towlnes and aires hanged & tuted that he myght take them down & burye them / & ordeyned men of hys collegys to doo it / It happed on a tyme that in the companye of the kyng in the partys of arastrepe in a towne named strachor / he fonde a man that was hanged that same day / & was thene ded and men made the sepulture for to burye hym in / ¶ And Saynt Ioye approched hym / and began to take hym down / and apperayued that the soule was in the body / he wolde not appropre the myracle to hym but kepe hym fro Rayngbore / and sayd full swetely / o what euyl haue we don for to lete thys man to be take of vs god almyghty haue not so loun vs / The soule is yet in his body / whan he was rayled he was cladde and he dyd hym to take his reste / whan they that had made hym to deye knelwe hit / they wolde haue made hym wryue dethe ageyn / and with grete payne saynt Ioye deliuered hym fro theyr handes / Yet he gat letters of grace for hym for to be more sure /

There was a prest in his dyosce whiche was infamed / and ofte he repayed hym and exhorted to be confessed but the prest alwey feled his synne whan saynt Ioye saide that hys synne admonyng auayled not he excomuned and acursed hym and defendyd hym that he shold nomore synge masse / vnto the tyme he had doon open penance / The prest sette nought by



hys commandement ne offen  
despytynge his sentence / a lytel after  
this the sayd prest wolde goo synge  
masse / and as he approched vnto the  
altar he fel down to grounde & deyed /  
Many other myracles dyd he by hys  
lyue and doeth yet / he edesped at  
vpon the anallys of ihesu cryste /  
By hym god shewed the body of  
saynt quentyne / he fonde at sayntons the  
bodies of iho brethren germanys mar  
tis / saynt cryspyn and cryspynen  
and ordeyned a precious vessel to put  
them in / he fonde also at beaunays the  
body of saynt lucien which was of  
the compaignie of saynt quentyne / which  
he put in a precious vessel /

At parys vpon the grete brydge he  
maad a blynde man to see / the seytayn  
of the chyrche of saynt colombe at parys  
came to saynt loye and sayd to hym  
that theys had born alweye by nyght  
at the ielvelles and parmens of the  
sayd chyrche /

Whene saynt loye wente in to the or  
atorye of saynt colombe and sayd to  
her / heke thou colombe what I say to  
the / My redempour wyl that anone  
thou brynge ageyn thornamentes of  
this chyrche that shue ben take alweye  
Or I shal in such wyse close the dorys  
with thornes / that neuer hereafter thou  
shalt in this place be scowdy ne wor  
shipped / whan he had sayd thus he  
departed / on the morne the seytayn of  
the sayd chyrche that was calld mar  
turn rose vp and fonde al the par  
mens and ielvelles that had be borne  
alweye / and there sette in the place as  
they had been tofore /

Saynt loye dyd doo ordeyne moche ry  
chely the body of saynt germain / and  
the bodies of saynt seueryn / Saynt  
platon / saynt quentyne / saynt lucien  
saynt genouefe / saynt colombe / Saynt  
maxime / saynt iulien / & specially  
of saynt martyn at touz by dagoberte  
the kynge / and the tombe of Saynt  
leue / and another tombe where the  
body of saynt martyn had be longe in  
and the holys of saynt deus the mar  
tir at parys / and the scurion of  
marthe which is vpon hym of mer  
uopulous werke of golde & of gemes  
whan saynt loye deyed he was lye pre

ye ende of the yere he was  
transported in to another place /  
And was founde also fressh & wyth  
out rotynge as he had ben a lyue in  
his sepulture / Noth here ye yet a more  
grete myracle / his berde & hys herges  
were shauen whan he deyed / But in  
his tombe whan he was translated  
they were founde as grete and longe  
as they had alweye growen in hys  
tombe /

## Thus endeth the lyf of saynt Loye

## And begynneth the lyf of Saynt william



Saynt william was  
drawen out of noble lig  
nage / in his chyldehoode  
he was made channone of  
parys and of forssion / &  
whan he came to parys age and  
a man ype and attemperd he myght  
nomore suffre the pestilencys and the  
perples of this deceptuable worlde /  
but brake alle the bondes of the worlde  
and wente vnto a desert named gran  
monte / and lyeued there a grete whyle  
in pure conscience and in holy contem  
placion / but as he ladde this lyf ther  
grete on hym a grete tribulacion  
that he had grete feue that the tranqu  
lity of his contemplacion myght be  
trouled / and wente in to an abbe  
of cisteaux / and there he was professyd  
and prouffytid moche in vertues fro  
than forth on / and after he was there  
made pryor / Afterward he was  
translated from thens in to another  
abbe / that is calld karwofence / and  
there by election he was chsen abbotte  
And there in alle humylyte he treatyd  
debonarye his dysaples & subgettes  
in shewing to them ensamples of  
good vertues and good maners /  
After he was chsen to be archbyschop  
of bourges / & howe whel it was agens

## The lyf of saint wyllyam

his wyke he acceptyd it / neuertheles  
whan he had acceptyd & taken hit / yet  
therefore chaunged he not the habyte of  
the orde whiche he had tofore to kepe ne  
the obseruaunce also / and holw wel  
that he had mekes delpous ynough as  
to such a prelate ken ordeyned and  
arrayed / Neuerthelesse he leste not the  
sekenes that he had mayntenyd tofore  
in humylyte in holy medytacion / and  
in deuoute prayers / in whiche gladly  
allwey he occupyd his tyme /

And he was moche lesy for the helthe  
of the soules that there comynged to  
hym and charged to kepe / gladly and  
dyligently he herde there confessions  
he norissed them sweetly / Ofte and  
dyligently he prechyd to them or dyd  
woo preche / he deserued so moche grace  
of our lord / that by his deuoute pray  
ers and merites in his lyuynge lyf  
god sende many myracles /

On a day it happed that a preste na  
medy generally had lost the helthe of one  
of his handes that he myght synge no  
masse / whiche came to saynt wyllyam  
and saynt wyllyam had hym that he  
shold confesse hym / & without doubte  
he shold be hool / and so he dyd / and  
at the ende of thre dayes he sange masse  
hool and sounde /

Another tyme  
there was a yonge thewe that had  
his knyghte sore troubled in such wyse  
that his eyen turned in his heed / his  
frendes brought hym tofore this holy  
man / on whome he had grete pyte &  
began humbly to handle hym & layd  
his honde on his heed / and anon the  
payne cessyd and he was anon alle  
hool / he was allwey glady & ioyous  
and that dyspleyd moche to somme that  
were of hard and wyde lyuynge /

Alwe al thynges the synne of detrac  
tion dyspleyd hym moche / and lound  
no detracours / and to his polber with  
grete dyligence he made hym tescelwe  
this synne / and where they wold not  
be wyllyng to hym for theyr compaignie /  
Synnably he toke the crosse for to goo  
ouer seyn agaynst the tynkes and lethyn  
men / and as he made his purueaunce  
for to make the sayd wyage he rendrid  
and paye by his solle / so almyghty  
god the yette. yous of the monthe of  
januer / was hurped in the chyrche

of burges / the whiche anon after he  
gan to doo myracles / whan the chopp  
honorus the thepde herde his lyf and  
holw god sende myracles for hym  
After that he by grete dyligence had  
made inquisycyon he anonfedyd hym  
to the honour and praysynge of god  
whiche by the prayers of the said saynt  
wyllyam bringe us to his euerlastynge  
blyss in heuen amen /

## Thus endeth the lyf of saint wyllyam

## Here begynneeth the lyf of Saint Eutrope



Saynt Eutrope was  
borne and came of the  
moste excellent signage  
of al the world & was  
borne in the royaume of

cherte and was sone of the admyrall  
of babilone whiche was named egyptes  
whome the sayd egyptes engendryd  
on a queene whiche was called guyne  
and saynt eutrope was endowyned  
in his yongthe in letters of caldee and  
of grece so ferforth that he was compa  
ryd to the moste gretest clerke of the  
royaume / After he wente to galylee in  
to the court of kynge herodes for to see  
somme curyosyte or somme nouelte of  
the barburgens that were wyth the  
kynge herodes / whan he had dwellyd  
there certeyn dayes in the court / he  
herde the fame and renomme of the  
myracles of our lord ihesu cryste / &  
began to enquire and serche soo moche  
that he herde say that our lord wold  
goo ouer the see of galylee / and he put  
hym self in the multitude of peple that  
fokalyd hym / it happed that this day  
our lord by his infenye largesse re  
freschyd and fedde fyue thousand men  
wyth fyue lynes of barley brede and  
elbo fyfthe in the presence of saynt  
eutrope / whan saynt eutrope had seyn



this myracle / and herde saye of hys  
other myracles / fro than forthon he be-  
gan to hylene a lytel in hym / but he  
durst not for his pedagoge or his go-  
uernour whiche was wyth hym / For  
the admiralke his fader had comfedy  
hym in his garde / whan he had fedde  
hym wyth the othe / he wente to Jheru-  
salem in to the temple / for to praye &  
adoure his creatur in his salbe / and  
after this wente home to his fader / &  
tolde hym alle that he had seen in the  
contre fro whens he came / I haue seen  
a man sayd he that is callid cryste /  
but in al the world is not his pareyll  
ne lyke / For he repseth dedymen / he  
healeth the lasez / he maketh blynde men  
to see / the deaf to here / the lame to goo  
ryght / and healeth al manner sekeneesses  
and yet more tofore me he hath fedde  
wyth fyue loues of barke / & ij pffikes  
fyue thousand men /  
Wherfore yf it plesyd hym that hath  
made heun and erthe to sende hym in  
to this contrey / I shold be glad and  
ioyous / yf it plesyd you to doo hym  
honoure and reuerence / whan thadmy-  
nat herde the wordes of the chylde / he  
wente thynkyng how he mygt see hym  
A lytel whyle afar the chylde that  
had grete desyre to see yet Jhesu cryste  
wile lue of his fader / whych he gate  
wyth grete payne / and came sythe  
wyth grete compagne for to worshyp &  
adour in the temple / wher he salbe on  
a day how the chylde of Jherusalem  
came wyth a grete compagne of people  
tofore our lord Jhesu cryste vnto bethsa-  
nye making to hym grete reuerence /  
and toke the folwes of palme and of  
olives / and of other trees and many  
other floures / whiche they threwe in  
the waye wher he shold passe / and  
sungen wyth hye voys osanna /  
Thenne saynt eutrope hym self began  
to aske floures in the waye / but he was  
moche angry by cause he myght not see  
Jhesu cryste for the multitude of the  
people that was there / and after that  
is contayned in the gospel he was in  
the compagne of them that were come  
for to adoure and worshyp in Jheru-  
salem at the feste that was there /  
whiche sayd to saynt philippe / Syr we  
wold see Jhesu cryste / Thenne Saynt

perre accompanied wyth saynt An-  
drew tolde it to Jhesu cryste /  
And anon after saynt eutrope & hys  
compagne salbe hym settynge vpon an  
asse / wherof he was right glad / & fro  
than forthon he hyleuyd secretly / and  
accompanied wyth hym / but he doubted  
his felawshyp / for as moche as his fa-  
der had commaunded them to kepe hym  
wel / and that they shold brynge hym  
ageyn wyth them / Thenne he herde say  
that the ielbes shold shortly brynge  
Jhesu cryste to dethe / and by cause he  
wold not see soo grete cuncta doon to  
so trewe and iuste a man / he departed  
on the morne and wente in to hys  
contrey / and recounted al that he had  
seen of our lord / a lytel whyle after  
he returned and herde say how he was  
put to dethe wherfore he was fory / For  
he lound hym moche / But whan he  
herde say that he was ryfen fro dethe to  
lyf / and ascended in to heuen he was  
moche ioyous / and returned in to baky-  
lonye fulfilled wyth the holy ghoost  
And al the ielbes that he fonde in hys  
contrey for angre he destroyed / by cause  
the of Jherusalem had put our lord to  
dethe / After this a certeyn tyme whan  
thapostles were departed thorough the  
world / two shynnyng candlestyes of  
golde were sent in to pers whych were  
of beryn sayth / that is to saye Symon  
and Thaddeus the apostles of god /  
And entred in to babilone / and had  
chaced out of the contrey two enchaun-  
tours zawen and arphaxat / whiche had  
peruerced the peple by false & deuyne  
like spekyng / & in this cyte thye two  
apostles began to solbe the worde of  
god / and to do many myracles / & hele  
seke peple of dyuers maladies /  
Whan this holy ponge man knelbe of  
theyr comyng he was ryght glad / &  
admonestyd his fader to lue his cr-  
uous & his ydolles / and that he shold  
receyue the crysten feyth to thende that  
he myght gea thereby heuen /  
And what by the prydyacion of the  
apostles and by the counsell and ex-  
ortyng of his sone / his fader & many  
o-er were conuerted and regenerate  
in the holy font of baptisme by the  
handes of the apostles / and after alle  
the cyte was conuerted to the feyth /

e dyd do make a moche notable churche  
 there / and ordeyned there a prelat an  
 hoie man and twelve whome they had  
 broughte wyth them fro ierusalem na-  
 myd adoyas endoctryned in the doc-  
 trine of the gospellys / and they or-  
 deyned saynt eutrope archdeken / and  
 whan they had al thus ordeyned / they  
 departed / and wente in to other cytees  
 for to preche the feythe of god /  
 And anone after they receyved the  
 palme of martyrdom / After Saynt  
 eutrope wrote thei passyon in litters  
 of aldee and of greke / a lytel whyle  
 after saynt eutrope herde speke of the  
 myracles that saynt peter prync of  
 the apostles dyd / whych that tyme  
 was pope of rome / he toke leue of the  
 byshop pryncely wythout weyng of  
 his fader and came to rome / whan  
 saynt peter salde hym he receyved hym  
 moche agreably and endoctryned and  
 taughte hym the lawe of god moche  
 dyligently / whan he had dwellyd  
 wyth saynt peter a longe whyle by the  
 ordenaunce and commaundemente of  
 saynt peter he wente in to fraunce with  
 many other for to preche the crysten  
 feythe / and thus as he entred in to  
 the cyte of payntes he wente though  
 the stretes and places prechyng the  
 feythe of cryste / anone as they of the  
 cyte salde hym / they knewe wel that  
 he was a furarney by his speche /  
 And whan they herde hym preche thyn-  
 ges that they neuer herde before / they  
 wente hym wyth burning fagottes &  
 kete hym wyth poles dyspaynfly / and  
 whan they had so dyspaynfly kete hym  
 they put hym out of the cyte / But the  
 glorious frende of god have ful pacy-  
 ently this persecucion / and made in  
 a mountayn right nyght the cyte a ly-  
 tel lodge of colles / wher in he dwellyd  
 a grete whyle / and by day tyme he came  
 and prechyd in the cyte / and at nyght  
 he returned into his lytel lodge / where  
 he abode in fastynges and prayers &  
 in orysones / Thanne whan he had been  
 longe there & had converted but felwe  
 of the peple / he wente ageyn to saynt  
 peter to rome / and whan he came thy-  
 der / he fonde that he had suffred passyon  
 on the crosse / and fonde there saynt  
 clemente in his seide / whiche commaunded

and counseyllid hym to returne in to  
 the sayd cyte of payntes / and that in  
 prechyng the commaundemente of god  
 kengnely he shold abyde the valme of  
 bytwyre for the loue of our lord / that  
 is to beate passyon and martyrdom /  
 Thanne saynt clemente ordeyned hym  
 a byshop / and also saynt denys whiche  
 was come out of grece to wome & many  
 other brethren / whiche saynt clemente  
 sente in to fraunce / and thus departed  
 they fro rome / and arrived in the  
 cyte of anarre / and there in grece  
 loue they kyssed and embraced eche  
 other in takyng leue for to departe  
 one fro another and tenderly they  
 Saynt denys and his felawes came  
 to parys / and saynt eutrope went to  
 payntes strongly consernyd & ferme  
 in the loue of god alle prest and wy-  
 to suffice alle tormentes / and moche  
 constauntely prechyd the feyth in such  
 wyse that many were baptised /  
 Amonge whome the daughter of the  
 kyng of the sayd cyte whiche was  
 named eufelle was baptised / whan  
 hyr fader knewe hit he had therof so  
 grete indignacion / that he put hir out  
 of the cyte / and anone as she was  
 out for the loue of god / she wente  
 straye into the lodge of the holy man  
 and abode there / Althow the fader for  
 loue that he had to his daughter / was  
 sorry that he had put hir out / and sente  
 oftymes to hir messagers for to come  
 ageyn home to hym /  
 To whome she answered that she had  
 leuer for the feythe of ihesu crist dwelle  
 out of the cyte / thanne to returne in  
 ageyn to sacrefyse the ydolles / For  
 which answer the fader was so angry  
 and breeth that he wyte not what to do  
 and dyd so assemble alle the countres  
 of the towne / and gaf to them an  
 hundred and fyfty shyllynges for to  
 put to the saynt eutrope / and that  
 they shold brynge ageyn his daughter  
 to his hows /  
 Thanne the day before the kalendys of  
 maye they assemblyd wyth them many  
 sarasynes & came to the lodge of saynt  
 Eutrope / and first they scourd hym  
 and after they bete this holy man with  
 staves and scourges ledd alle naked  
 and after they cleuyd his body with



a lockers age / and saydyd hym wyth  
a salbe / the maye wyth moo other  
buryed hym by nyght in his begurpon  
or lodge / and kept hym in bygylles  
wyth lychtes and in deuyne obsequy  
es as longe as she lyued / A lytel  
whyle after she departed out of thys  
world right holyly and was buryed  
beside hyr mayster / as she had requy  
red by hir lsf / After thys a certayn  
space of tyme they of paines excused  
ouer thys holy corps a moche notable  
chyrche / In whiche alle seek folke of  
dyuers maladyes and sekeneffes haue  
ben helpe / and yet dryly ben / And  
also many prysoners ben also by the  
prayer of thys holy saynt deliuered of  
theyr prys / as gypys boltes and  
other whiche ben hanged in the sayd  
chyrche / in remembraunce that they  
haue ben losed and vnbonden by the  
papers of Saynt eutrope / Saynt de  
ny wrote the passyon and martyrdom  
of saynt eutrope in greke / and sente  
it in to grece to his frendes that by  
wyd tho in god by the handes of saynt  
element that tho was pope of Rome /  
in exalting and gloryfeng the name  
of god whiche wythout ende regneth  
and that regne amen /

Thus endeth the lyf of saynt  
Eutrope

And begynneth of saynt  
Marcell

**I**n the tyme that our  
lord Ihesu cryst prechyd  
in iurye in the bygnage  
of beniamyn / moche peple  
came to hym for to haue  
that was necessarye to them as helpe of  
dynke as of mete / and in especyall  
for to here and vnderstonde suche thyng  
as touchyd the sauacyon of the soule /  
On a day in the myddes of al the com  
panye came a man that was of the  
bygnage of beniamyn the mooste

noble of alle the ielwes named by his  
right name marcial / and his wyf was  
calld elysabeth whiche had byllene  
them bothe a chylde of the eage of y  
yere / that was named also marcial  
whan they herde our lord Ihesu cryste  
preche / whiche sayd in his predycacion  
Doo ye penaunce / the royaume of heu  
en is nyght to them that doo penaunce /  
And who that is not regenerate in  
water by the sacramente of baptisme  
he may not entre in to the royaume of  
heuen / Therne by the commaundement  
of our lord Ihesu cryste / Marcial / his  
wyf / and theyr sone marcial whiche  
was a chylde replenyschyd in holy do  
ctryne were baptysed of Saynt Peter /  
Thenne Jakes and Joseph the whiche  
buryed our lord were baptysed also  
and many other of the people of the  
ielwes whiche were ouer longe to telle  
here alle theyr names / whan alle thys  
was accomplyschyd / and that euetich  
turned homelward to hys houle / The  
chylde marcial returned not wyth his  
fader and moder / but gaf hym self all  
ouer vnto our lord Ihesu cryste / and  
put hym in the companye as one of his  
discyples / and helde hym allweye by  
Saynt Peter / whiche was right nyght  
of his kynne / and so than forthon  
he was so entymyned and endoctry  
ned of our lord and of Saynt Peter  
that he no thyng desired so moche as  
for to accomplyshe the commaundementes  
solystayres / After this saynt peter came  
to rome and prayed to marcial that  
he wolde goo wyth hym / and thus as  
they had ben to gyder endoctryned  
wyth one holy doctryne / and of one  
mercyforpe dylectyon / In lyke wyse  
that to gyder they receyue the comyn  
rewards of the ioye perdurable / e thus  
as they went / they were accompanyd  
of somme dysciples of antioche / emonge  
whome were alphyngen / and austri  
dynen and many other / Whan they  
were entred wythyn Rome / they were  
receyued of a man named marcell at  
that tyme consul of the Romayns /  
Thus as they dwellyd there god ap  
preyd to saynt peter / and commaunded  
hym that he shold sende saynt marcial  
in to the prynces of gaulle for to  
preche the seynthe and the byleue to the

## The lyf of saint marcial

peple whiche were in the bondes of the  
 deyle of helte / Etenne Saynt Peter  
 calldyd to hym saynt marcial / and tolde  
 hym alle by ordre that our lord had  
 sayd and commaunded hym / Whan  
 saynt marcial herde that he began ston-  
 gely to wepe by cause he doubted the  
 fere regyon and the peple whych had  
 no knowleche of god / Whan Saynt  
 Peter salde hym thus wepe / he began  
 moche slybely to comforte hym in say-  
 enge to hym / my holy brother be not  
 heuy ne sorowful / for godd that he al  
 weye wyth the / lyke as he hath pro-  
 mysed to vs sayenge / so I am alwey  
 and shal be wyth you vnto the consum-  
 macion of the world / Thus my slybe-  
 brother he commaunded vs aftar hys  
 resurreccyon sayenge / Goo ye vnto e-  
 thorough the vniuersal world & preche  
 the gospel to alle creatures / that who  
 shal beleue and shal be baptyzed / he  
 shal be saued / and they that wyll not  
 so do shal be dampned / whiche thyng  
 ges my blessed brother kethueth vs to  
 kepe and put in effecte / to the ende  
 that we forgete not the commaunde-  
 mentes of god / anone aftar thys bless-  
 ed wordes / saynt marcial toke leue  
 of saynt peter / and brougher with hym  
 the elbo dysciples aforseyd / that is to  
 wele alphyngen and aufstaidyngen and  
 departyd lyke as godd had commaun-  
 ded to saynt peter / Thus etenne as  
 they wente / and that they were very  
 and sore traueylled by the waye which  
 was longe and greuous saynt aufstai-  
 dyngen departed out of thys world &  
 deyed / Whan saynt marcial salde that  
 he was dede / he returned in grete haste  
 to come and tolde to saynt peter that  
 whiche was byfalle in thes wyse /  
 Whan Saynt Peter had herde hym he  
 sayd reforme as hastily as thou mayst  
 and take my burdon in thy honde and  
 thou shalt come wher thou hast lefe  
 thy brother / touche his body with thys  
 burdon / and anone he shal aryse and  
 goo in thy compagne as he dyd before /  
 Whan saynt marcial came ageyn to the  
 corpe he touchyd it wyth the burdon  
 lyke as saynt peter had hym / And  
 anone he was respyd fro deth to lyf /  
 Aftar whan saynt marcial had iour  
 neyed longe by dyuers contreyes in

longe prechynge and folwynge the word  
 of god / they came in to guyan vnto a  
 castel calld tulle / and there were re-  
 ceuyed of a reche and a myghty man  
 named arnold / whiche had a daughter  
 that dayly was tormentyd wyth the  
 enemye / Thus as saynt marcial  
 entryd in to the holbe / the fende began  
 to crye sayenge I knowe wel nold that  
 I must yssue out of the body of thys  
 mayde / For the aungels of paradys  
 that been wyth the marcial toment-  
 me right greuously / but I praye the by  
 the name of hym that was crucyfyed  
 whome thou prechest of that thou sende  
 me not in to thabysme of helte / Etenne  
 saynt marcial sayd to hym I conuie  
 the in the name of Ihesu cryste that  
 was crucyfyed for us that thou yssue  
 out of the body of this mayde / & neuer  
 reforme ageyn / but that thou goo vnto  
 a place deserte wher hyde ne folde ne  
 persone dwellyth / wyth this commaun-  
 demente the mayde caste out the enemye  
 and the fyl down as dede / Etenne  
 saynt marcial toke hyr by the hande  
 and respyd hir vp and deliuerd hyr  
 to hyr fader hool and saufe / Holynes  
 & keryngnyte wyth al humylite shoon  
 in saynt marcial / and was alwey  
 in prayers / **A**nother myracle also  
 our lord shewed by the prayers of  
 saynt marcial in the same place / the  
 prync of the sayd castel whiche was  
 calld nerua / and was cosyn to the  
 emperour new / had a daughter whiche  
 was suffocate and murdered by the fende  
 and was dede / Etenne the fader and  
 moder of the chyldre that were moche  
 sorowful and heuy wyth a grete part  
 of the peple brough the body of the  
 chyldre tofore saynt marcial tenderly be-  
 pyng and sayeng to hym / O mon of  
 godd helpe vs at thys tyme / thou seest  
 how it is wyth vs / Whan saynt mar-  
 cial salde the lamentacyon and the  
 sorowe that they maad / he had pite on  
 them / and sayd wyth an hegh wyse  
 I praye you al as wel crysten as pay-  
 nym / that ye wyll deuoutly praye  
 godd almyghty / that by his keryng  
 grace hit please hym to gyue ageyn the  
 lyf to thys chyldre / The elbo dysciples  
 of saynt marcial and a felde of cristen  
 peple that were there put theym to



prayers / and / syth saynt marcial by n  
self made his prayer sayenge / Syth  
I pray the in the name of thy blessed  
foure / and of thy good frende saynt  
peter / by thordenauunce and comman-  
dement of whom I am comyn hither /  
That it please the to reyse this chylde  
here to thence / that whan he shal be re-  
seyed many may beleue in thy holy &  
precious name / Thenne saynt marcial  
al tarynge in the helpe of god to like  
the chylde by the hande sayeng to hym /  
In the name of our lord Iesu cryste /  
That of the Jewes for he was cruci-  
fied and the thyrde day rose fro deeth  
to lyf / aryse vp and stande right on  
thy feet / Anone the chylde arose ryz-  
ynghis feet / and / syth kneeled down  
to the feet of the holy man sayeng to  
hym / O man of god I requyre the  
to baptise me to thence that I may be  
saue and marke me with the sygne  
of the holy crosse / for other wyse may  
non be saued / but yf he be baptised /  
anon saynt marcial baptised hym /  
And with hym in the same place there  
wel retygned also as wel men as wy-  
men the thousand and / vij C  
And after this saynt marcial wente  
and destroyed the ydolles and brought  
them to nought / Iwo then wente  
saynt marcial and his two disciples &  
departed and cam to lymoges where  
they were templye receyued of a ma-  
nour that was namede susanne / In  
whos presence saynt marcial heled one  
that was frenatike / whan the good  
woman susanne sawe the myracle that  
so was made in her presence / anone  
she and her meyne were baptised /  
After this saynt marcial wente in to  
the temple where the prestes of the ydo-  
les were / The whiche lette hym gre-  
uouly / and / syth put hym in pryson  
on the morn as he made his prayer /  
he descended a light so grete vpon him  
that men myght not beholde hym / The  
wynges of yron to breste and the doores  
of the pryson opened / the kynges and  
they that were there requyred to be ba-  
ptised / and / the prestes that had so  
long hym were sinned to deeth by thons-  
and / and / lxxxix  
that there were cam to saint mar-  
cial in to the pryson / and prayd hym

that he wolde reyse them that so were  
sinned to deeth by the thonde / promis-  
yng to hym that yf he so dyde they al  
wold be baptised / Thenne our lord  
by hys prayer reseyd them ageyn fro  
deeth to lyf / Thenne that same tyme  
were toined to crysten faith & baptised  
vj mē creatures as men and wy-  
men / **A**nd after this on a ty-  
me deede the holy woman susanne and  
tofore her deeth she recomanded to saynt  
marcial her daughter that was called  
katerine / whiche had promysed and  
auolbed to our lord chastite as longe as  
she lyued / after whan the holy may-  
de knele that ther shold come to lymo-  
ges a lord named steuyn whiche was  
lord of al the prouynce fro the ryuer  
of wse vnto the see / She was for-  
aferd leste he wold do to her ouy greif  
or noyance ayens her auolbe / And  
gaf alway al her richesses to poure folk  
for the loue of god / whan the said  
steuyn was come to lymoges he made to  
do come tofore hym the holy mayde to  
thence to haue his wyll of her / but  
whan she was come / and / sawe that  
she wold not consente to do his wyll  
anon he made her heed to be smytyn of  
Then the squyer that byked her here  
thangels syng that here the solde of  
the holy virgyn in to heuen with mo-  
che grete joye and sollempnyte / anon  
he returned vnto his mayster and tolde  
hym al that he had seen & herde & syth  
fyl down deedly at his feet / Thenne the  
duc and al his compaigne had moche  
grete drede / and / the duc hym self clad  
hym next his flessh in a sharpe heere &  
hard for grete repentaunce / and / praid  
saint marcial that he wold praye god  
that hit myght please hym to reyse his  
squier fro deeth to lyf / and / he wold  
beleue in the sayth of Iesu criste and  
be crystened / anone after that saynt  
marcial had prayd our lord reseyd  
thesquier / Thenne the duc and wel  
a yd mē perfonen in his compaigne  
were baptised / An this tyme the  
same duc by the commandement of the  
emprour Nero wente in to italye with  
a grete compaigne of men of armes /  
whan he had acomplished the com-  
mandement of nero / they wente to ro-  
me for to see saynt peter / whom they

fonde prechynge to the peple / whiche per  
pre were therfore and had clothed them  
with the hys. lyngz on the grunde  
tofore saynt peter in demaunding hym  
pardon of theyr synnes / whan saynt  
peter salve the duc and so moche fayre  
people in his compagne / he demaunded  
them what they were & of what contrie  
thene the duc tolde hym by ordre hold  
he and his compagne had ben converted  
and baptysed of saynt marcial /  
After whan they were departed from  
rome / they thought that they wolde  
goo see saynt marcial tofore or they re-  
turned in to theyr contrie / Thus thene  
as they were lodged nyght by a ryuer  
and the sone of the erle of portiers say-  
ned hym in the sayd ryuer / thennex  
the deuyll dwlbed and smored hym  
to the dethe / whan his fader knewe it  
he wente wepyng tenderly to saynt  
marcial / and prayed hym to wyse his  
sone fro dethe to lyf / Thenne saynt  
marcial wente to the place wher he  
was dwlbed / and commaunded to  
the fende to brynge the body out of the  
water / and that he shold appere in a  
lykenes vyssible tofore them alle /  
None yssued out of the water the  
fendes lyke ethyoppens more blacke  
than cooles / and had terribel feet and  
eyen / and grete heye that couerd alle  
the body / and caste out at theyr moul-  
thes and nosethylles fyre lyke sulphur  
and cryed lyke rauenys / whan they  
had tolde to saynt marcial the hazines  
and euylles that they had doon / He  
commaunded them that they shold de-  
parte and goo in to places deserte /  
wher as they myght neuer noye ne  
greue persone byynng / Saynt marcial  
whiche had pyte and compassyon on  
them that wepte for the dede chyldre  
wyssed hym fro dethe to lyf / & thenne  
the chyldre tolde tofore them alle that  
were there / how the fende had dwl-  
ned and smoldred hym / and how they  
wold haue bounden hym with chay-  
nes of yron greenyng / but an aungel  
of heuen deliuered hym and shewyd  
hym the fyre of purgatorye / and fro  
thens ledde hym to the yate of paradys  
and as the fendes requyred to haue  
hym / a voyce came fro heuen and com-  
maunded that he shold arys ageyn &

that he shold lyue yet wyth yere / whan  
he had tolde al this / he gaue hym self  
al ouer to saynt marcial / and fro then  
forthon lyued in grete abseyence and  
holly lyf lyke as thaungel had taught  
hym / Saynt marcial dyd many myr-  
acles and vertues / There was in  
that tyme a woman that had an hus-  
bond sike of the palser / to whiche wo-  
man saynt marcial deliuered hys bur-  
don / with whiche she touched a lytel  
hys husband and incontynent he was  
hool / Another tyme the fyre was  
so grete in the cyte of Bourdes / that  
alle was on a flame / Saynt marcial  
helde vp his surdow ageynst the fyre  
and anon it was quenched /  
Another tyme as he wold haue bilt  
wed a chyrche at lymoges / the prync-  
asoford conueyed and sommowed al  
the peple poure and riche to come to the  
dedycacion of this chyrche / And whan  
they were al assembled saynt marcial  
admonested and warned them to be  
in way chastyte / It hapned emonge  
them whyles the masse was on sayng  
that there was a knyght whiche he &  
his wyf were sore vexed & troublid  
with fendes / & as they were brought  
tofore saynt marcial / he demaunded  
of the fendes why they vexed them so /  
and they answered to hym thou hast  
commaunded them that the peple shold  
magnyfyke chastyte / and thys tyme  
al this nyght exposed them in lechery  
and this is the cause that wherfore we  
ben entred in to them / saynt marcial  
at the requeste of the prync and peple  
heled them / This same yere that is to  
say the xl yere after the passion of our  
lord ihesu cryste / the same our lord  
ihesu cryste apperyd to hym & shewyd  
how that falsly he shold departe fro  
thys world and he with hys othe  
frendes in the toyname of heuen /  
Thenne he dyd doo assenble alle the  
crysten people that he had converted  
& to them made a moche swete sermone  
in sayng leue of them / Some of  
he was sick of the feuers / and thence  
our lord apperyd to hym with a certen  
quantyte of aungellys whiche brought  
moche ioye and gladnes sure the folke  
of saynt marcial in to heuen / We  
honor & gloria in secula seculi amen



This saynt marcial of ishome the  
speke first was the same child as some  
say / on ishome our lord layd his  
honde upon his heed / when the contens  
upon and stryffe was emonge the ap-  
ostles whiche of them shold be greetest  
in the voyage of heuyn / and there our  
lord sette the chylde marcial in the  
myddle of them layng his honde upon  
his heed as sayd is / and said to them  
yf ye be not lytel and humble as this  
chylde is / ye shal not entre in to heuyn  
for that shal be leeste emonge you / for  
that shal be greetest in my voyage / as the  
gospel maketh more playne mencyon /  
the whiche glorious saynt / saynt marcial  
at late he praye vnto that he poure  
vnto our sayd lord ihesu cryste that all  
we may haue part lyth hym in the  
ioye and glorie perdurable amen /

¶ Here endeth the lyf of saynt  
marcial one of the disciples of  
our lord ihesu cryste

And foloweth the lyf of saynt  
Geneuefe

**T**he noble saynt Ge-  
neuefe was borne at nail-  
acre besyde parys in the  
tyme of thempourours ho-  
nourus and theodosius the  
laste / e was with his fader e moder  
vnto the tyme of thempourour valenty-  
n / anone after his natyuite the holy  
ghost shewed vnto saynt germayn of  
a reche holb the shold serue god holly  
e virgynly / the whiche thyng he tolde  
to many / after the was sacred of the  
baptysm of charles vilques / e came  
to dwelle at parys ful of vertues e of  
myghtes in the tyme of saynt nycolas  
the martyr / whom the hongers martyrdom  
and after in the tyme of saynt reynge  
vnder chylde kinge of fraunce / and  
after vnder clovis his sone first cristen  
kinge of fraunce / and was named  
wylge in his baptysme / whome saynt

temyge cristened / And an engel of  
paradyse brought to hym an ample  
ful of crystme / of whiche he was enoynt  
ed / e also his successours kynges of  
fraunce ben enoynted e sacred at theyr  
coronacion / e after he was of good lyf  
e folowed the church that is now called  
saynt geneuefe on the mount of paris  
in thonour of saynt peter e saynt poule  
at the requeste of saynt clothe his wyf  
of ishome the body resteth in the sayd  
church / at thynication of saynt gene-  
uefe / and saynt temyge dyd halowe e  
dedeys hit / the sayd kyng dyd encrece  
moch the royaume of fraunce / e fraunce  
cheped it by his myghte fro the  
romayns / he conquerid meleun and  
the honde lyenge by sayne e by boyre /  
towayn thousande and al guyan / and  
at his comyng to engoulesme he walles  
of the cyte ful down / he made almayne  
and bourgoyne his tributayres / he or-  
dyned and instructed parys to be the  
chefe spece of the royaume / e he reyg-  
ed nedy yere / e after he was entred  
in the sayd church the yere of our lord  
foure hundred e viii / In the tyme of  
the sayd kyng lyued the sayd virgyn  
vnto the tyme of kyng clothar his sone  
of whiche virgyn the so ble floure in to  
heuen e the body abide in erthe / in the  
sayd church in whiche she is yet hoole /  
e honourably entred and deuoutly  
worshipped by the good and deuote  
crysten peple / In the tyme that the  
sayd virgyn saynt geneuefe was a  
chylde / saynt germayn of ancre e  
saynt keth of twys electe of the prel-  
ates of fraunce for to goo quenele an  
bretpe that was in grete brytayne  
now called englonde came to nauerre  
for to be lodged and herberwed / the  
peple came ageynst them for to haue  
theyr beneyson / Emonge the peple  
saynt germayn by thenyngement of  
the holy ghost espyed out the lytel  
mayde saynt geneuefe / and made hyr  
to come to hym and kysse hyr heed /  
and demaunded hyr name / and whos  
doughter she was / and the peple  
aboute hyr sayd that his name was  
geneuefe / and hyr fader Seure / and  
hyr moder geronoe / wherof came vnto  
hym / and the holy man sayd is this  
chylde poures / they answered ye /

Blessed be ye said the holy man whā  
god hath gyuen to you so noble signas  
ge / knowe ye for certeyn that the day  
of hys natyvyte the aungels sange &  
habibed grete myfterye in heuyn with  
grete ioye and gladnes / She shal be  
of so grete meryt agens god / & of  
his good lyf and conuerfacion many  
shal take ensauple that they shal leue  
theyr synne / and shal conuert theym  
to god and shal lyue religyously by  
whiche they shal haue pardon and ioye  
perdurable / Thenne he sayd to gene  
uefe / my doughter telle to me and be  
not affamed / yf ye wyl be sacred &  
lyue in byrgnyng vnto the wythe as  
espouse of ihesu cryste / The mayde an  
swered holy fader ye demaunde that I  
desyre / there lacketh nomore but that  
by your prayers our lord wyl accom  
plysshe my deuocyon / the holy man  
sayd / haue ferme byleue in god and  
prync by werkys the good thynges  
that ye byleue in your herte and saye  
with your mouth / and our lord shal  
gyue you force and vertue / Saynt  
germayn helde his honde on his hedy  
till he came vnto the mynstre / there he  
gaue to the peple the beneyfyn / Saynt  
germayn sayd to the fader and moder  
of the mayde that they shold brynge  
hir agens on the morne to hym / whan  
she was brought agens on the morne  
saynt germayn salbe in hir a sygne &  
lespal / I wote not what / and sayd  
to hys god the salueth Geneuefe /  
Doughter remembreth thou what thou  
promysedst to me yesterday of the byr  
gnyng of thy body / holy fader sayd  
the mayde I remembre wel that by the  
helpe of god I desyre and thynke to  
accomplysshe my purpos / Thenne the  
holy man toke on the grounde & salbe  
a xpy signed with the crosse whiche  
came by the grace and wyll of god /  
he toke hit vp and gaue hit hys and  
sayd sayre doughter take this and lere  
it in mynde of ihu cryste your espouse  
and suffre not aboute you none othre  
arayement of golde ne syluer ne of  
precious stones / for yf the beaute  
of thys world surmounte a lytell your  
thought / ye shal lose the goodes of he  
uyn / he commaunded hir to god and  
prayed hir that she wold remembre

hym in hys orysones and prayres / and  
recommunded her to fader and moder  
The wifely byssoppes wente from  
thens in to englond / there were se  
tykes agens the feythe / whiche sayd  
that chylde borne of fader and moder  
baptised had no nede to be crystened  
whiche is not trouth / for our lord ihu  
su cryst sayth clerely in the gospel that  
none may entre in to the kyngdom of  
heuen / yf he be not regenerate of water  
and of the holy ghoost / That is to say  
regenerate by sacramente of baptisme  
By this scripture and by sembla  
the holy prelates destroyed theyr fals  
creaunce and byleue and by text also  
and by myracles / For in a solempny  
of efter by many that were nelle bap  
tised / in syngeng alleluia they cha  
ced and dwof alwepe theyr enemies  
of scotland / and straungers of othre  
places that were come for to greue  
them / **4** Hys happed on a day that  
Gerone the moder of the holy maye  
Geneuefe wente on an holy and festi  
ful day towarde the mynstre / And  
hys doughter wente after sayeng that  
the feythe that she had promysed to  
Saynt germayn she shold kepe by the  
helpe of god / and that she wold ofte  
goo to the mynstre to the ende that she  
myght deserue to be espouse of ihu  
cryste / and that she myght be worthy  
of his loue / the moder was angry &  
smote hir on the cheke /  
God auengyd the chylde that the mo  
der beame blynde / and that in xxi  
monethes she salbe not / Whan the mo  
der had been longe in thys payne whiche  
moche enoyed hir / She remembre  
of the goodnes that Saynt germayn  
had sayd of hys doughter / and calld  
hys and sayd my doughter goo to the  
pytte and fetch me water / the maye  
went hastily / whan she was at the  
pytte she began to wepe by cause hys  
moder had losse hys syghis for hys  
sake / and toke vp water and lere  
it to hys moder / The moder stratched  
hys handes to heuen and toke the wa  
ter with grete feythe and reuerence /  
And maad hys doughter to sygne hir  
with the sygne of the holy crosse and  
wesse hys eyen / and anon she began  
for to see a lytell /



Whan she had thynges or thise befften  
 hir lyght came hole to hir ageyn as it  
 had been before / after this it happed  
 that the holy mayoe was offred to the  
 bishopp of chartres bypique for to be  
 sacred with the other elder maydens /  
 For men offred her after theyr eage  
 that the holy bishopp knele by the ho-  
 ly ghoost that geneuefe was the moste  
 worthy and dygne and sayd to hyr  
 that was beghynne shold come before /  
 For godd kynd the sanctified hyr /  
 After the deche of hir fader and hyr  
 moder the holy damoyfel came e dibel  
 lous at parys for to assaye and proue  
 hir there / and for to auayle the more  
 she was seek of the palyse so moche that  
 it semyd that hir membrys were dys-  
 ioynded and departed that one fro that  
 oger / wherof she was so fore tormen-  
 tyd that during thre dayes she was  
 kepte as for dede / for there apperped on  
 hir noo sygne of lyf / sauf that hyr  
 yolbes were a lytel red / In this  
 spate and tyme as she confessyd after  
 an aungel ledde hir in spyrte wher  
 as the reste was of good folk and  
 wher the torment was of euyl peple  
 asatibard she sawyd to many the  
 secretis of theyr consciences as she that  
 was taught and enseyned of the ho-  
 ly ghoost / The second tyme saynt ger-  
 mayn returned fro england and came  
 to parys / The peple almoste al went  
 agens hym with grete ioye / e before  
 al other thynges saynt german dema-  
 red how geneuefe dyd / but the peple  
 whiche more is Inclyned to say euyl  
 of good peple thanne wel / answered  
 that of hir was no thyng in blameyng  
 hir / whiche was to hyr a prayson  
 of other mennys prysonyng is none the  
 better / ne of others blameyng is none  
 the worse / therfore the hylp man sette  
 nought of theyr ianglyng / but assone  
 as he entred in to the cyte he wente  
 straight to the holys of the holy byrgyn  
 whome he saleded in soo grete humy-  
 lte / that al they meruayled / e sheldyd  
 to hem that dysprayed hyr the groude  
 wher of hir werys / and recyded to  
 hem the begynnynge of hir lyf / and  
 how he fonde at nanterre that she was  
 chosen of god / and recommended hir  
 to the peple / Thynges came to parys

that acceptle the felon kynge of bourgyn  
 had enterprysed to destroye and waste  
 the parties of fraunce and to subdue  
 them to his domynacion / The bourgey-  
 ses of parys for grete drede that they  
 had sent theyr goodes in to other cy-  
 ties more sure / Saynt geneuefe warn-  
 ned and admonestyd the good wy-  
 men of the towne that they shold like  
 in fastynges and in orysones by which  
 they myght asswage the yre of our  
 lord and eschele the tyranny of their  
 enemyes lyke as dyd somtyme the the  
 holy wymmen judyth and hester /  
 They obeyed hir e there konge & many  
 dayes in the churche in wakynge fast  
 tynges e in orysones / She sayd to the  
 bourgeses that they shold not reneue  
 theyr goodes ne sende them out of the  
 towne of parys / for the other cyties  
 that they supposed shold be more sure  
 shold be destroyed and wasted / but  
 by the grace of godd parys shold haue  
 none harme / and somme had indygn-  
 acion at hir / and sayd that a false pro-  
 phete was risen and apperped in theyr  
 tyme / and began emonge them to aske  
 and tete whether they shold dwelne  
 hyr or stene hyr / whyles they were  
 thus twyng as godd wolde came to  
 parys after the deces of saynt ger-  
 mayn tharchdeken of anerre / e whan  
 he understood that they tetyd to cyder  
 of hir dech he came to them e said saynt  
 germayn for goddes sake do not this mys-  
 chyet / For she of whome ye tete saynt  
 german wytnesseth that she was cho-  
 sen of godd in hyr moders hely /  
 And soo here been the letters that he  
 hath sente to hyr in which he recomen-  
 deth hym to hyr prayers / Whan the  
 bourgeses herde this wordes recyded  
 by hym of saint german and salve the  
 letters / they meruayled e ferdy godd  
 and lest theyr euyl counayl / and  
 dyd nomore ther to / Thus our lord  
 kepte hyr fro harme / which kepeth alle  
 weye them that be his / e deffendeth after  
 that thapostle saith / e for hir loue dyd  
 so moche that the tyrantes appoched  
 not parys / Thanke and glorie to god  
 e honoure to the byrgyne / This holy  
 mayoe dyd grete penaunce in women  
 tynges hyr body al hyr lyf and became  
 bene for to geue good example /

## ¶ The lyf of saynt Genouete

For syth she was of þ age of xvj yere  
 into feyth she fastyd every day sauf  
 sonday and thursday / In her refection  
 she had no thyng but barley brede and  
 somtyme lense / the whiche soden after  
 iiii dayes or thre weekes she ete for  
 alle delices / allway she was in pray  
 ers / in wakyngees and in penaunces  
 she dranke neuer wyne ne other lyt  
 our that myght make hyr dronke in  
 al hyr lyf / whan she had lyued and  
 byyd thys lyf feyth yere / the bysshop  
 pres that were that tyme salbe and let  
 helte that she was ouer feble by absey  
 nence as for age warned hir tuncer  
 a lytel hyr fare / ¶ The holy woman  
 durst not gayne saye them / For our  
 lord sayth of the prelates / who hereth  
 you hereth me / and who despyseth you  
 despyseth me / and so she began by  
 okdyence to ete wyth hir brede fyfthe  
 and mylke / and how wel that she so  
 dyd / she herke the heuen and ther  
 wherof it is to pylene that she salbe ap  
 perly our lord ihesu cryke / after the  
 promesse of the gospel that sayth / that  
 blessed be they that be clene of herte /  
 for they shal see god / she had hir herte  
 and body pure and clene / There ben  
 thre vertues byrgynal saith firmes  
 passour wyth out whiche no byrgyne  
 may be agreable to god / that is to  
 wele feythe / abseynece / payence / mag  
 nanymyte / symplese / innocen / cons  
 corde / charyte / desclapene / chastyte /  
 trouthe / and pauce / These vertues  
 accompyssed the holy byrgyne by  
 worke / she taughte and enseigned by  
 worde / and stibed of her ensaumple  
 Ofte and tofore alle other holy places  
 she bysyed the place wher as resyd  
 saynt denys and his felalbes / e had  
 grete deuocyon to edyfe upon the said  
 holy bodys a chyrche / but she had not  
 wherof / On a tyme came to hyr the  
 preestes / as ofte they had don tofore  
 to whome she sayd reuerente faders in  
 god / I praye and requyre that eche of  
 you doo his polber and his deuoyr to  
 a temple make wherof myght be made  
 and edyfyd a chyrche in the honoure  
 of the glorious markes saynt Denys  
 and his felalbes / for the place wher  
 they resse ourt moche to be worthypp  
 and doubted / whiche first taughte to

our aumsters the feythe / Dame  
 sword the preestes / the wold sayne  
 and haue grete wyll thereto / but the  
 can gete no chark ne tyme / Thene  
 said the holy byrgyn with a glad che  
 in prosperenge as she that was wyl  
 myssed wyth the holy ghost / So  
 I praye you to paye upon the grete  
 byrde / and bynge that so shal fynde  
 there / they wente thider e abode there  
 a whyle meruaylled and abasshed /  
 And anone came by them two fowne  
 herdes spekyng to gyng / of whiche the  
 one sayd as I wente yesterday after  
 one of my solers I fonde a founneil of  
 tyme meruakusly grete / That other  
 ansyberd and I fonde in the wood  
 Under the rote of a tre that she went  
 had thowen dou a founneil of tyme  
 of wyche I wolde was neuer none in  
 any albye / Whan the preestes herde  
 this they had grete admyracyn and  
 blessed our lord that had gyuen such  
 grace to genouete his handmayde /  
 They demaund wher the founneils were  
 and after returned and toke to the  
 byrgyne what they had founneil / She  
 began to wepe for ioy / and asone as  
 the preestes were gone and departed  
 the satte on hir knes and was at the  
 myght in orprens and in terys in  
 quyrng helpe of god to perfourme  
 this werke / and on the mornynge  
 alle made and traspylled of wakynge  
 she wente to genese a good preest / and  
 prayd hym that he wold do his payne  
 and labour that the chyrche myght be  
 edyfyd / and toke hym tynnynges of  
 the tyme / whan genese herde thys / he  
 was alle amercaylled and fyl down  
 to her feet / and promysed to hyr that  
 myght and day he wold doo hyr la  
 bour to accompysshe hyr commaun  
 demen / By the helpe of god and  
 of saynt Genouete and of the people  
 of paye the sayd chyrche was begonne  
 in the honoure of the blessed markes  
 saynt denys / saynt Rustyque / and  
 saynt Eleuthere whiche now is calld  
 saynt denys de lesire / There ben yet  
 the holy bodys wher our lord sheweth  
 faye myracles / For as the workemen  
 entendyd to make the edyfyce eche of  
 a car hye craft / It happed that they  
 drynke sayled and was don /



And geneue the preest sayd to geneuefe  
whiche knele not herof that she shold  
make with the herikemen so longe that  
she myght goo to parys & felche drynke  
whan she hadde thys she demaunded for  
the vessel that they had emptid / and  
it was brought to her / she maad them  
to depart fro her / Thanne she kneled  
down on her knees & prayed god wylth  
warne teeris to helpe her / and whan  
she sette that our lord had herde her  
prayer / She arose vp and maad the  
lygne of the crosse vpon the said vessel  
and a meruayllous thyng happed /  
For the vessel was ful / she herikemen  
dunke her felz ful and as ofen as  
they wolde vnto the tyme that þ chyrche  
was parfyshly made / wherof they than  
herd our lord / The holy vergyne had  
auorion to make the nyght that our  
lord wolde fro deeth to lyf after the au-  
tume and statutes of auncient fauers /  
It happed on a tyme that she put her  
on the waye tofore day to goo to the  
sayd chyrche of saynt denys / and made  
to see a candyl brennyng tofore her /  
The nyght was derke the wynde grete  
and it rayned faste / whiche quenched  
the lycht of the candyl / The maydens  
that were in her compagne were sore  
troubled / she asked after the candell  
and assone as she had hit in her hande  
hit was lycht by goddes wyll a  
geyn and so she bare it brennyng vnto  
the chyrche / Another tyme whan she  
had ended her prayer a candell that she  
bore / light in her hande by the grace of  
god / Semblably in her alle on a  
tyme was a candell lycht in her hande  
wythout any fyre of thys world / of  
whiche candell many seek folke by theis  
fens and reuerence haue ben helpe /  
That tapre is kepte yet at nostre dame  
de parys / A woman whiche by the  
temptacion of the deyl whiche to his  
wylle alwey deuyeth the good / stole  
alwey hir shooes / but assone as she was  
at home / she losse her syght / whan she  
saue that our lord had auenged the  
wronge that she had doon to the vye-  
rgyne / she dyd her to be ledde to her  
wyth the theste / whan she came tofore  
the holy vergyne / she fel down to her  
feet and requyred her of foryeuenes  
and wyllyng of her syght /

Geneuefe that was right desonair toke  
her vp fro the grounde and in syn-  
lyng gaue to her the syght ageyn of  
her eyen / The holy vergyne on a  
tyme went to laon / and the peple of  
the towne went out ageynste her /  
Emonge whome were the fader and  
moder of a mayde that had ben in yere  
so patalatyke / that none myght she  
the ioynture of her membrys / They  
besought and requyred saynt geneuefe  
that she shold dysse the seek mayde  
she went and saue hir / and sythe  
maad hir prayer as she was accustomed  
and after handled the membrys of the  
mayde / and commaunded her to doo  
on hir clothes and hosen and shoes /  
Incontynente she arose in good helthe  
in such wyse that she went vnto the  
chyrche wyth the peple / The folke that  
saue thys / she dyd our lord that had  
gyuen such grace to hys damysel ge-  
neuefe / and whan she rekened they  
conueyed her syngyng wyth grete ioye  
The kyng of fraunce cheldrelike hold be  
it he was a paynym he too hir in grete  
reuerence / soo dyd also the barons of  
fraunce for the faye myracles that she  
dyd in the name of our lord Iesu  
criste / wherof it happed on a tyme  
that the sayd kyng helde ardeyn pry-  
sonners / Juges to dethe / but by cause  
geneuefe shold not demaunde them / she  
ysued out of paris and made to syt  
the pates after hym / the holy vergyne  
knele hit anon and went fastely  
after hym for to helpe to deliuer them  
As sone as she came to the pates they  
openyd without here seynge al the peple  
whiche thoug hit it a grete wonder / she  
purselved the kyng and obteyned  
grace for the prissoners /  
In the parties of the orient beyonde  
Antioche was a good man named  
Symeon whiche had dysposed this  
world and was of meruayllous holy  
lyf whiche demaunded of saynt gene-  
uefe of the marchauntes that went  
in to the patyes / And by them he  
saue wyth her moche honourably /  
And recommaunded hym vnto her  
prayers / hit was a grete meruayle  
that the holy man whiche had neuer  
seene ne herde speke of hir dyd do grete  
her by hir name /

## The lyf of saynt Genouefe

Verayly the frendes of god that knowe  
 his wyll & do therafter haue tydyn /  
 gos that one fro that other by admynt  
 tracion of the holy ghoost / they shal ne  
 uer be seperate ne departed / as Saynt  
 ambrose sayng at melan knele of the  
 deyth of saynt martyn at tours / At mes  
 aury was a noble damoysele which was  
 amed by hir propre name elyne /  
 which whan she had heerde of the gracie  
 that god had gyven to saynt genouefe /  
 she requyred hir to chaunge hir habyte  
 a yonge man had spaued & trouthe /  
 hir / which had grete indignacion whā  
 she heerde of those tydynge and came to  
 meauyn in a grete ier where the ij bys  
 gynes dwellyd / & whan they knele of  
 his comynge they fledde into þ church  
 there happed a fayr myracle / For as  
 they came to the chireche dore whiche  
 was locked & fast thete / the dore that  
 was soo locked opened by his grece by  
 hym self / thus saynt genouefe deliuered  
 saynt elyne / to wylle & fro the conta  
 gyon of the world / the which persuerid  
 in abseynece & in chastyte to hyr ende  
 In this tyme the said elyne offred  
 to saynt genouefe one hir chamberer whis  
 che had lepen seek ij yere & myght not  
 goo / the holy byrgyne handled hyr  
 membris with hir worthy handes / &  
 anone she was hool & in good poynte  
 Ther were brought to hir viij men that  
 were wood & byfet with deuyls into  
 payns which were ouer harde bystad &  
 tormented of thenemye / the byrgyn had  
 grete pyte & went to prayer & orisons  
 in requyrynge our lord with salt teiris  
 that by his gracie & goodnes he wolde  
 deliuer them of this pestilence / & as  
 she persuerid in hir prayers / they were  
 hanged in the ayre in such manere as  
 they touched no thyng / the awos fro  
 hir prayer & saide that they shold goo  
 to saynt denys / the wode men answered  
 that they myght not but she vnbonded  
 them / the byrgyn which was for them  
 in grete sorow commanded them that  
 they shold goo / thenne anone they suf  
 fred them to be ledde secretly / theire  
 handes bounde behynde their backes / she  
 went after them / & whan she was in  
 the chireche of saynt denys she stratched  
 hir self on the grounde in orisons & in  
 wepynges / Thus as she persuered in

prayers and wepynges the wode men  
 cryed with an hygh voyce / that they  
 appoynted whome the byrgyn calld in  
 to their helpe / none ought to doubt  
 that the enemy that salve that he must  
 nedes yssue & go out signefied by  
 the motte of the demonyas that the  
 appoynted makers & othere sayntes that  
 the holy byrgyn calld on. And hyr  
 helpe by the yeste of god which is wode  
 to do the wyll of them that / & hym  
 & calle hym in trouthe / whan the holy  
 byrgyn heerde this that they said / she  
 awos vp and blessed eche after othere  
 with the sygne of the crosse / & anone  
 they were deliuered of the enemyes /  
 They that were present felte soo grete  
 strengthe that they doubted no thyng but  
 the sorowes were deliuered fro the regn  
 tion of the deuyl & blessed our lord for  
 this myracle / There was at bourges  
 a damoysele which heerde speke of the  
 grete renomme of this holy saynt / came  
 to payns for to speke to hir / she had ben  
 sacred / but after the consecration she  
 had losse hir byrgynye / the holy ge  
 nouefe demaunded of hir yf she was a  
 byrgyn nonne or wyf or a wydoke /  
 she answered that she was a byrgyn  
 sacred / Genouefe sayd nay / askynge  
 to hir the place & tyme of hir deflourat  
 ion & the man that had done the feyt /  
 whan she salve that it was for nought  
 that she sayd / she was a byrgyne / her  
 consciensce remorsed hir and fyl down  
 to hir feet in requyrynge pardon / In  
 semblable wyse the holy genouefe dys  
 couerdy to many the secretis of there  
 consciensces which ben not here wryten  
 by cause it were ouer noyous & hard  
 to wryte / A woman whome the holy  
 byrgyn had helpe had a chylde of the  
 age of foure yere / which fyl in a yere  
 he was therein the space of thre hours  
 the moder came and drewe it out and  
 bare it al dede into the saynt in wen  
 dyng hyr heyre and kelyng hir baste  
 and pappes and wepyng bytarkly /  
 and layed the chylde dede at hyr feet  
 The holy byrgyn couerdy hit with hyr  
 mantel / and after she fyl down in hyr  
 prayers and wepte / and anone after  
 whan she cespoy of hyr wepyng our  
 lord shewyd a fayre myracle / for the  
 chylde that was dede wryged / the



Whiche was baptysed at ester after / & was named calnyer / by cause she was reysed in the celle of saynt Genouefe / There came fro meauy a man to this holy Byrgyne Whychc hadz hys hande dreyedz vnto the wreste / andz the han / dledz hys ioyntes andz fengres andz maadz thereon the sygne of the crosse / andz anone the hande became alle hool / Geneuete that knelbe wel that our lord Ihesu cryste was baptysed the day of epphanye / andz after wente in to deserte in gyuynge enseynement to them that ben regenerate in the sacra / ments of baptysme / to faste wake andz adoure kely / andz to accomplysshe by therke the grace that they haue taken in the baptysme by the ensaumples of swete Ihesu cryste / Thenne entyrdz the holy Byrgyn in to hys celle the sonz day afore the sayd feste / andz abode there as recluse vnto the thursday as / solute in wakyngz in prayers in fastyn / ges andz orysonz / Thyder came a wo / man to see hir more for curyosyte than for goodz feythe / Andz therefore godz punysshedz hys / For assone as she ap / prochedz the dore of the celle / the lyste hys syght andz became blynde / But the holy mayde by hir deuocyon / & by hir prayer gafe hir syght ageyn andz by the sygne of the holy crosse whan she yssued out of hys celle in the ende of lence / In the tyme that the cyle of payres was assayedz by the arme of ten yere lyke as thauncyent bestowes reherce that there folliwedz so grete famyne andz hungre that many dreyedz for hungre / The holy Byrgyne that yste conseruaynedz hir wente to the sayne for to goo fetch at name somme Byrilles / whan she came vnto a place of sayne where as of custome shyppes were wonte to pe rysshe / She made the shype to be dralben to the yuage andz commaunded to cutte down a tree that was in the water / andz she sette hys to praye / Thenne as the shyppes shold haue synowyn vpon the tree hit fyl down Andz the wo wylde freeds graue andz the pyle yssuedz theout which stankz so sore that the peple there were enuemy medz by the space of two houres / andz neuer after perysshedz shyp there thake to godz andz to hys holy saynt /

Conto arcy the castel wentz hys holy Byrgyne / andz there came ageyn hys a grete lordz whiche requyredz hir that she woldz dyspse his wyf whychc hadz hadz longe tyme the palsey / The holy Byrgyn wente andz wyspedz hys which hadz ben longe seek wyth prayers andz orysonz / andz after blessedz hys wyth the sygne of the crosse & commaundedz hys that she sholdz arys / She thenne that hadz ben four yere seek & myght not helpe hys self atwoos seynge alle the peple whychc thankedz our lord / Fro arcy she wente to twyes in cham / pain / the peple came to mete with hir andz offredz to hir grete multitude of seek peple wythout nombre / She blessedz them andz sygnedz them wyth the sygne of the crosse / & incontynente they were helpdz in the syght of al the peple whiche meruayledz moche andz reuendz thankedz to our lord / There was brought to hys a man whiche by the pugnacion of godz was made blynde by cause he brought on the sonday / andz a blynde mayde also the holy Byrgyne blessedz them in the name of the fader andz sone andz of the holy ghoost / andz anone theyr syght was restored to them / There was a subacken present andz salwe this / he wente andz sette a chylde whychc hadz ben seke y yere of the febers right fore the holy Byrgyn dyd do bryngz holy water andz blessedz it an dgaue hym drynke / andz that doon by the grace of godz the chylde was in godd helthe / In this tyme many toke of the cuttyng / ges of hir resure by deuocyon wherof many seek were helpdz / andz many dreyd by spyrtes were deliuerd & rempled in to theyr goodz mynde / Fro arcy returnedz the holy Byrgyne to payres wyth xj shyppes chargedz wyth Bytaye / whende tempeste & orage assayedz them soo strongly that they wende to haue perysshedz without tyme / dye / the holy Byrgyn lyfe by hys handes to haue requyrynge helpe of our lord / andz anone the tempeste cessedz Thene Iesus a prest that was present andz salwe it whiche tofore had tremblid for feer began to syngz for ioy andz mus domino gloriose / Al that there were thankedz our lord that had sauedz

## The lyf of saynt Genouefe

them by the prayer of the damoyfel ge  
neuefe / whan the goodes came to pa  
rys that she had brought she departed  
them and gaue for the loue of god /  
to somme poure / bulke / and to other  
hool houses of bred / and somtyme she  
so fasted for pye / that she toke the  
houes hote out of the oven secretly and  
gaue it to the poure / The wyman  
meruayled why she toke theyr houes  
but they spake ne sayd no thyng /  
And they moche doubted that they  
shold not fynde theyr counte ne tale /  
But notwithstandyng that she had  
so taken by the grace of god they fonde  
al theyr houes and lacked none / by  
the merites of the holy saynt / her hope  
was no thyng in worldly thynges  
but in heuently / for she beleuyd in the  
holy scrippure that saith who so yeueth  
to the poure / leneth for a uaple / The  
reward which they receiue that geue  
to poure peple / the holy ghoost had she  
wyd to her longe tyme / and therfore  
she cessed not to wepe / to adoure / and  
to doo luterkyngs of pye / For she knewe  
wel that she was none other in this  
world but a pylgryme passyng /  
There was at meury a bourgeoisie that  
by the space of foure yere he myght not  
here ne goo / he dyd hym be brought to  
the holy byrgyn which dwelleth at  
parys / & requyred hir that she wolde  
resore to hym his helthe and heryng  
she touchyd his eerys & blessed hym  
and anon he was hile and wente &  
herde as he dyd before thankyng our  
lord / On a tyme the holy byrgyne  
wente to orlypauce / a woman named  
fractene was in grete sorowe for her  
doughter that laye deyng / anone as  
she wyte the comyng of the holy Vir  
gyne she wente to hir to saynt aiguen  
where she fonde her in prayer / fractene  
fel down to hir feet sayeng / Dame ge  
neuefe geue me ageyn chode my dough  
ter / Whan geneuefe saide the good  
feythe of her she sayd / dyscomforthe the  
no thyng / thy doughter is in helthe /  
the which by the meruayllous mych  
saunce of god at the word of the holy  
byrgyne was brought fro the wycket  
of dede and came al hool ageynst hir  
moder and mette wyth hir at the por  
tal of the holbe / The people thankyd

our lord for this fayre myracle /  
In the sayd tyme there was o seruante  
culpable ageynst his mayster / the holy  
mayde prayed his mayster that he  
wolde foryeue hym his trespass / the  
mayster as felonous and proude dey  
ned not to doo hit at her requeste /  
Thenne sayd the holy byrgyne / though  
ye despyse me / our lord wyl not fau  
me in despyte / assone as he was at  
home he was taken wyth an hote feun  
ague which deyed hym in suche wyse  
that he myght not stye of al the nyght  
On the morne he came to the holy by  
rgyne remyng wyth open mouth like  
a bre of almayn the tynge hangyng  
out and founyng like a boor / requy  
ryng pardon / which wold gyue no  
pardon / The saynt had pye on hym  
and blessed hym / and the feure left  
hym / thus made she the mayster hool /  
and the seruante excused / fro oyle /  
oune the holy woman wente to turre  
by the water of byre where she suffred  
many peryles / whan she aryued at  
turre / grete forson of demonyaks an  
ageynst hir out of the chyrche of saynt  
martyn and the spyrytes cryed by the  
multitudes of them that there made &  
deyde which were brente by the mer  
tes of saint martyn and saint genouefe  
and the peryles that the byrgyn had  
in the water of byre they had don hit  
by enuye / The holy byrgyn wente  
vnto the chyrche of saynt martyn where  
as she helpe many demonyaks by  
prayers and by the sygne of the crosse  
and the demonyaks sayd at the houn  
of the wemente that the fyngers of the  
saynt brente aboute them as capres en  
flamed wyth fyre of heuen / herof herde  
three men which kepte their wyues mad  
they wente to the chyrche and prayed  
her that she wold bylyte theyr wyues  
The blessed byrgyne whiche was reu  
nary wente and bylyted them and re  
quered them fro thence by batyng  
of holy oyle and by prayer / Anone  
after it happed as she was in oryson  
in a corner in the chyrche of saynt mar  
tyn that one of the syngers was so  
foure deyde wyth the enemy that he ate  
his membris / whiche wente out of the  
chauncel and came stampe to the holy  
byrgyn / the blessed byrgyn commaund



the fpyte to yssue out / he answered  
yf he yssued he wold yssue by the eye  
she commaunded that he shold no lens  
ye abyde ne dwelle there / and thenne  
he yssued out anone wold he nolde he  
be the fluy of the wombe and lest  
foule enseygnes and tokenes / and the  
seke mā was al hool & in good mynde  
wherof he thanked our lord /  
There of toun honoure moche thyng  
bleffyd byrgyne / holt wel hyt was  
agaynst her wyffe / On a tyme as she  
was at hyr dore she saw a mayde passe  
by bryngyng a buyret of oyle / she calld  
hyr and askyd what she bare / she  
answered and sayd oyle which she had  
bought / the holy mayde whych she  
the enemye fyte on the moulthe of the  
buyrette / stelde on hit / & the buyrette  
broke / she bleffyd the oyle and had  
the mayde bere it forth faulfly / the peple  
that sawe this had grete meruayle  
that the enemye coude not hye hym but  
that she prayued hym / and thanked  
our lord / There was brought to hyr  
a chylde by his frendes whych was  
dumbe / blynde and lame / the bleffyd  
byrgyne enoynted hym wyth the holy  
oyle / and the same our lord she sawe clerly  
spake and wente and prayued helthe  
enherly / **A**n the teryor of meauyng  
the holy mayde dyd do labour a feld  
that she had / and a storme & tempeste  
of wynde and rayn aroos which trou-  
bled moche the werkemen / she laye  
down stretchyng on the erthe in pray-  
er / and our lord shewyd  
there a faye myracle / for the rayne felle  
on al the corne in the felde therabout  
and in hyr feld felle not one droppe /  
Another tyme as she was on the sayn  
there was a grete tempeste / and she  
brought god of helpe / and anone it  
cessid in such wyse that they that were  
presente sawe wel that our lord at hyr  
requeste and for his loue made wynde &  
rayne to cesse / alle seke men that she  
enoynted wyth holy oyle deuoutly  
were helpe and made hool / hit hap-  
ped so that on a tyme when she wold haue  
enoynted a demonyak she founde no oyle  
in hir ampolle / wherfor she was so  
fory that she wyfte not what to doo /  
for there was no bysshop presente for  
to blesse hit / she laye down in oryson

and praye beseechyng god that he wold  
deliuer the man from the enemye /  
Our lord shewyd there two faye ver-  
tues / for assone as she awoos / hir am-  
pole was ful of oyle kyng in hir han-  
des / of whiche she enoynted the made  
man and anone was deliuered of the  
dycked spyrte / whych ample wyth  
the oyle salve the same man that wrote  
hir by xviij yere after hyr wyffe /  
Many other myrcles without nombre  
shewyd our lord for the loue of the  
holy and bleffyd saynt / saynt Gene-  
uefe / the whiche luyed in this world  
ful of vertues and myrcles / more  
than foure score yere / and departed  
out of this world and dyed worthely  
the thyrday of Januery / And was  
buryed in the mounte of parrys calld  
mounte par buer / and now is calld  
the mounte of saynt geneuefe in the  
chyrche of saynt Peter and poule / the  
whiche as sayd is at the begynnyng the  
kyng wolys somtyme named chins  
dyd doo make by thenfortement  
of this holy byrgyn / for the loue of whom  
he gaue graue to many prysonnere at  
hyr departyng / and after there were  
many faye myrcles whych by negly-  
gence by enure and not wchyching were  
not wryton / as he confessed that put  
hir lyf in latyn / excepte two whych  
he sette in thende of his booke / as here  
foloweth / On the sepulchre of the holy  
byrgyn was brought a yonge man  
that was soo seke of the stone that his  
frendys had no hope of lyf / In grete  
wepyng and sorowe they brought hym  
thider requyryng ayde of the holy byr-  
gyn / Anone after they praye the  
stone yssued and was forthwith alle  
hool as he had neuer been seke /  
Another man came thider that gladly  
brought on the sonday / wherfor our  
lord punysshed hym / for his handes  
were so bynommen and lame that he  
myght not werke on other dayes / He  
repentyd hym and confessid his synne  
and came to the tombe of the said byr-  
gyn and there honoured and prayd  
deuoutly / and on the morne he retou-  
ned alle hool prayyng and thankyng  
our lord that by the worthy merites &  
prayers of the holy byrgyne graunte &  
gysse to pardon graue & toye pounable

## 4 The lyf of saynt Geneuefe

After the deſce of the bleſſed Virgyn  
ſaynt geneuefe was aſſigned a lampe  
at hir ſepulchre in which the oyle burn-  
ed and ſprange lyke water in a welke  
or fonteyn / Thus ſayre thynges the  
lyf of our lord by this lampe / for the  
ſyre and lycht burnyng contynually /  
The oyle laſſed not ne myſſed / &  
the ſeeke peple were helde there /  
Thus brought our lord by the merites  
of the bleſſed Virgyn corporally /  
Which moche more abundantly wy-  
eth by hir merites to the ſoules ſpi-  
ritually / Many moo myracles hath our  
lord ſhelvyd at hir ſepulchre / whiche  
ken not here lrypon / for hit ſhould be  
ouer longe to remember them al / and  
yet dayly ken ſhelvyd / wherfore in eue-  
ry neceſſyte and nede lette vs calle on  
thys glorious ſaynt / the bleſſed gene-  
uefe that ſhe be mediatryce betw god  
for vs wretched ſynnars that we may  
ſo lyue and amende vs in this preſent  
lyf that we may come when we ſhall  
departe hens by hir merites betw the  
lyf prouyde in heuyn amen /

## 4 Thus endeth The lyf of ſaynt Geneuefe

## Here foloweth the lyf of ſaynt Maturyne



**M**aturyn was  
borne of the dyoſcle of  
ſens / and his father was  
called mayn / which by  
the commaundment of the  
emperor maymyng perſeuted moche  
ſtrongely chriſten men / But his ſone ma-  
turyn ſaw the tyme of his infancy  
pryncely in his herte / and in wyll was  
dyſple of heuyn caſte / & was moche  
ſwolluſh of the pedygion of his fa-  
ther & moder / for as moche as they were  
paynymes & myſcreaunt / wherfore he  
prayed many tyme our lord Ihu cryſte

that by his kenne grace he wolde con-  
uerſe them / So it hapned on a nyght  
as he ſlepte / a wyſe ſaid to hym make  
thy prayſon is ſerde and geuyn  
to anon awokes & ſaue and reuolue  
grette thankynges to our lord / The  
moder of ſaynt maturyn being enſe-  
wed with the holy ghoſt / came to hym  
and ſayd / O my ſone what reuolue &  
what merite ſhal we haue yf we be  
leue in Ihu cryſte / as by many tyme  
thou haſt deſyred / vs / thenne ſaynt ma-  
turyn ſayd to hir / Moder I ſee you  
wyte that after the general reſurrexion  
body & ſoule ſhal haue ioye / without  
ende / and that ſo moche that herte ſhall  
magn may not thynke / ne longe ſpeke  
ne pronounce / anone thenne the moder  
of ſaint maturyn wente to hir huſband  
his father / for to telle to hym what he  
ſone had ſayd / To whome the father  
ſayd thus / I haue thys nyght ſeen in  
a vyſyon / that our ſone maturyn was  
entred in to a ſhepode / and that there  
was deſpyred to hym a grete multy-  
tude of thep / and thenne they bothe ſto-  
repyed the holy ſacrament of the  
aſme / of an holy byſhop named yel-  
carpe / which ordeyned and made ſaynt  
maturyn preeſt when he was but y-  
yete olde / After that / that ſaynt ma-  
turyn and his felowes were martyr  
and that the peple of the romayns had  
ſuffred many dyuerſe tribulacions /  
The emperor maymyng had a daughter  
which had a wyked / ſpyte in  
hir body which tormentyd her moche  
and perſeuted for whome her father  
the emperor dyd do make many conſi-  
des of enchauntes for to queneſſe  
and ſele / But hit awaked no thyng  
Thenne the fende that was within her  
cryed and ſayd by the molthe of the  
mayde / O emperor it auayleth the no  
thyng that thou doſt / For I wyll not  
departe from hene / tyl thou haſt brought  
hyther out of fraunce maturyn the ſer-  
uaunt of god / which by his pray-  
er ſhal geue helpe to thy daughter / and  
betw the peple / and anone the emperor  
wyth a grete multitude of peple wente  
to ſeche hym / and ſtrongly hym to  
come vpon thys condycion / that they  
ſhould ſwore & promyſe that yf it hap-  
ped what he deyed by the way / they





shold brynge or sende hym to the place  
to be buryed: where as they had taken  
hym / and: whan they came nyght to  
come / the peple came ageynst hym and  
reuered hym moche reuerently /  
And: anone as he was comen to come  
he helpe and deliuered the daughter of  
the emperour fro the handes of the sende  
wonderably all the other sek men that  
were presentyd to hym he helpe them /  
Neuertheless it happed so that the day  
of the kalendys of nouembre he wendyd  
and: gaue vp his soule to god: moche  
holly / Thenne took they the precious  
body and: enoynted it wyth noble oy-  
nementes / and: buryed it wyth moche  
reuerence / and: whan they had leyed  
it in the erthe / on the morne they came  
vnto the sepulture / and: fonde the holy  
body aboue the erthe nyght vnto the  
same sepulture / and: thenne were they  
alle astashed / and: wyse not what to  
do / so he it whan one of the knyghts  
was that had brought hym out of  
france had remembred of the pmesse  
that they had made / anone he sayd to  
the peple the cause wherfore it was /  
And: anone after by the commaunde-  
ments of the Emperour the knyghtes  
brought the body ageyn moche solemp-  
nely in to his contrey in a place / where  
out word: by the merites of the holy  
body hath shewed many myracles and  
virtues / Of whiche by the blessed  
prayers & hys intercessions we may  
have parte Amen /

**Thus endeth the lyf of saynt  
Maturyne**

**¶ Here foloweth of Saynt  
Victor martyr**

**¶** **V**int Victor the glo-  
rious knyght & martyr  
in the tyme of anthonyn  
and: aucteyn emperours  
was presented as a crys-  
ten man vnto a duc called Sebastian /  
whiche wold: haue made saynt Victor  
do sacrefise to thyddoles / to whom saynt  
Victor answered that he was a true  
knyght to Iesu criste / & that he wold  
not do sacrefise whan the duc desired  
that / he commaunded that his backe  
shold be al to stoken / and his syne &  
wyse to be dralven out / and: thys holy  
man gaue grete thankynges to god /  
for the tormentes that were done to  
hym / and also of that / that he shold  
allwey in pray septe / The duc was  
moche mowped and: angry / & comma-  
ded that he shold be put in a brennyng  
furnace / whan saynt Victor was ther-  
in he made his prayers vnto our lord /  
& he was therein thre dayes cool wyth-  
out greuyng of ony fyre or flamme /  
or fume / and: wythout ony domage  
and: on the thyrde day he was founden  
cool and: sound / after the duc dyd  
do take benym / and: to make by an  
enchauour mortal mete / and: maad  
hym to ete it / whiche mete thys holy  
man ete without ony greuaunce or  
hurte / and: yet he dyd do make by the  
sayd enchauour / more stronger benym  
thenne he dyd wfore / and: gaue it to  
saynt Victor / whiche ete hit wythout  
onny hurte lyke as he dyd that other /  
Whan the enchauour sawe that the  
benym myght in no wyse greue the ho-  
ly man / he brent alle his bookes / and:  
renounced al worldly goodes / and:  
conuerted hym to the septe of god /  
After alle thys thynges the duc yet  
admonested saynt Victor that he shold  
do sacrefise to hys goddes / whiche  
thyng saynt Victor refused as he dyd  
wfore / Thenne the duc commaunded  
that al the synelbes of his body shold  
be al dralven out / and: after put hym  
in boyllyng oyle / and: after dyd do  
hange hym by chaynes / and: sette vnto  
his sydes wottes alle brennyng / but  
neuertheless he was allwey in such  
wyse recomforted of our lord / that he  
felte no payne / Thenne the iuge was  
moche astashed / And: commaunded

to take quyethe tyme & synagre med  
 to gyde / and made it to auale in  
 to his throte / and after dyd doo put  
 out his eyen / Thenne saynt Victor said  
 to hym / spare me not / for I am al prest  
 and redy to suffice alle tormentys /  
 And thenne the tyrant commaunded  
 that his feet shynge wylow / and soo  
 henge thre dayes longe in such wyse /  
 that the moste partye of the blood of  
 his bodye ranne out at his nose thilles  
 And at the ende of thre dayes the other  
 knyghtes came for to see yf he were  
 dede / and they that were blynde came  
 and were nyght hym / by the prayers  
 of this glorious saynt / they were en-  
 lymned ageyn and had their sight  
 The whiche knyghtes when they were  
 returned to the duc / they tolde to hym  
 thys aduenture / wherby the prayers of  
 this holy man they had recyued the  
 sight / and that they left hym a lyue  
 and hool / Thenne the duc commaun-  
 ded that he shold be flayne / and in the  
 meane whyle a wyf of a knyght named  
 corone cryed wyth an hych voyce  
 for thou were borne in a good tyme /  
 and thy werkys ben blessed / for thas  
 acceptable sacrifice of the holynes of  
 thy thought / the whiche our lord hat  
 recyued in grece / as he dyd the sacri-  
 fyce of abel / when this woman whiche  
 was but ydy was olde had sayd thys  
 and other good thynges and wordes  
 she put more to and sayd / who see ye  
 not thaungels of paradyse that hynge  
 lyke colubnes / of whiche thou shalt  
 haue the greater and I the lesse / and  
 hool wel that I be a feble wyf / ne  
 uertheless I haue ferme hope in our  
 lord Ihesu cryste that he shal gyue to  
 me his heritage / and when the duc  
 understode the wordes that she had said  
 he commaunded that she shold doo  
 sacrifice to the goddes / & she answered  
 and sayd I am named corone / & thou  
 requyrest me to lose my corone /  
 When the duc had herd hir answer / he  
 commaunded his knyghtes / that by  
 force they shold make two trees to en-  
 clype and holbe down / that one ageynst  
 that other / and thereon they henge to  
 rone / and sodaynly lete the trees goo  
 and so they dyd / whome by the wylde  
 and force of the trees in spryngynge

the wendyd his soule to our lord in  
 ferme felyce and affaunce of the lfe  
 eternal / And as the two sayd trees  
 adressed / her glorious bodye ascended  
 into two pyeres on the grounde / After  
 that the duc commaunded that Saynt  
 Victor shold be hanged / who at the  
 smylynge of / of his red blood myght  
 and blood to gyde / whiche myght  
 moche people salve / whiche thenne  
 leuoden in our lord Ihesu cryste /  
 Qui cum patre et spiritu sancto uiuit  
 & regnat deus / per omnia secula seu-  
 laum Amen /

Thus endeth the passyon of  
 saynt Vlyctor martyr



**Constance the doughter**

of constantyn them  
prouer hadz ij prouoises  
that one was named  
john / Andz that other

**C**onstance the doughter of constantyn them  
prouer hadz ij prouoises  
that one was named  
john / Andz that other  
paul. It happed in that tyme that gal  
liany whiche was duc and condurpuz  
of those of the romaynes shold goo in  
batayle agens the barbarys / Whiche  
had taken dace and the contray aboute  
e he demaunded that constance doughter of  
the emperour shold be gyuen to hym in ma  
riage for a rewarde / The emperour woloz  
wel as for hym / But he thoughte it  
myght not be / bcause constance after  
that seynt agnes had helde her woloz ne  
uer consent to be marryed / for she had a  
holbe virginyte / wherfor she woloz ra  
ther suffer deith than enclyne ther to / But  
nevertheles the mayde that trusted in  
godz said to her fader / that at his refo  
rming fro the batayle / yf he had victorie  
might wel be spoken of þ marriage / e  
in hope therof she desired to haue ij dought  
ers of gallian for to dwelle with hir  
that by them she myght knowe the bet  
ter the maners of their fader / e she  
deliuered to hym her ij prouoises John  
e paul to go with hym to batail / whiche  
was so don / thene this duc went to ba  
tail e was descopyed e fledde in to a  
ake of tharse / e anon the barbarys as  
sized him / thene said seint John e seynt  
paul make thyng abow to god of heuen  
that thou shalt neuer wedde wyf e þ  
shalt weynquyssh thyng enemyes better  
than thou hast / e thene he dide after their  
counseil / e on the morne a yongkyngz þ  
bare a crosse on his sholder appered to  
hym e said / take thy siberde e com af  
ter me / whan gallian the duc had take  
his siberde / he lede hym thurgh al hys  
enemyes to the kyng / whom he slewe / e  
al the host was so aferde that they yel  
ded them al to hym / whom thene he sub  
dued e made the subgettis e tributari  
es to come / e whan he went by his ene  
myes ij knyghtes appered e cōfermed  
hym in the faith / e after he becam cristē  
Andz returned agayn to come /  
And was receyued with grete honour  
Andz thene he prayed the Emperour  
to pardoone hym of takynge of hys  
doughter / For he purposedz neuer

to haue wyf /

But kepe hym

contynent andz chaste /  
Andz that plesyd wel to the emperour  
Thenne there hys two doughters also  
conuerted / e he lefte hys duchye / e gaf  
all to poure peple / and hym self serued  
god e dyd after many myracles / in  
so moche that deuyles e wicked spiritis  
went out of the bodies of creatures by  
his symple regarde e seghte / Andz  
herof the renomme and fame went fro  
the est vnto the west / e the peple cam  
fro ferre for to see this grete man hold  
he was chaunged / For he wesse the  
feet of poure men / andz sette them atte  
table / andz gaf them to ete / he serued  
the seek men / andz dyd the offyce of  
scrupitude moche besely / It happed that  
whan constantyn was dede an Empe  
rour sone of the grete constantyn was  
emperour alle of the heresie of the Ar  
ryens andz held thempyre / He hadz ij  
neuelies of whom that one was called  
gallus andz that other iulyan / thys  
gallus was so fader that he dyd to sle  
hym / Thenne iulyan doubtyng andz  
kyngz offerde entrid in to religyon  
Andz dysmyledz andz semed to be ho  
ly andz was made lector / He was a  
magyccyng andz counseyledz with fen  
des / ¶ Of whom he hadz answere that  
he shold yet be emperour / e so it hap  
pedz afterwarz / For such nedes cam  
to constantyn that he created iulyan  
gouernour of his ofte / Andz namedz  
hym Cesar / He was a grete lateppler  
andz may of werte / Thenne whan con  
stantyn was dede / He becam emperour  
Thenne commaunded he that gallian  
the duc whiche was becom so blessedz a  
man / shold make sacrefise to thidolys  
or ellys go out of the contraye / For  
the emperour durst not slye so grete a  
man / Thenne he went to alexandrye  
And there the meserantes made one to  
renne hym thorough with a siberde /  
Andz so deserued he the crowne of  
martirdom / ¶ Thenne sheldedz  
iulyan the emperour the couetyse of  
hys herde Andz he confermed  
by wytynes of the gospel seynge / our  
lordz Ihesus sayde who that renouneth  
not alle that he hath / May not  
be my dyscypple / Andz therfor whan  
he herd that the blessedz sayntes / John  
A j

## Of Seynt Leon the Pope

and poult had the riches that auaunce  
 theyr lady had lefte to them / and they  
 susceyved the poor cristen peple of our  
 lord Jesu crist / he demaunded them that  
 lyke as they had ben wyth constantyn  
 so wold he that they shold be wyth hym  
 thenne they sayd to hym when the glori-  
 ous Constantyn / and constant his sone  
 glorifyed them to be crysten / we wold  
 wel serue them / but syth that thou hast  
 forsaken thy wyggon ful of vertues /  
 we ben departed fro the / ne we wyl  
 nomore obeye to the / Julpen thenne  
 sayd to them / I had the estate of a  
 clerke in the chyrche / and yf I wold  
 haue abyden / I had had the moste wor-  
 shipful / But because it is kynge and  
 folwe to serue parisshe / & to be pole / I  
 haue sette my herte in chualtrye / And  
 therfor I haue made sacrifice to the god-  
 des / And they haue gyuen to me the  
 empyre / And thus ye that haue be  
 brought forth and norisshe in paleys  
 ought to be by my syde / & yf ye haue  
 me in despayr / I shal do so moche that  
 I shal not be despyed / thene answerd  
 they / we loue better god than the / &  
 we doubt nothinge thy menaces by  
 cause that we wyl not anger our god  
 thenne sayd Julian / yf ye do not my  
 wyll within y dayes wyth your agre-  
 ment / ye shal do it after agens your  
 wyll / He sayntes said to hym / thynke  
 ye as though noli the ten dayes were  
 goon / And do this day that which  
 thou purposest to doo thence to whome  
 Julian bene ye that crysten men shall  
 make you martires / but yf ye consent  
 to me I shalle pynyshe you / Not as  
 martires / but as comen enemyes / thene  
 John and poule durynge thys y dayes  
 entended to prayer and to almesse /  
 And after on the tenth day terencey  
 was sent to them which sayd to them  
 Our lord Julian hath sent me to you  
 That ye sholde honour the ymage of  
 jouys which he bringe to you /  
 Or elles ye must dye / Thenne they  
 sayd to hym / Yf Julian be thy lord /  
 haue thou was wyth hym / we haue  
 none other lord but Jesu crist / when  
 Julpen herde thys wordes / he made  
 theyr hedes to be myten offe secretlye  
 and to be buryed in theyr holys / and  
 after made to be said that they wer sent

in to exyle / Thenne anon after the  
 sende entred in to the sonne of terencey  
 And began to crye in that hous that he  
 was brent of the deuyll / When hem  
 can salbe thys / He knowlechyd hys  
 trespass / And after becam crysten &  
 put in wyrtynge the passyon of thys  
 holy seyntes / And hys sonne was re-  
 lyuerid of the deuyll / This was don  
 in the yere of grace four hondred fiftie  
 and four / Seynt gregory worded  
 that a lady byssid ofte and gladly the  
 chyrche of thys two seyntes / And  
 when she cam on a tyme she fonde two  
 monkes in straunge abbey And she  
 supposed they had be monkes /  
 She commaunded to gyue them her  
 almesse / But whyles her despenace  
 approched to them / They approched  
 to her and sayd / Thou dyest noli  
 be / But we shalle dysce the aft-  
 day of iugement / And shalle gyue  
 that / that we may /  
 And when they had so sayde / Anon  
 they kysst alway / Thenne she  
 be praye vnto god that by theyr meri-  
 tes / He gyue to be in thys worlde  
 hys grace / And in that offer hys  
 glorie / per Crisum Dominum noster  
 Amen

Here Endeth the lyues of the  
 holy Seyntes Johan & Paule

Here foloweth of Seynt Leon  
 the Pope

**L**eon the Pope as  
 it is wode in the myn-  
 cles of our blessed la-  
 dy / In the chyrche of  
 seynt marie the more  
 as he song there masse / & moche people  
 by oore were comyned & houseled / and  
 a matrone a certeyn woman kissed his  
 honde / wherof he was temptid wile  
 mently in his fleshe / And this holy  
 man was a grete worker and auenger  
 on hym self and cutte of hys honde  
 that same day pryncelye and thurbe  
 it fro hym / Afterward the people  
 murmured amonge them / by cause the  
 pope songe no masse / And dyd not



dygnt scruple solemnly. as he was  
wont to doo / Thenne leon turned hym  
into the blessed virgyn our lady / &  
complect hym self holy to hir prouydece  
Thenne she anon appered to hym / and  
restored to hym hys honde & reformed  
it with hir holy handes / comaundyng  
that he shold goo forth and offre sacre  
fese into hir sonne / Thenne thys holy  
man leo preched into alle the people  
that am theder / and shewedy euydenly  
how his honde was restored to hym a  
gain / This leo the pope helde the couz  
sele at Calcydon / and ordeyned byr  
gyues to be sayled / It was also made  
there a statute / that the virgyn marie  
shold be called the moder of god / that  
same tyme attila destroyed Italye /  
thenne leo bakynge prayed in þ church  
of shapostles thre dayes and in nygh  
tes / and after sayde to hys men who  
that wyll folow me late hym folowe /  
Whan thenne he approached to Attyle /  
And as he salbe seint leon / he descended  
fro his hors and fyl down platte to  
hys feet / and prayed hym that he shold  
aske what he wolde / And he despyed  
that he shold goo out of Italye / and  
wrote the cristen peple that he had in ap  
poynte / And his seruantes repried  
hym that the tryumphyng prync of the  
world shold be ouercomen of a prest /  
he answered / I haue coumpeedy for my  
self and to you / I salbe on his right  
hys a knyght stondynge with aslyver  
dualben and sayng to me / But yf  
thou spare this ma thou shalt be slayn  
and alle thy men / Thenne seynt Leo  
wrote a pisele to fabiane bisschop of con  
stantynople apense. entiaum and nescio  
num / which he layde vpon the sepulchre  
of seynt peter and was in contynuell  
fastynges and prayers sayng / O holy  
peter what that I haue erred in thys  
epysle as man / thou to whome the  
cur of the churche is commysed correcte  
e amende / And after xl. dayes peter  
aperdy to hym prayng / and sayde I  
haue redde it and amended it / Thenne  
leo toke the epysle / and fond it correcte  
and amended with the handes of  
shapostle / Other also xl. dayes he was  
contynuellly in fastynges and prayers  
at the sepulchre of seynt peter / Whyle  
yng to geve hym forgynenes of hys

synnes / To whom peter appered / and  
sayd / I haue prayed our lord for the /  
and he hath forgynen the alle thy syn  
nes / sauf only of thympocion of thy  
honde thou shalt be exampned / He  
deyed aboute the yere of our lord four  
hundred and eighty

Thus endeth the lyf of Seynt  
Leon the Pope

Here foloweth of Seynt peter  
thapostle and first of his name



Peter had a grete  
Name / For he was  
called Symon bario  
na / & symon is as  
Moche to saye as  
ryght okefauit / or  
commysyng grete he

upnesse / bariona is as moche to saye  
as sone of a doune or of a culuer / he  
was obedyent whan our lord calld  
hym / For atte wyys of one only cal  
lyng he opeedy to our lord / he was  
comysyng heuyenes and sowbe whan  
he reynyed ihesu cryst / For he went out  
and wepte bitterly / he was sone of  
the doune / For he seued god wyth  
symple Intencyon / Secondly he was  
calld Cephas whiche is as moche to  
saye as chief / or stone / or blamyng  
with the mouth he was sayd chief by re  
son of the pryncipalite in prelacyon /  
A stone by reson of his stedfastnes in  
his passyon / blamyng with his mouth  
by reson of conlaunce in his prechyng  
Thirde he was calld peter whiche is  
as moche to say as knowyng on Inho  
syng / & thoyng or Inhyndyng / know  
yng / for he knewe the dygnyte of cryst  
whan he sayd thou art cryst sonne of  
the lyuyng god / In Inhoosyng and  
thoyng / whan he Inshode hys feet  
fro thaffectyon of alle dedely & erthely  
werk sayng / lo we haue lefte alle  
thyng & In hyndyng / For he hath  
Inbunden the bondes of synne /  
And that was by the keyes that he  
wrepyed of our lord / And he  
A ii

## 4 Of Seynt Peter

had thre surnames/ he was sayd symon  
 iohanna whiche is as much to saye as  
 the beaute of our lord / Secondly he  
 was sayd symon iohannis / that is to  
 saye / to whom it is gyuen / And  
 thyrde he is sayd Symon kariona /  
 that is to say sonne of the donue / By  
 whiche is gyuen to vnderstonden / that  
 he had beaute of maners / yeste of ver  
 tues / and abundance of treces / For  
 the donue hath waylyng for her songe  
 This name peter / Ihesus promysed  
 to put to hym / iohis primo / Thou shalt  
 be called cephas that is to saye peter /  
 Secondly he dyd that he promysed / as  
 it is sayd Mathei quarta / And he  
 named symon / peter & c / Thirde he  
 confermed it mathei xij / And I saye  
 to the that thou art peter & vpon thys  
 scone & c / his martirdom wrote marcel  
 lus / linus papa / Egesippus / and leo  
 the pope

## 4 Of Seynt Peter



**S**eynt Peter thap  
 possle among al othe  
 e aboue alle woth  
 was of moost feruent  
 and breynnyng loue

For he wold haue knowen the traytor  
 that shold betraye our lord Iesu crist

As seynt aulsen sayth yf he had kno  
 we hym he wold haue torn hym with  
 his tethe / And therefore our lord wold  
 not name hym to hym / For as Euseb  
 ius sayth yf he had named hym / pe  
 ter had argysen / and alle to wry hym  
 peter went vpon the see / he was cho  
 sen of god to be at his transfiguration  
 And repseyd a mayde from deth to lyf  
 he fond the statere or piece of money in  
 the fishes mouth / He receyued of our  
 lord the keyes of the kyngdom of heu  
 he toke the charge to fede the sheep of  
 Ihu crist / he conuerted at a whiff thre  
 thousand men / he heled claude with  
 John & thenne conuerted 3 thousand  
 men / he sayde to Ananias and saphira  
 their deth byfore / he heled Enee of the  
 palsey / he repseyd thabyte / he baptyse cor  
 nellys / with the shadowe of his body /  
 he heled seek men / He was put in  
 prysen by herode / But by the angelle  
 of our lord he was deliuered / What  
 his mete was and hys clothynge the  
 boke of seynt Element wytnesseth / For  
 he sayde brede only with olives and  
 selde with wortes is myn usage /  
 And I haue such clothynge as thou  
 seest a Cote and a manel / And  
 when I haue that / I demaunde no  
 more / It is sayd for certeyn that he  
 bare allway a sudary in his bosom with  
 whiche he wyped the teares that ran  
 from his eyen / For when he remem  
 bryd the sweet presence of our lord  
 for the grete loue that he had to hym  
 he myght not fortere wepyng / And  
 also when he remembred that he had  
 reneyd hym he wepte abundantly  
 grete plente of teares / In such wyse  
 that he was so accustomed to wepe that  
 hys face was brent with teares as it  
 semed / lyke as Element sayth / And  
 sayth also that in the nyght when he  
 herde the cocke crowe he wold wepe  
 customably / And after that it  
 is redde in historia ecclesiastica / That  
 when Seynt Peters wyf was lede  
 to her passyon / He had grete  
 ioye / And called hyr by hir propre  
 name and sayd to her / My wyf /  
 member the of our lord / On a  
 tyme when Seynt Peter had sente  
 alio of hys dysciples for to preche  
 the saythe of Ihesu Crist / And



than they had geon libertye daye four  
neges / one of them deyd / And  
that other thenne returned to seynt pe  
ter and told hym what was happened  
Som say that it was seynt mercyal  
that he deyd / **¶** And somme saye it  
was seynt maternus / And other saye  
that it was seynt franko / Thenne  
seynt peter gaf to hym hys staffe and  
comanded that he shold restore to his  
felawe and lay hit vppon hym / which  
he so dyd / Thenne he whiche had ben  
xl dayes deyd / anone awos al ly  
uynge / That tyme Symon thenchaun  
tur was in Jerusalem / And he sayd  
he was first twouthe / and affirmed  
that who that wolde byleue in hym he  
wolde make them perpetual / And he  
also said that nothyng to hym was im  
possible / It is reede in the boke of  
seynt Clement / That he sayd that he  
shold be worshipped of alle men as  
god and that he myght doo alle that he  
wolde / And he sayd yet more / Whan  
my moder Rachel comanded me that  
I shold go we come in þe felde & salbe  
the sickle redy to wepe with / I commaū  
ded the sickle to wepe by it self alone /  
And it weped ten tymes more than  
ony other / And yet he added her to more  
after Iherom / And sayd I am the  
word of god / I am the holy ghoſt / I  
am almyghty / I am al that is of god  
he made serpentes of brasse to moue / &  
made thymages of yron and of stone  
to talke / and dogges to synge / and  
as seynt lyne sayth he wolde dyspute  
with seynt peter / and shewe at a day  
assigned that he was god / and peter  
cam to the place where the styf shold  
he and sayd to them that were there /  
Spees to you bretheren that loue trouth  
To whom Symon sayd / We haue nou  
nede of thy peas / For yf peas and  
concorde wer made we shold not prou  
fite to synde the trouth / For theys  
haue peas among them / And therefor  
desyre no peas but bataile / for whan ii  
men feghten / and one is ouercomen  
thenne is it peas / Thenne sayd pete  
r why dredest thou to here of peas / Of  
synnes growbe saylles / where ys no  
synne there is peas / In dysputynge is  
trouthe founden and in werkis ryght  
wesnes / Thenne sayd Symon it is not

as thou sayest But I shalle shewe  
to the / the power of my dyngne / that  
anon thou shalt adoure me / I am  
fyre twouthe and may flee by the ayer  
I can make nelue trees / and torne sto  
nes in to brede / **¶** Endure in the fyre  
withouth hurtyng / And alle that I  
wyl / I may doo / Seynt peter dis  
puted agens alle thys / And discosed  
alle his malefices / Thenne Symon ma  
gus seynge that he myght not wyſte  
peter / ast alle his tokes in to the see  
lest seynt peter shold preue hym a ma  
gyceen by his tokes / And went to  
Rome where he was hadde and reputed  
as a god / And whan peter knewe  
that / he folowed and cam to Rome /  
The iij yere of claudys thempour  
peter cam to Rome / And satte there  
yvj yere and ordeyned tibo bissoppis  
as hys helpees / Lyne / and Clebe /  
one within the walles / And that  
other withoute / He entended moche  
to prechynge of the word of god / by  
whiche he conuerted moche pple to the  
fayth of cryst / And beled many seek  
men / and in his prechynge alleway he  
preyed and preferred chastyte / He  
conuerted four concubynes of agrippe  
the prouost / So that thei wold nomore  
come to hym / wherefore the prouost  
fought occasyon agens peter / After  
this our lord appered to seynt peter say  
eng to hym / Symon magus and new  
purposen agens the / drede the not for I  
am with the / and shalle gyue to the the  
solace of my seruaut paul / whiche to  
morn shal come in to rome / Thene peter  
knowynge that he shold not long abyde  
here assembled al his bretheren / & toke  
element by the hond and ordeyned hym  
a bissop / and made hym to sitte in his  
oune sece / after this as our lord had  
sayd tofore paul cam to rome / & with  
peter began to preche the fayth of crist /  
Symon magus was so moche byghened  
of new / that he wend that he had ben  
the keeper of his lif / of his helth / & of  
al the ate / on a day as leo þe pope saith  
as he stode tofore new sodenly his visa  
ge chāged / nolv olde / and nolv yonge  
whiche whan new saide he supposed  
that he had be the sone of god / Thenne  
sayd Symon magus to new / By cause  
that thou shalt knowe me to be the

## ¶ Of Seynt Peter.

very sonne of god / comaund my hede  
 to be smyten of / e I shal aryse agayn  
 the third day / Thene new comaunded  
 to his broder to smyte of his hede / and  
 whan he supposed to haue bytten symon  
 he byttened a ramme / Symon by hys  
 art magyke went alway unhurt and  
 gadred to geder the meñres of the rāme  
 and hys hym thre dyces / The blode  
 of the rāme abode and congeled / The  
 thirde day he cam and shewedy hym to  
 Nero sayeng comaund my blode to be  
 iwashten alway / ¶ For so I am he that  
 was byttened / and as I promysed I  
 haue risen agayn the thirde day / whom  
 Nero seying was abasshyd / e trowedy  
 kerly that he had ben the sone of god  
 Alke this sayth leo / Somtyme also  
 whan he was with new secretly wyth  
 in hys conclaue / The deuyll in his lyk-  
 nes spake without to the peple / Thenne  
 the romayns had hym in such iwasship  
 that they made to hym an ymage / and  
 wrote aboue thys tytle / To symon  
 the holy god / Peter and paul en-  
 tred to nero / e disouered al thench-  
 amens and malefices of Symon ma-  
 gus / ¶ And Peter addedy thereto  
 seynge that lyke as in Cryst ken al-  
 substaunces / That is of god and man  
 So is in thys magyccy n substaunces  
 That is of man and of the Deuyll /  
 Thenne sayd symon magus as seynt  
 Marcell and leo witnesen / Lest I  
 shold suffre any lenger thys enemy /  
 I shal comaund my angelles / that  
 they shal auenge me on hym / To whom  
 Peter sayd I drede nothyng / symon an-  
 sweryd / but they drede me / Nero sayd  
 Dredest thou not symon that by certeyn  
 thynges affermeth his godhed / To  
 whom Peter sayd / ¶ Yf dygnyte or  
 godhed be in hym / lase hym telle now  
 what I thynke / or what I doo / whiche  
 thoughe I shalle first telle to the /  
 that he shal not moile lye what I thynk  
 to whom nero sayd / come hether and  
 saye what thou thynkest / Thenne pe-  
 ter went to hym and sayd to hym se-  
 cretly / comaund som man to bryng  
 to me a barley loof / and deliuer hit  
 to me pryueely / whan hit was taken  
 to hym he blessed hit / and hys hit  
 vnder his sleue / and thenne sayd he  
 Nold symon saye what I thynke / and

haue sayd / and doon / Symon an-  
 swerd / lat peter saye what I thynke  
 Peter answered what symon thynkest  
 that I knowe I shal do it whan he hath  
 thought / Thenne Symon haung  
 indignacion cryed a wolde / I comaund  
 that dogges come and deuoure hym /  
 And sodenly there appered grete dog-  
 ges / And made an assaulte agens pe-  
 ter / He gaf to hem of the brede that  
 he had blessed / And sodenly he made  
 them to flee / Thenne sayd peter to nero  
 so I haue shewedy you what he thought  
 agens me not in wordes but in dedes /  
 For wher he promysed angelles to come  
 agens me / he brolghe dogges / therby  
 he sheweth that he hath none angelles  
 but dogges / Thenne sayd symon / here  
 ye peter and paul / yf I may not graue  
 you here / ye shal come wher me shal  
 sekoue to iuge you / I shal spare you  
 here / Bec leo / ¶ Thenne Symon  
 magus as Egesippus and epinus say-  
 en / Elate in pryde auainted hym  
 that he can reyse dede men to lyf / And  
 it happed that there was a yonge man  
 dede / ¶ And thenne Nero let calle  
 Peter and Symon / And alle gaf  
 sentence by the wyke of Symon that  
 he shold be slayne that myght not aryse  
 se the dede man to lyf / Symon thenne  
 as he made his inuocacions vpon the  
 dede body / he was sene moue his fete  
 of them that stode by / thenne alle they  
 cryed for to stonre peter / Peter vnneth  
 getyng sepleney sayd / yf the dede body  
 lyue / let hym aryse walke and speke  
 elles knowe ye that hit is a fantasie  
 that the fete of the dede man moueth /  
 let Symon be taken fro the dede / and  
 the body abode vnnemorable / ¶ Peter  
 stondyng akerre makyng hys praye  
 cryed to the dede body seying / yonge  
 man aryse in the name of ihesu cryst of  
 nazareth causied / And anon he arose  
 luyng and walkyd / thenne whan  
 the peple wolde haue stoned Symon  
 magus / peter sayde / he is in payne y-  
 nough knowyng hym to be ouercomen  
 in his herte / Our mayster hath taught  
 vs for to doo good for euyl / Thenne  
 said symon to peter e paul / yet is it not  
 come to you that ye desyre / for ye be not  
 worthy to haue martirdom / the which  
 answered that is that the desyre to haue



To the shal neuer be wel / For thou  
 lyest alle that thou sayest / Thanne as  
 marcel sayth Symon went to the hous  
 of marcel and bond there a grete dogge  
 black / at the dore of the hous / and  
 sayd noli I shall see yf peter whiche  
 is accustomed to come hether shal come  
 And yf he come this dogge shal stan  
 ge hym / **¶** And a lytil after that  
 peter and poule went theder / And  
 anon peter made the signe of the crosse  
 and bybond the bound / And the  
 bound was as tame and meke as a  
 lambe / and purfelvedy non but simon  
 And went to hym e toke e cast hym  
 to the grounde vnder hym and wold  
 haue estraungled hym / And thenne  
 ran peter to hym and cryed vpon the  
 bound that he shold not do hym any  
 harme / And anon the bound leste  
 and touchedy not his body / But he  
 alle to rent and tare his gown in such  
 wyse that he was almost naked /  
 Thanne alle the peple and specially  
 chyldeyn ran with the bound vpon hym  
 And hunted and chased hym out of  
 the town as he had ken a wylf /  
 Thanne for the reproof and shame / he  
 durst not come in to the town of alle  
 an hole yere after / Thanne Marcell  
 that was discipule of symon magus  
 seynyng these grete myracles came to pe  
 ter / And was fro thene forthon hys  
 discipule / And after at the ende of the  
 yere symon returned and was receyued  
 agayn in to thampye of Nero / And  
 thene as leon seyth this symon magus  
 assembled the peple e sheldy to them  
 how he had ken angredy of the galyle  
 ens / **¶** And therfor he sayd that he  
 wold lete the cite which he was wont  
 to defendy and kepe / **¶** And sette a  
 day in which he wold ascende in to the  
 uen / For he daynedy nomore to dwel  
 in thetise / Thanne on the day that he  
 had stabillishede lyke as he had sayd he  
 went vp to an hye toure which was  
 on the capitol / And there keyng  
 crowned with laurer thelwe hym selfe  
 out fro place to place and began to fle  
 in thayer / Thanne sayd saynt poule  
 to seynt peter / hit aperteyneth to me  
 to praye / And to the for to comaunde  
 Thanne sayd Nero this man is very  
 god / and ye ken also tragtres / thenne

sayd seynt peter to seynt poule / poule  
 brother lyfte vp thyn hede and see how  
 simon fleeth / Thanne seynt poule  
 sayd to seynt peter / whan he salde  
 hym flee so hye / peter whi targetest  
 thou performe that thou hast bygonne  
 god noli calleth ys / Thanne sayd  
 peter / I charge and coniure you An  
 gelles of sathanas whiche be hym in  
 thayer by the name of our lord Iesu  
 cryst / that ye beue ne susteyne hym no  
 more / but lat hym falle to the erthe  
 And anon they lete hym falle to the  
 grounde and brake his necke and hede  
 and dyedy there forthwyth / **¶** And  
 whan Nero herd saye that symon was  
 dedy / and that he had losse such a  
 man / he was sorowful / and sayd  
 to thapostles / ye haue don this in  
 despyte of me / And therfore I  
 shalke destroy you / by ryght euyl eye  
 ample / Bec leo / Thanne he deli  
 uerd them to paulyn whiche was a  
 meke noble man / And paulyn deli  
 uerd them to mamertyn vnder the ke  
 pyngy of also knyghtes proesse and  
 martiniani / Whom saint peter conuerted  
 to the fayth / And they thenne ope  
 ned the pryson / and lete them alle  
 goo out that wold goo / wherfore  
 after the passyon of thapostles pau  
 lyne whan he knewe that they were  
 crysten / byhededy both proesse and  
 martyngan / The brethren thenne  
 whan the pryson was openedy prayed  
 peter to goo thens / and he woldy not  
 but atte last he keyng ouercomen by  
 theyr prayers went awaye / And  
 whan he cam to the gate as leo wit  
 nesseth which is called sca maria ad  
 passus he mette ihu cryst comyng a  
 yense hym / **¶** And peter sayd to hym  
 Lord whithet goost thou / And he  
 sayd to hym / I goo to come for to be  
 crucifyedy agayn / And peter deman  
 ded hym / lord shalt thou be crucifyedy  
 agayn / e he sayd y / e peter sayd then  
 lord I shal retorne agayn thene for to  
 be crucifyedy with the / This sayd oure  
 lord ascended to heuen / peter behol  
 dyng it / which lyepte fore / e whan  
 peter vnderstode that our lord had  
 sayd to hym of hys passyon he retur  
 ned And whan he cam to hys brethren  
 he toldy to them what our lord had  
 N iij

sayde/ And anon he was taken of the mynisters of Arew/ & was deliuered to the prouost agryppe / thene was his face as clew as the sonne as it is sayde / Ehenne agryppe sayd to hym / thou art he that glorifyest in the peple / and in hymen that thou departest fro the boode of theyr husbandes / whom thapostel blamed / & sayd to hym / that he glorifyed in the crosse of our lord ihu xpi / Ehenne peter was commaunded to be crucyffed as a stranger / and by cause that poul was a cytyzen of rome hit was comaunded that his hede shold be smeten offe / And of this sentence gyuen agynst them sent dionys in a pisle to Tyimothie sayth in this wyse / O my brother thymothe / yf thou hadest seen thagonyes of the ende of theym / thou sholdest haue sayled for huiynes & sorowe / Who shold not wepe that our whan the commaundement of the sen / tence was gyuen agynst them that peter shold be crucified / and poul be byt / ded / thou sholdest thene haue seen the turles of the ielbes and of the paynes that smote them and spitt in their bysages / And whan the horrible tyme cam of theyr ende / that they were departed that one fro that other / they bond the pylers of the worlde / but this was not withoute waplyng and wepyng of the bretheren / Ehenne sayd seint poul to seint peter / Chees he with the / that art foundement of the church / and passour of the schep & lamkes of our lord / peter thenne sayd to poul / go thou in pees precher of good maners / Medyaour / ledar and solace of right ful people / And whan they were with dralbon fer fro other / I folowed my mayster / They were not both slayn in on stee / Ehye sayth sent dyonys / & as leo the pope and marcelle witnessen whan peter came to the crosse he sayd / whan my lord descended fro heuen to therthe / he was put on the crosse right by / but me whom hit pleseth to call fro therth to heuen / my crosse shall thelwe my hede to therth / and adresse my feet to heuen / For I am not worthy to be put on the crosse lyke as my lord was / Therefore borne my crosse & crucyffe me my hede downbard / thenne they turned the crosse and fastened his feet vplward

and the hede downbard / Ehenne the peple wer angrey agynst new and the prouost and wolde haue slayn hem by cause they made seint peter so to dy / but he requyred them / that they shold not lette his passyon / & as leo witnesseth Our lord opened the euen of them that were there and wepte / so that they said the angelys wyth cowlmes of wies & of eyles standyng by peter that was on the crosse with the angelys / And thenne peter requyred a loken of our lord whan he lerned the wordes that he sayd / Ehenne as egesippus saith peter sayd thus / lord I haue desired moche to folowe the / but to be crucyffed by / ryght I haue not shured / Thou art allwey ryghtful / hye and fourayne / & we ken fones of the first may which haue the hede enclined to therth of whos the falle signefeth the forme of the generation humayne / Also we be borne that we ken seen enclined to therthe by effect / And the condiaon is chaunged / For the word iveneth that such thyng is good / which ys euyl & hadde / but thou art alle thyng to me / & nothyng is to me but thou only / I yelde to the thankynges wyth alle the sprite of which I lyue / by which I vnderstande / And by whom I calle the / And whan seint peter saith that the good crysten men saith his glorie / in yeldyng thankynges to god / and comendyng good peple to hym / he rendered up his spire Ehenne marcel and apuleus his broder that wer his disciples toke of the body fro the crosse whan he was dede / and enoynted hit wyth moche precyous oymement / and buryed hym honourably / Psodow sayth in the boke of the natyure & dethe of seyntes thus / Peter after that he had gouerned Antioche he founded a church vnder claudys thene / rour / he went to Rome agynst symon magus / there he prechyd the gospell ydd yere and helde the bisshoppiche / & ydd yere after the passyon of our lord he was crucyffed by new turned the hede downbard for he wolde be so crucyffed / hec psodorus / That same daye peter and poul appered to seynt dyonys / as he saith in his forsayd epistle in thys wordes / vnderseond the myracle & see the prodgge my broder thymothe



off day of the martirdom of them for I  
was wedy in the tyme of departynge of  
them/ After their deeth I salbe them to  
geue honoꝝ in honoꝝ entrynge the pates  
of the cyte & clad with clothes of lycht  
and arrayed wyth cowlmes of clernes  
& lycht / **¶** he dionysius / New was not  
brynnyssed for their deeth and other  
grett synnes & tyrannyes that he com  
myssed/ for he sleibe hym self with his  
olben honoꝝ / whiche tyrannyes lber ouer  
longe to telle but shortly I shall reker  
here somme/ he sleibe his master seneca  
by cause he was aserd of hym whan he  
went to scole / **¶** Also New sleibe hys  
moder and slite hys hely for to see the  
place wher he lay in / The pphiciens &  
maysters blamed hym and sayd the  
sone thold not flee his moder that had  
borne hym wyth sorow and payne/ then  
sayde he make ye me with child & after  
to be deliuerd that I may knowe what  
payne my moder suffred / whiche by  
craft thei gaf to hym a pong frosshe to  
drenke and greibe in his hely/ & then  
he said but if ye make me to be deliuerd  
I shal flee you alle/ & so they gaf hym  
such a drenke that he had a komyte &  
cast out the frosshe / And lare hym on  
honde that bycause that he abode not his  
tyme it was mysshapen / whiche yet he  
made to be kepte / Then for his plesyr  
he set Rome a fyre / whiche brennyd  
thi dayes and thi nyghtes / and was  
in an hre ture & enioyed hym to see so  
grett a flame of fyre & songe mercyse/  
he sleibe the senatours of Rome to see  
what sorowe and lamentacyon theyre  
wyues wolde make he wedded a man  
for his wyf / he fished wyth nettes of  
golde threde / And the garment that  
he had worn one day / he wolde neuer  
lber it ne see it after / Thennne the Ro  
maynes seynge his wodoness assapled  
hym and purselbed hym vnto without  
the cyte/ And whan he salbe he myght  
not escape them he toke a stake & thar  
wed hit with his tette/ & therewith stak  
hym self through the body / & so sleibe  
hym self/ In an other place it is recorde  
that he was deuoured of wolues/ then  
the romayns returned / and fonde the  
frosshe & thelbe it out of the cite and  
there bent hit / In the tyme of seint  
Cornelys the pope/ grekes stak alwaye

the bodies of the apostles peter & poul  
but the temple that lber in the pcoles  
lber constreyned by the deupne vertue  
of god & cryed and sayde / ye men of  
rome souch hastily your goddes whi  
che ten stolen fro you/ for whiche thyng  
the good cristen peple vnderstode that  
they lber the bodies of peter and poul  
And the paynems had supposed that  
it had ben theyre goddes thenne assem  
bled grete nombre of cristen men and  
of paynems also / **¶** And purselbed  
so longe the grekes / that they doubted  
to haue he slayn / & thelbe the bodies  
in a pitte at catacumbas / but after  
ward they lber dailen out by crysen  
men / Seynt gregory sayth that the  
grett force of thondre & lychtynge that  
cam fro heuen made them so affrayed  
that they departed eche fro other / and  
so leste the bodies of thapostles at ca  
tacumbes in a pitte/ But they doubtid  
whiche bones lber peters and whiche  
poules / lberfor the good cristen men  
put them to prayers & fastynges / and  
it was answered them from heuen/ that  
the grete bones lberged to the prechour  
& the lass to the fisshar/ & so lber depar  
ted/ & the bones lber put in the chyrche  
of hym that it was dedicate of/ & other  
saye that siluester the pope wolde halow  
the chirches and toke all the bones to  
gyder and departed them by weyghte  
grett and smale / and put that one  
half in one chyrche and that other half  
in that other / And seint gregory recou  
teth in his dyalogue/ that in the chyrche  
of seint peter lber his bones rest was  
a man of grete holynes & of mekenes  
named geneyn / And there came a  
mayde into the chyrche whiche was cre  
pel and drelbe hir body & legges after  
hir lwith hir handes / And whan she  
had longe requyred & prayed sent peter  
for helth / he appered to hir in a vision  
and sayd to her / Go to geneyn my  
seuaunt / and he shal restore thy helth  
Then began she to crie here and there  
through the chyrche and enquired who  
was geneyn / and sodenly it hapned  
that he cam to her that hym sought/ &  
she sayde to hym/ the holy apostle seynt  
peter sent me to the that thou shouldest  
make me hole and deliuer me fro my  
disease / and he answered yf thou be sent

to me fro hym/ Arise thou anon and  
goe on thy feet / And he toke her by  
the hande and anon she was alle hole  
in such wyse as she felt nothyng of  
her grief nor maladye/ And thenne she  
thanked godd and seynt peter / and in  
the same toke seynt gregore sayth wsa  
that an holy prest was com to thende  
of his lyl / he began to crye in grete  
gladnes / ye be welcom my lordes / ye  
be welcome/that ye touchsaf to come  
to so lyl e poure a seruaunt/and he  
sayd I shal come e thanke you /thene  
they that stode by/ demanded wsa they  
were that he spak to / And he sayd to  
them wondryng /haue ye not seen the  
blessed appostles peter and paul / and  
as he cryed agayn his blessed soule de  
parted fro the flesch/ Som haue doubte  
whether peter e paul suffred deith in one  
day/ For som saye that it was thesame  
one day/ but one a yere after the other.  
And Hierome e alle the seyntes that  
wrote of this matre accorde that it was  
on one day e one yere / And so is hit  
conceyved in an ewgile of Denys/and  
leo the pope sayth the same in a sermon  
sayng we suppose / but that it was  
not don without cause that they suffred  
in one day e in one place the sentence  
of the tyrant / And they suffred deith  
in one tyme to thende that they shold  
goe to gedre to Ihu cryst / and tothe  
vnder one persecutour/ to thende that  
egall cruelte shold setayne that one e  
that other / The day for thei myrte  
the place for thei gorye/ And the per  
secutyon oure come by vertue / he leo /  
thaughe they suffred tothe deith in one  
day and in one hour / yet it was not  
in one place / but in dyuerce lthyn  
rome/ And herof sayth a versyfyar in  
this wyse / **4** Ense coronatus paulus  
crux petrus eodem / Sub duce / lux /  
hoc/duy new / Roma locus / That is  
to saye/ Paul crowned with the swerd  
And peter had the crosse reuered / the  
place was the cyte of rome/ And wsa  
he it that they suffred deith in one day  
yet seynt gregore ordeyned that/that  
day specially shold be the solennyte  
of seynt peter / And the nexte day  
Comemoracion of seynt paul / For the  
chirche of seynt peter was habited  
that same day/ And also for as moche

as he was more in dygnite / e first  
in conuercyon / and held the prynces  
palace at Rome/

Thus endeth the lyl of seynt  
Peter chappelle



Here begynneth the lyl of seynt  
Paul chappelle and doctour



**P**aul is as moche  
to saye as the mouth of  
a trompe or of sens or  
mercifully chosen / or  
a myracle of electyon

Or paul is sayd of  
paula that is wse/ Or it is sayd still  
of latyn / And by this ben vnderston  
den by prerogatyues/whiche paul had  
before the other appostles / The first is  
a fruitful tongue / For he reueleth  
hid the gospel fro Jerusalem to ierico  
And therfore he is sayd the mouth of  
a tromp/the h was vertuose charye  
for he sayd wsa is seke/ e I am not seke  
e therfor he is sayd mouth of sens or  
vnderstondyng / The thyrde is conuer  
cion moche mercifulous/ and therfor  
he is sayd mercifully chosen/ For he  
was meruellously chosen e conuerted  
The fourth is the hande werchyng / e



therfor he is sayd merueylous of  
election / For it was a grete myracle  
whan he thas to geve his dispences  
with the labour of his handes / and  
to preche without cessinge / The fyrste  
was contemplacyon delycous / For  
wse of thought is requyred in contem-  
placyon / For he was rauishid vnto  
the thyrde heuyn / The spete was humy-  
lyte vertuous / and therof he is sayd  
lyte / ¶ Of this name paul he thyre  
opynions / Ortygene sayth that he had  
a whyte elbo names / and was called  
paulus and saulus / And Rabanus  
sayth that he was called saulus / and  
that was after Saul the proude kyng  
but after his conuersion he was callid  
paul / as it were lyte and humble of  
spete / ¶ And therfor he sayd I am  
lesse of all the apostles / And he  
sayd that he was called paul of Ser-  
gio paul prouconsul whom he conuerted  
to the fayth / And lynus the pope  
wryteth his passyon

## Of Seynt Poul doctour and Apostle

### Seynt Poul chap

posse after his con-  
uersion suffred many  
psecutions / the which  
the blessed hyllarye  
wryteth shortly say

enge / Poul thapostle was taken with  
woddys by philippis / he was put in pri-  
son / and by the feet fast sette in stockes  
he was stoned in asyris / In roome  
and thessalonique he was perseluid of  
wicked peple / In Ephesum he was de-  
lyned to byld keetis / In damask  
he was lette by a lexe doun of the wall  
In iherusalem he was arresed / taken  
bounden / and alwayed to be slayn / In  
cesarea he was enclosed and defamed  
saylyng whard ysaie he was in pa-  
rel of deeth / And fro thens he cam to  
rome / and was juged vnder nero and  
there fynysshid his lyf / This sayth  
seynt hyllarye / Poul toke vpon hym  
to be apostle among the gentyles / In  
epheus was a contracte which he losed

and redressid / a yong man that felle  
out of a byndole and dyed / he ryssed  
to lyf / and dyd many other myracles  
at the yle of metylene / a sarpent bite  
his hande / and hurted hym not / and  
he threwe it in to the fyre / It is sayd  
that alle they that cam of the progenye  
and lynage of that man that thenne  
herberowed poule may in no wyse be  
hurt of no venemous bestis / wherfore  
whan theyr children be born they putte  
serpentes in thayr cradellis for to pue  
yf they be verry theyr children or noo  
In som place it is sayd that paul ys  
lasse than peter / Otherwhyle more / and  
somtyme egalle and lyke / For in dyg-  
nyte he is lasse / In prechenge greter  
and in holynes they be egal / Raymond  
seith that paul fro the cocke croide  
vnto the hour of tene he laboured with  
his handes / e after entred to preching  
and that endured almost to nyght / the  
resydue of the tyme was for to ete /  
sleepe / and for prayer / whiche was ne-  
cessarye / He come to rome whan new  
was not fully conformed in the empire  
and nero heryng that there was dispu-  
tyng e questyons made lettene paul  
and the ielbes he wrythynge not moche  
therof / suffred poule to go wher he wolde  
and preche frely / Jeronimus saith in  
his boke De uitis illustrabus that the  
xxxj yere after the passyon of oure  
lord / the second yere of new seynt poul  
was sent to rome bounden / and in yere  
he was in free keepyng and disputed  
ayens the ielbes / and after he was  
lete go by nero / and prechid the gospel  
in the west parties / and the viii yere  
of nero the same yere e day that peter  
was crucified his hede was smytyn of  
Her Jeronimus / ¶ The wysdom and  
wylgyn of hym was publisshid ouer  
alle / and was reputed merueylous  
he gate to hym many frendes in them  
petours hous / and conuerted them to  
the fayth of crysse / and some of hys  
wrytenges wer recyted and redde to  
for the emperour / and of al men mer-  
ueylously commendyd / and the senate  
vnderstode of hym hy thynges of auctori-  
te It happed on a day that poul prechid  
about euensong tyme in a hote a yong  
man named patroclus hosteler of nero  
and with hym welghued / went for

to see the multitude of peple / and the  
 better for to see paul he went vp in to  
 a Wyndolbe / and there sleppynge full  
 down & dyed / whiche whan nero herde  
 was moche fory and heuy therfor / and  
 anon ordeyned another in his offyce /  
 chaule knolbyng how by þe holy goost  
 sayd to them stondynge by hym / That  
 they shold goe and bringe to hym  
 patroclus whiche was dede and that  
 themperour koud so moche / whom  
 whan he was broughe he wyped to lyl  
 and sent hym with his felawes to the  
 emperour / whom themperour knelbe  
 hym for dede & whyles he made lament  
 & tacion for hym / hit was told to the  
 emperour that patroclus was comen to  
 the pite / And whan he herd that pa-  
 trocke was alpyue he moche merueyled  
 and comaunded that he shold come in  
 To whom nero sayd / Patrocle lyeuest  
 thou / and he sayd / ye emperour I lyeue  
 and new sayd / who hath made the to  
 lyeue agayn / and he sayd the lord ihu  
 Crist kyng of alle wordes / Thenne  
 nero kyngd wroth sayd / thenne shalle  
 he regne euer and resolute alle the Roy-  
 ames of the world / To whom patro-  
 clus sayd / ye certenly emperour / thenne  
 nero gaf to hym a luffette sayenge /  
 therfor thou seruest hym / and he sayd  
 ye verely I serue hym that hath reysed  
 me fro deith to lyl / Thenne fur of the  
 mynsteris of new that assisted hym  
 sayd to hym / O emperour whi smitest  
 this yong man truly and wylly an-  
 sweryng to the / Trust verely he serue  
 that same kyng almyghty / And whan  
 nero herd that / he put them in prison  
 for strongly to tormente them / whom  
 he moche had lured / Thenne he made to  
 enquire and to take alle cristen men /  
 And without examynacion made them  
 to be tormented with ouer grete tormen-  
 tes / Thenne was paul amonge other  
 bounden and brought to fore nero / To  
 whom nero sayd O thou man seruaunt  
 of the grete kyng / bounden to fore me  
 why withdrauest thou my knyghtes /  
 and drauest them to the / To whom  
 paul sayd / Not only fro thy corner I  
 haue gadred knyghtes / But also I  
 gadre fro the vniuersal world to my  
 lord / To whom our kyng geueth suche  
 yestes that neuer shalle fayle / And

graunteth that they shalle be exchaged  
 fro alle indygence and nere / And if  
 thou wilt be to hym subgette / Thou  
 shalt be saul / ¶ For he is of so grete  
 polver / that he shal come and iuge  
 alle the world / and destroye the figure  
 thereof by fyre / And whan nero herd  
 that he shold destroye the figure of his  
 world by fyre / comaunded that all the  
 crysten men shold be brent by fyre / &  
 paul to be bynded as he that is gilty  
 agens his mageste And thenne so grete  
 a multitude of cristen peple wer slayn  
 thenne / that the peple of rome brake by  
 his paleys / and cryed and mened  
 dyacion agens hym sayenge / Cesar amide  
 thy maneres and attempre thy educa-  
 cion agens hym / For thys ben our peple that  
 thou destroyest / and defende the empire  
 of Rome / Themperour thenne dredynge  
 the noyse of the peple / Chaungeo hys  
 decree and edicte / that no man shold  
 touche ne hurte no cristen man till the  
 emperour had otherwyse ordeyned /  
 wherfore paul was broughe a gayn  
 to fore nero / whom assone as nero saib  
 he cryed and sayd take alwaye thys  
 bypched man and bynde hym / And  
 suffre hym no lenger to lyeue vpon the  
 erthe / To whom paul sayd / Nero I  
 shalle suffre a bypche while but I shalle  
 lyeue eternally with my lord ihesu crist  
 nero sayd synce of hys dede / that he  
 may vnderstande me stronger than hys  
 kyng / that whan he is ouercomen  
 we may see whether he may lyeue after  
 To whom paul sayd / to thend that thou  
 knowe me to lyeue euer lastynghly /  
 whan my dede shal besmyten of I shal  
 appere to the luyynge / And then thou  
 mayst knowe that crist is god of lyl  
 and of deith / And whan he had sayd  
 thys / he was ledde to the place of his  
 martirdom / and as he was ledde / the  
 iii knyghtes that ledde hym sayd to  
 hym / Telle to vs paul / who is thy  
 kyng that ye loue so moche / that for  
 hys loue ye had leuer deye thenne lyeue  
 & what reward shal ye haue therfor  
 Thenne paul preched to them of the  
 kyngdom of heuen / and of the payne  
 of helle in such wyse that he conuerted  
 them to the fayth / And they prayed  
 hym to goo freely whither he wold /  
 godd forsoke / wherby sayd he that I



hold flee / I am not fuytyf / But  
the laful knyght of cryst / I knothe  
wel that fro this transitorye lyf I shalle  
goe to euerlastyng lyf / Asone as I  
shal be byheded / twelue men shal take  
awaye my body / Marke ye wel the  
place and come thyder to morowe / and  
ye shalle sende by my sepulchre / two men  
take and tium prayng / to whome  
whan ye shall telle for what cause I  
haue sent you to them / they shal say  
yse yow / and make you heyres of the  
kyngdom of heuen / and whyles they  
thus spaken to geder / Nero sent two  
knyghtes to loke yf he wer slayn and  
byheded or no / And whan thus seynt  
paul wolde haue conuerted them / they  
sawd / whan thou art dede / And yf  
sest agayn thenne we shalle byleue /  
Nolde come forth and receyue that thow  
hast deseruyd / And as he was ledde  
to the place of his passyon in the yate  
of hesyence / a noble woman named  
plantilla a disciplesse of paul / who  
after another name was called lemobia  
for happily she had ii names mette  
ther with paul / whiche wepyng com  
mendyd her to his prayers / To whom  
paul sayd / Fare wel plantilla dought  
er of euerlastyng helthe / lene to me  
thy kepe or keuerchief with whiche  
thou kowest thy hede / that I may hynde  
myn eyen therewith / and afterward  
I shall restore it to the agayn / And  
whan the lady delpyerd it to hym the  
bouchers scorned hir sayng / why hast  
thou delpyerd to this enchaunour so  
preuous a cloth for to lene it / Thenne  
whan he cam to the place of his passyō  
he bound hym towarde the east holdyng  
his hondes vp in to heuen right longe  
with tres prayng in his oibne lan  
gage and thankyng our lord / And  
after that had his brethren fare well  
and bond his eyen hym self with the  
keuerchief of plantilla / and knelyng  
doun on bothe knees stretched forth his  
necke / and so was byheded / And  
asone as the hede was fro the body hit  
sayd ihesus crystus / whiche had ben to  
hym so swete in his lyf / It is sayd  
that he named ihesus or crystus or bothe  
septe tymes / Fro his wounde sprang  
out mylke in to the clothes of the  
knyght / and afterward flodded out

blood / In thayer was a grete shynnyng  
light / and fro the body cam a moche  
swete odour / Dyonyse in a ppsle to  
thymothee / sayth of the deeth of paul  
thus / In that hour ful of heynnes my  
welbekoued brother / the boucher sayng  
chaul make redy thy necke / Thenne  
blessyd paul looked vp in to heuen mar  
kyng hys forke and his breste with  
the segne of the crosse / and thene said  
anon / my lord ihesu crist in to thi hon  
des I comende my spirite &c / And  
thenne without heynnes & compulsion  
he stretched forth his necke / and wep  
ued the cowlne of martirdom / The  
boucher so smytynge of his hede / The  
blessid martir pou took the keuerchief  
and vntonde his eyen / and gadred vp  
his oibne blood and put it therein / &  
delpyerd to the woman / Thenne the  
boucher returned / and plantilla mette  
hym and demaunded hym sayng /  
where hast thou leste my mayster / The  
knyght answerd / he lyeth withoute  
the cowlne with one of his felabes /  
and his visage is couerd with thy  
keuerchief / and she answered & sayd  
I haue now seen peter and paul entre  
in to the cyte clad with right noble res  
tmentis / and also they had ryght  
fair cowlnes vpon theyr hedes more  
cleer and more shynnyng than þ sonne  
And hath brought agayn my keuer  
chief alle bloody whiche he hath deliuerd  
me / For whiche thyng and werk many  
beleued in our lord and her baptise  
And this is that seynt dyonyse sayth /  
And whan Nero herd saye this thyng  
he doubted hym and began to speke of  
al these thynges with his physyophres  
and with his frendes / & as they spake  
to godde of thys mater / paul cam in  
and the yates shutte and stode before  
Cezar and sayd / Cezar lo here is before  
the poul the knyght of the kyng perdu  
rable / and not kynauysshed / Nold  
byleue thenne certynly / But thou I am not  
dred but atque / But thou Charyt  
shalt dre of an euyl deeth / By cause  
thou hast sleyne the seruantes of god  
And whan he had sayd thus he kanyf  
shyd awaye / And new what for drede  
and what for angere he was mygh out  
of his witte / and wist not what to doo  
Thenne by the counseyl of his frendes

## 4 Of Seynt Paul

he Insonde patrole and barnake / and  
 lette them goo where they wold / And  
 the other knyghtes longynus mayster  
 of the knyghtes and aggestus cam on  
 the morn to the sepulcre of poul / and  
 ther they found two men prayeng that  
 were luke and tiasus / And byt bene  
 them was poule / And when luke &  
 tiasus salbe them they were abasshyd &  
 began to flee / & anon poul ranspydyd  
 alwaye / and the knyghtes cryed after  
 them and sayd / we come not to greue  
 you / but knolde ye for trouth that we  
 come for to be baptised of you / Lyke  
 as paul hath said whom we salbe now  
 prayeng with you / when they herde  
 that they returned and baptised them  
 with grete joye / The hede of seynt paul  
 was cast in a baley / And for the grete  
 multitude of other hedes of men that  
 wer there slayn and thowen there it  
 coude not be knolwen which it was / It  
 is redde in thepyssle of seynt Dionysse  
 that on a tyme the baley shold be made  
 clene / And the hede of seynt poul was  
 cast out with thosher hedes / And a  
 shepheard that kept sheep toke it with  
 his staffe / and sette it up by the place  
 where his shepe grafed / he salbe by iiij  
 nyghtes continually and his lord  
 also a ryght grete lycht shyne upon  
 the sayd hedy / Therne they went and  
 tolde it to the bisschop & to other good  
 cristen men / whiche anon sayde truly  
 that is the hede of seynt poule / And  
 thenne the bisschop with a grete multi-  
 tude of cristen men toke that hede with  
 grete reuerence / & sette it in a tablette  
 of gold / and putte it to the body for  
 to joyne it thereto / thenne the patriarke  
 anslyberd we knolbe wel that many  
 holy men ben slayn and theyr hedes  
 ben despyled in that place / Yet I  
 doubt whether this be the hede of poul  
 or noo / but late he sette this hede at the  
 feet of the body and praye we into al  
 myghty god that yf it be his hede / that  
 the body may turne and joyne it to the  
 hede / whiche plesed wel to them alle  
 and they sette the hede at the feet of the  
 body of poul / And thenne alle they  
 prayed / And the body turned hym &  
 in his place joyned hym to the hede / &  
 thenne alle they blessed god and thus  
 knolbe truly that that was the hede

of seynt paul / this sayth seynt dionysse  
 And seynt Gregory telleth that there  
 was a man that ylle in despayre in  
 the tyme of Justyn the emperour / And  
 made redy a corde to hange hym self / &  
 allwaye he cryed on seynt poul sayenge  
 Seynt paul helpe me / Thenne cam there  
 a black shadolbe sayeng to hym / Wee  
 the good man make an ende of that  
 thou hast begonne / And he allelwaye  
 made redy the corde sayeng / moste blis-  
 syd paul helpe me / And when alle  
 was redy there cam another shadolbe  
 as it had ben of a man sayd to hym  
 that seynted hym / He hens thou moste  
 wretche / For paul the aduocate is come  
 Thenne the foule shadolbe ranspydyd a  
 waye / and the man comyng agayn to  
 hym self and castyng alwaye the corde  
 toke condigne penaunce for his offence  
 and trespas / In the same epistle a for  
 sayd seynt dionysse telleth the deeth of  
 his mayster paul with mynde wordes  
 sayeng / who shal yue eeres to myn  
 eyen / and to myn broldes a fountayn of  
 water that I may wepe day and nyght  
 that the lycht of þ church is extynct  
 And who is he that shall not wepe &  
 wayle / and clothe hym with clothes of  
 mornyng and sorowe / And in his  
 mynde be grete abasshyd / Lo Peter  
 the fundament of the church & glorye  
 of seyntes and holy appostles is goon  
 fro us / And hath lefte us orphans /  
 Paule also the teacher and comfortour  
 of the peple is sayled to us and shalke  
 nomore be found / whiche was fader of  
 faders / doctour of doctours / pastour of  
 pastours / profoundnesse of wysedom / a  
 troupe founnyng hye thynges / And a  
 prechour of trouth / I say verily paul  
 to be moste noble of thapostles & neuer  
 wery of prechyng of the worde of god  
 he was an erthly angelle an heavenly  
 man / ymage and sympleynde of dy-  
 uynyte / and hath us alle forsaken ne  
 dy and unworthy in this dyspyled  
 world / And is goon into crist hys  
 god his lord and frende / Alas my  
 brother thymothee best bykured of my  
 soule / where is thy mayster / thy fader  
 and louer / fro whom shal he grete  
 the ony more / Lo thou art made an  
 orphan and remaynest allone / Now  
 he shal nomore wryte to the with hys



hath crucified our lord ihu crist / and  
come hath slayn his apostles whelm  
scrupth hym that they crucified / And  
rome in solempnysyng gawpeth them  
that it hath slepne / and nou my broder  
thymothee thise ten they whom thou lo  
uest / and desyrest with alle thy  
herce / lyke as saul and jonathas that  
iber not departed in lye ne in deeth / and  
so i am not departed fro my lord / and  
mayster / but whan ylle and wyckedy  
men departe des / And the separacyon of  
one houre shalle not be allwayne / For  
his soule knoweth them that loue hym  
though they speke not to hym whiche  
nowe ten fer from hym / And at the day  
of the grete resuraxcyon they shalle not  
be departed from hym / Bec dyonyssus /  
seynt John Griston saith in the boke  
of praynyng of seynt poul / and com  
mendeth this glorious aposle moche  
sayeng / whath is founnen suffeyent in  
commendacyon of hym syth al the good  
nes that is in man / the soule possedeth  
it only / And hath it in hym / And  
not only of a man but also of the age  
lis / And in whath maner we shal say  
to yow heer after Abel offred sacrifice  
and of that he was preyse / but we  
shal shewe the sacrifice of poul / And  
it shal appere greter in as moche as he  
was beyer than the erthe / For poul  
sacrificed hym self every day / And  
offrid double sacrifice in herce and in  
body whiche he mortified he offrid not  
sheep ne cote / but he sacrificed hym  
selfe in double wyse / and yet that suffi  
ce hym not / but he studey to offre  
to god alle the world / For he enuironed  
alle the world that is vnder heuen / and  
made angellis of men / And more ouer  
the men that ber lyke fendes / He  
chaungeo them to angellis / who is he  
that is founde parayle or lyke to thyse  
sacrifice / whiche poul with the sword  
of the holy goost offred vp to the autar  
whiche is aboue heuē / Abel was slayn  
by treson of his brother / but poul was  
slayn of them whom he desyred to with  
draue & saue fro innumerable euyls  
his deshes were so many that thei may  
not wel be nombred / he had as many  
as he leuyd dayes / Noe as it is redde  
kepte hym self his wyf & his children  
in the ark / but poul in a more perillous

and older shod in an arke not made  
with bordes with pitch & gylbe / But  
with epistles made for bordes / delpyered  
and saued the vniuersal world fro the  
shores of error and of synne / This  
Arke or shippe was not born to one  
place but it was sent throughe the vni-  
uersal world / ne lymed with pitch  
ne gylbe / but the bordes therof were  
enoynted with the holy ghoost / He  
toke them that were worshippers of reso-  
nable bestes almost more soles than  
vniuersal bestes for to be the folowers  
of angellis / He ouercam that arke in  
whiche was receyued the crobbe / and  
sent hym out agayn / and clossyng a  
wolf therin / whos wodenes he coude  
not chaunge / But this poule toke  
fallons and bytes / and made of them  
dounes / And excluded alle wodenes  
and ferde fro them / and broughte to  
them the spirite of mekenes / Somme  
meruaile of abraham that at the com-  
maundement of god lefte his contrey  
and kynredde / but how may he be com-  
pared to paul / whiche not onely  
leste his contrey and kynredde / but also  
hym self and the world also he forsoke  
and dyspyed alle thyng / and required  
to haue but one thyng / and that was  
the charite and loue of ihesu crist / Ne  
he despyed thynges / present / ne thynges  
to come &c but abraham put hym selfe  
in pael for to saue his brothers sonne  
But paul susteyned many pcellis  
for to bringe the vniuersal world fro  
perellys of the deuyll / and broughte oth-  
er to grete surety with his olyn deith /  
Abraham wolde haue offred his sonne  
ysaac to god / but paul broughte ney-  
ther frende ne neygghboure / But offred  
hym self to god a thousand tymes /  
Some merueile of the paciens of ysaac  
for he suffred the pites that he made  
to be stopped / but paul not beholdyng  
the pites stopped with stones / ne his  
olyn body letyn only / But them of  
whom he suffred grete paynes / he studied  
to bring to heuen / And the more this  
welke was stopped / so moche the more  
it folowed out strenges in shedyng of  
water of scripture of mekenes and of  
payence / Of the payence of iacob  
scripture merueyleth / whiche abode viij  
yere for his spouse / But who hath

that soule of an ademaunt þ may folowe  
the payence of paul / For he abode not  
only viij yere for crist his spouse / but all  
his lyf tyme / he was not onely trent  
with the herte of the day / ne suffred onely  
the frost of the nyght / But suffryng  
temptacions / nobl with letynges / nobl  
stonyd with stones / And allway enog  
his tormentis caught the sheep & drede  
them to the fayth from the mouth of  
the deuyll / And also he was made de-  
corate and made fayr with the charite  
of ioseph / And here I doubt lest some  
wold take it for a lesyng for to people  
here paul / whiche crucyfing hym self  
not onely the beaute of mennis bodies  
but alle such thynges that lye seen to  
be fayr and clew that he behelde sette  
no more by them then we do by a lye  
affes or fylthe / and abode vniuerable  
as a dede man to a dede man / alle men  
wonder at job / for he was a merueilus  
champpyon / but paul was not onely  
troubled by monethes / but many yeres  
enduryng in agonye / and alle they ap-  
perid clew / He put not alway the woe-  
nes of his flesch with a sherde or shelle  
but he ran dayly as the vnderfondyng  
mouth of a Lyon / and saughte ovens  
innumerable temptacions / whiche were  
more tollerable than a stone / whiche not  
of iiij or iiii frendes / but of alle men  
and of his brethern he suffred obpo-  
sures / and was confused and cursid  
of them alle / and he toke euer mekely  
and patiently / Job was a man of  
grete hospitalyte and had cure of poure  
peple / and that he dyd was to susteyne  
the fylth of the flesche / But seynt paul  
laboured to help the seknes of the soule  
his / Job opened his hous to every  
man that cam / But the soule of paul  
shelved hym to the vniuersal world /  
Job had sheep and oden innumerable  
And of them he was lyberal to poure  
men / poule had no poressyon sauf his  
body / And with that he mynystred  
sufficyently to them that had nede /  
whiche in a place sayth / Into my nel-  
cessites / and to them that were with  
me these bondes haue mynystred / And  
to holy job were geuen wormes /  
woundes / and sores whiche dyd to hym  
moche payne and sorowe / but & thou  
wilt considere paul þ shal see / thynges



hongre/ cheynes / and perylls that he  
suffred of his knowen men / and of  
strangers/ he suffred of alle the world  
kynnes for the chyrches/ and burning  
for schlaundres / thou mayst see that he  
was harder than any stone / and hys  
foule ouercom wyth infirmyte pryn &  
adamant / what job suffred wyth hys  
body / That paul susteyned wyth hys  
mynde whiche is more greuous than o  
ny lborne / And ofte his eyen flodded  
of tere not only on dayes / But also  
on nyghtes / he was more tormented  
than a woman in the byrth of her childe  
therefor he sayde / My lytal chylde  
whom yet I bring forth/ Moyses chas  
for to be defaced out of the loke of luf  
for the helthe of the ielbes/ and offryd  
hym self to perysse wyth other / But  
paul wolde not only perysse wyth his  
kynrede but that alle other shold be sa  
ued wyldy he cast dooun from euer las  
tyng ioye / And moyses repugned  
agens pharao / And paul agens the  
demyt every day / He for one peple of  
the ielbes / And paul faught for al  
the vniuersal world / Not by swete  
but by bloody / Seynt John the bap  
tist / etc loustes and wyldy hony/ but  
paul in the myddle of the world was  
as stryde in his conuersacion/ as seint  
John was in deserte Not only he was  
fode wyth loustes and wyldy hony  
but wyth moche fouler mete he was  
contente / For ofte he leste hys necessa  
ry mete for the freuent study that he  
had to preche the word of god / Tru  
ly there appiered in seynt John grete  
constanx in prechyng agens herodias  
But paul not one ne twe ne thre  
but he corrected Innumerable men sette  
by in hys polber / And also older by  
minutis / At resseth nolt that we com  
pare paul to Angellys in whiche alle  
shal preche a grete thyng for wyth the  
charge/ they obeyen vnto god / whiche  
dauid sayth merueyllyng/ that they be  
myghte in vertue / And euer doon the  
commandementes of god / And also  
the prophete sayth / that he maketh hys  
angellys spyrites/ And his mynysters  
fre burninge / And alle thys we  
may fynd in paul / that lyke to fre  
and a spyrite he hath wonne throuout  
alle the world/ and wyth his prechyng

hath purged it / And yet he hath not  
forced heuen / and that is wonderfull /  
For he conuerfed such as in heuen / &  
was yett enuyronned wyth his mor  
tal flesche / A lord holt moche be the  
worthy dampnacion / whan we see all  
good thynges to be assembled in one  
man / And we stude not to folowe  
the lesse parte of them / Ne he had in  
thys world none other thyng/ Ne none  
other nature / ne none other soule dys  
seimblable to vs / ne dwellyng in none  
other worlde / but in the same erthe &  
the same regyon / also vnder the same  
laibes nourished and maners / and  
he surmounteth alle men that nolt len  
or haue len by vertue of his courage /  
Ne thys thyng is not to be merueilled  
in hym only/ that for the haboundaunce  
of deuocion he felte no payne / But he  
recompensyd in hym the vertue for hys  
reburde / And whan he sawe that hys  
deth approchyd / He calld other to  
the deyte of his ioye sayenge / Make  
ye ioye and reioyse ye wyth me / And  
certeynly he lased more to wronges &  
injuries whiche he suffrd for his true  
prechyng / And was gladder therof  
than he were bode to a feste of grete  
ioye / For he despyd more deth than  
bodely lif / & he desired more pouerte than  
richesse / & traueyle than rest / for in his  
reste he chaas rather wepyng than rest  
He dyed to praye more for his ene  
myes than other doo for theire frendes  
And about alle other thyng he dradde  
the wraathe of god / And had none o  
ther desyre / But only to please god  
And he forsoke not only alle present  
thynges / But alle thynges that len  
for to come / He refused alle prospery  
tes that euer were or euer shalle be in  
erth / and yf we shal speke of heuenly  
thynges/ thou shalt see the loue of hym  
in thu cryst / And wyth thys loue he  
thought hym self blessed / he conuerfed  
not to be felath wyth angellys ne ar  
changelys ne wyth none ordre of ange  
lis but he couerped more wyth the loue  
of god to be lese of them that be punys  
hed / than without his loue to be among  
fourcayn honours / & that was to hym  
most grete tormente for to departe fro  
his loue/ for that departyng shold be to  
hym an helte & payne wythouten ende

## ¶ Of Seynt Poule thapostle

And on that other syde for to be the  
charyte of cryste was to hym lyl world  
and promysse/and alle goodes with  
out nombre / And so he despyed al that  
we drede / lyke as we despye an herbe  
putrefyed and when he reputed the  
trauantes conspyrnyng theyr furour in  
to the apostles / lyke as bytynges of  
flees / and he reputed with cruelnes &  
a thousand tormentes / But as a playe  
or game of children / whyles he suffred  
them for crystes sake / he thought he was  
made more fayre with byndyng of chey  
nes / Than he had be crowned with a  
opademe / For whan he was constrain  
ned to be in prysen / he thought he was  
in heuen / And he receyued more glad  
lyer keepynges and libertes / than o  
ther viciounges / he boued no lesse sorowes  
than medes / For he reputed the sorow  
wes in stede of rebardes / And such  
thynges þ he to be cause of sorowes  
were into hym greet delyte / And was  
euer embraced with greet wepynges  
wherfor he sayde / who is scaundred &  
I shenne not / and who can sey I delyte  
in sorowlyng / many ken bounden with  
the deith of theyr children / & take com  
fort whan they may wepe ynough / &  
it is most greuous to them whan they  
ken restrayned from theyr wepyng / In  
lyke wyse poule myght & day had con  
solacion of his tere & wepyng / there  
coude no man wepe ne selwayne his own  
defaultes / as he selwayned other menes  
defaultes / for like as thou wenest hym  
to be in torment that wepeth the persyn  
shyng for his synnes the whiche desyre  
to be excluden fro the Joye of heuen to  
thende that they myght be saued / For he  
felt as mocke the persynnyng of other  
soules as he felt or twolued hym self to  
perysse / to what thyng may be thene he  
lykened / to what pryn / or to what adan  
mant / For he was stronger thene ony  
adamant / & more precous than gold  
or gemyng / that one mater he ouercome  
with strengthe & that other with precy  
ousnes / thene we may say that poule is  
more precious than al the world & all  
that is therein / For he slepte as he had  
had bynges through alle the world in  
prechyng / and he despyed al laboures  
& perylls / as though he had ben with  
out body / And lyke as he possessed he

uen so he despyed alle erthly thynges  
And lyke as pryn that is leyde in the  
fyre is made alle fyre / Ryght so poule  
embraced with charyte was made alle  
charyte / And ryght as it had ben a  
comyn fader of alle the world / so he  
boudy alle men and surmountyd alle  
other faders bodyly and ghoostly by  
curposite and prync / And desired and  
fasted hym to yelde alle men to god &  
to hys kyngdom / as though he had en  
gendred them alle / This holy paul that  
was so symple and yfery the craft to  
make suffertes cam to so greet vertue  
that in þ space of xxx yere he couerid  
to the crysten fapth / the perses and par  
thes / them of mede / the yndes and the  
Saites / the Ethiopes / the Sarmates  
and sarasynes / and more ouer al maner  
men / and lyke as fyre put in strawe  
or in towthe wasteth it / ryght so was  
tyd poule alle the werkis of the fende  
And whan he was ledde through the  
greet see / he Joyed hym as greetly as  
though he had ben ledde to see an empy  
re / And whan he was entred in to  
Rome / It suffred hym not to abyde  
there / but he went in to spayne / And  
was neuer yde ne in rest / But was  
allway more brennyng than fyre in the  
kne to preche the word of god / He  
dradde no payrells / ne had no shame  
of despytes / But was euer wdy into  
batayle / And anoy sheldde hym selfe  
pysible and onpayable / And whan his  
discyples salde hym bounde in cheynes  
for alle that he lessed not to preche whi  
les he was in prysen / wherfor some of  
the brethern conspyrnyng hys tchyng  
to ke the more strengthe to them / And  
were more constant ayens the enemyes  
of crystes fapth / & al thys and mocke  
more saith seynt John gristom / which  
were ouer mocke to write here but thys  
shal suffice / thenne late vs praye into  
almgyghty god that by the merites of  
seynt poule we may haue foregouern  
of our synnes and trespasses in thys  
present tyme that after the same we may  
come to euer lastyng Joye in heuen /

Thus endeth the commemora  
cion of Seynt poule thapostle  
and Doctoure /



Here folowen the lyues of the  
vij brethren /

**T**he seven brethren  
were sonnes of Seynt  
felicitie whos names be  
Januarie / february / philip  
pe / siluanus / alexander  
vitalis andz marcialis /

Alle thyse wer called by the comaunde  
ment of the emperour anthonye / to fore  
pudgyn the prouostie / Andz thenne the  
prouostie counseyllde the moder that she  
shold haue pyte vpon her self andz on  
her sonnes / who answerdz andz sayde /  
Nepher for thy flatteryng ne by thy  
flaundershyng wordes thou mayst not  
dauke me to thy desyre / ne wyth thy  
flatterynges thou mayst not breke me  
I am assured of the holy ghoost whom  
I haue that I shalle a lyue ouercome  
the / Andz better shal Raynquysse the  
world I am dede / e thenne she turnedz  
her to her sonnes e sayde / My sonnes see  
the heuyn andz loke vpbwardz my dearest  
children / for cryst abydeyth you there  
fycht ye strongly for cryst / andz shewe  
you faithful e trewe in the boue of Jhu  
rist / e whyn the prouost herde that / he  
comaunded that she shold be smeten and  
suffered / and as the moder e her sonnes  
abode most constantly in the kyth / the  
moder seyng e comfortyng them / they  
wer fleyn wyth dyuerse tormentis / e  
seynt gregore calleth this blessed felicitie  
more than a martir / for she suffered vij  
tymes deyth in her vij sonnes / andz the  
eighth tyme in her propre body / andz he  
sayth in his omelye that seynt felicitie  
in byluyng was the hadmayde of crist  
e in prechyng was made the martir of  
crist e she drede to leue after her for to  
tyme her vij sonnes in prisō lyke as whor  
dy frendes drede lest they shold deye in  
prison / she chylde e bare them by the  
holy ghoost / whom she had born to the  
world of her flesche / e them whom she  
knewe wel wer of her olyn flesch / she  
myght not see dye without sorowe / but  
it was the force of the loue wythyn  
forth / that ouercom the sorowe of the  
flesch / andz I haue sayd by right this  
woman to be more than a martir that  
so oft hath be expynt in her sonnes in

whiche she hath therein multiplyed mar  
tyrdom / she ouercom the victory of mar  
tyrdom whan for the loue of godz her  
only deyth suffred her not / Andz they  
suffred deyth aboute the yere of our lordz  
CC vnder deaus thempour /

Here endeth the passyon of the  
vij brethren

The lpf o: Seynt Theodora

**T**heodora was a no  
ble woman andz a fayr  
in Alysaunders in the  
tyme of zenone themp  
our / andz had a ryche  
man to her husbond e  
dredyngz godz / the deuyll hauyngz en  
uye to the holynes of theodora / entycedz  
a rich man of the coun in to the concu  
piscence of her / whiche sent to her dyuers  
messagers and yestes requyryng that  
she wold assent to his desyre / but she  
refused theyr message and despised the  
yestes / he was so hely on her e so moche  
griuous that she coude haue no rest / e  
was almost ouercome / at the last he sent  
a witche / e promysed to her many thyng  
ges yf she coude bryng aboute that the  
shold consent to his desyre / e she went  
e exorted her to doo this synne wyth a  
man e to haue pyte on hym / to whom  
she said that to fore god al thynges wer  
knowen / wherfor she wold in no wyse  
doo so grete a synne e this fals enchaun  
teresse said / what someuer is don in the  
day tyme god seeth e knoweth / But  
what is don after the sonne is down in  
the west e is derke / godz knoweth no  
thyng therof / to whom theodora seydz /  
sayst thou trouthe / ye verely I telke you  
trouthe / And so the woman bryngg deuy  
ued had the man shold come at nyght  
and she shold accomplyssh his wyll e  
desyre / and whan thys ylle woman had  
told thys to the man / he was gladd e  
joyful and kepte hys houre andz hadz  
his wyll of her / and departed / theodora  
rebornyngz to her self began to wepe  
most hyrtfully / andz smote her bysage  
andz breste sayeng / Alas Alas I  
haue loste my soule / Andz haue  
G ii

destroved the beaute of my name / her  
husbond cam fro wythout / and fond  
hys wyf so sorowfulyng and desolate /  
despyred to knowle the cause for to com  
forte her / But she wolde receyve no  
consolacion / On the morn erly she  
went to a monasterpe of nonnes / and  
demanded of the abbesse / yf god coude  
knowle ony synne don and commysed  
hy nyght after the day was passed  
to whom she sayd / Nothyng may be  
hyd fro god / For god seeth and  
knowleth alle that is don in what hour  
it be commysed by nyght or day / And  
thenne she wepte bitterly sayeng / gyve  
me the boke of the gospellys that sum  
me bote may falle to me / And she o  
penyng the boke fonde breton / Quod  
scripsi scripsi / Thenne she returned home  
to her holus / And on a day when her  
husbonde was oute / she cutte of her  
heer / and cladd her wyth the clothes  
of her husbonde / and went to a mo  
nasterpe of monkes whiche was xiiij  
myle thens / And hyed her / and there  
requyred that she myght be receyved  
wyth the monkes / She was deman  
ded of her name and she sayd that she  
was named Theodora / And there  
she was receyved / And mekely dyd  
alle thoffys / and her scrupel was ac  
ceptable to every body / A farr arteyn  
yere / that abbot called brother theodoric  
for to yoke the ozen / and commaunded  
her that she shold goo to the cite and  
fetch oyle / her husbond wepte moche  
for sorowe / & drede lest she were goon  
alway with an other man / And the  
angelles of god appered to hym & sayd  
Arise erly and sconde in the way of  
the martirs Peter and paul / and she  
that shalle mete the / is thy wyf / whiche  
don theodora with her camellis cam and  
seyng her husbond / knowle hym wel /  
And sayd wythyn her self / alas good  
husbond how moche labour doo I that  
I may have foregouenes of the synne  
that I have don to the / And when she  
approched hym she salubed hym say  
eng / Our lord gyve the joye my lord  
We nothyng knowle her / And when  
he had long abyeyn he helde hym deary  
uedy / And a boye sayd to hym / he  
that yesterday salubed the / was thy  
wyf / Theodora was of so greet holpe

nes that she dyd many myracles /  
She saued a man al to torn wyth a  
wyld best by her prayers / And she  
cursed that best / and soverely it dyed  
and fel down / The deyl coude not  
suffre her holynes / append to her say  
eng / Thou strompet aboue alle other  
and aduoultre / thou hast forsake  
thy husbond for to come hether and  
despyse me / By my myght & polber  
I shal reyse a batayle agens the / and  
but I make the reyse the crucifyd  
god / saye it am not I / She made the  
signe of the crosse / And anon the de  
yl ranysshed away / On a tyme as  
she returned fro the cite / And in a  
certain place was helerowbed / a weche  
cam to her in the nyght sayeng / Sleep  
with me this nyght / whom she refused  
And thenne this wenche went to a no  
ther / that laye in the same hostery /  
When her hely began to swelle / she was  
demanded of whom she had concyved  
And she sayde that monke hath leyn  
by me / when the child was born they  
sent it to the Abbote of the monaster  
whiche blamed fore theodoric / and he  
mekely demanded that it myght be  
forgyuen hym / but he was cast out of  
the monaster / and toke the child upon  
his sholder / and so she abode out of the  
monasterp vij yere / and norisschid the  
child wyth the mylke of the bestes /  
the deyl hauyng enuy of her moche pa  
cyence in the lyknes of her husbond he  
transfigured hym / & cam and sayd to  
her / come now thou my wyf / for if thou  
hast leyn with another man I forgyue  
it the / and she had supposid it had be  
her husbond / and sayde I shalle nomore  
dwell with the / for the soune of iohan  
the knyght hath leyn by me / and I wil  
do penaunce for that I have synned a  
gaynst the / & she made her preyer / and  
anon the deyl ranysshed away / and  
knowle that it was the deyl / another  
tyme the deyl wolde make her affer  
for deylls cam to her in the lyknes  
of a wyld best / and a certain  
man seyde to him / see ye this strompet  
she thenne prayd / and anon they ranys  
shed away / Another tyme a mully  
tude of knyghtes cam whome a pryue  
before and the other worshipped hym /  
whiche knyghtes said to theodora arise &



worship our pryncer / whiche answered  
 I worshippe and adoure my lord god  
 and whan it was tolde to the pryncer /  
 He commaunded that the sholdr be  
 brought to fore hym / And to be tormen  
 ted wyth so many tormentes / that the  
 sholdr be esteemed for dede / And thenne  
 she made her prayers / **A**nd alle the  
 multitude banysched alway / A nother  
 tyme she salve there moche gold / and  
 she blessed her and commended her to  
 god / And it banysched alway / another  
 tyme she salve a baskette horn ful of  
 alle maner of goodr mete / And he  
 that sawe it sayd to her / The pryncer that  
 he þ sayth / that thou sholdest take this  
 and etc / for he did it unblittynghly / she  
 blessed her & anon he banysched alway  
 whan the seuen yere wer complete that  
 she had ben out of the monestarye / the  
 abbot consyderynge her pacyence toke  
 her in agayn in to the monasterye wyth  
 her chylde / And synethe two yere after  
 whan she had laudably accomplyshed  
 her obsequaunce / she toke the chylde &  
 chesed it wyth her in her celle / And  
 whan the abbot knewe therof he sente  
 certayn of his monkes to take her  
 whan she dyd and sayde / And she  
 enbawynge the chylde and kysynge saide  
 My swete sonne the tyme of my deeth co  
 met / I leue and commaunde the to  
 god / take hym for thy fader and helper  
 And my swete sonne see that thou fast  
 and praye / And serue my brethren  
 devoutly / And she thys sayenge pas  
 syd her spirite and slepte in our lord /  
 Aboute the yere of grete four hundred  
 eight and v / whiche the chylde beholdynge  
 began to wepe bitterly / In that same  
 nyght was a visyon shewed to the abbot  
 in thys wyse / hym semed that a grete  
 marriage was made and therw cam  
 angellys prophetes martirs and alle  
 synners / And in the myddle of them  
 was a woman leste aboute wth gre  
 te glorie / And they that assailed her  
 worshipped her / And a boye was herde  
 sayeng / This is theodoryk the monke  
 that was falsely accused of a chylde /  
 And seuen tymes heyn chaunged on her  
 she is chastyse / for she defouled the  
 bedde of her housbond / And thenne  
 the abbot awoke / And astonied went  
 wth his brethren to her alle / and fond

her theer dede / And they entred in  
 and Incouerd her / And fonde that she  
 was a woman / the abbot sent for the  
 fader of the wenche that sklaundred  
 her and sayd to hym / the man that  
 hath leyne by thy daughter is now dede  
 And toke alway the cloth / And so kne  
 we that she was a woman / And alle  
 that herde herof were in grete drede /  
 The angel of god spakke to the abbot  
 sayeng / Aryse hastily and take thy  
 hors and ryde in to the cite /  
 And hym that thou mete take and  
 bringe hym wth the / And forth  
 he rode / And mette wth a man wen  
 nyng / Whom the abbot demaunded  
 whither he ranne / And he sayd / my  
 wyf is now dede / and I goo to see her  
 & the abbot toke & sette the husbond of  
 theodora on hys hors / And cam to  
 gydre lyeppynge moche fore and wth  
 grete reuerence and solemnyte buried  
 her / The husbond of Theodora entred  
 in to the alle of hys wyf and abode  
 there / Tyl that he deyed in our lord  
 The chylde folowynge hys noryce Theo  
 dora flourid in alle honeste / And  
 whan the abbot of the monestory was  
 dede / He was elect wth one boye of  
 the couent for to be abbot / Thanne  
 late he praye to thys holy seynt / The  
 odora / To pray to almyghty god for  
 us Amen /

**Thus endeth the lyf of Seynt  
 Theodora /**

**Here foloweth the lyf of seint  
 Swithine bisshop /**



**Ant Swithyne**  
 the holy cōfessor was  
 born kyspes wyndesster  
 in the tyme of Seynt  
 Egbert kyng / he was  
 the vii kyng after he  
 null that seynt byrre cristenod / For  
 seynt austyn cristenod not alle england  
 in seynt athelbertus dayes / but seynt  
 byrre cristenod the west partye of  
 england in the dayes of kenulf the  
 kyng / And that tyme thys holy  
 Seynt Swithyne serued oure lady  
 as in

## ¶ Of Seynt Swythone the holy Bishopp

so deuoutly/that alle wole that knelwe hym / had grete joye of his holynesse And elmeſton that was in that tyme biſſhop of Wyndcheſter made hym preſt And thene he kyued a ſcrayter luyng than he dyd before / And he become thenne ſo holy in luyng / that kyng Egbert made hym his chaunceler / and cheſ of hys counſeyll and ſette ethulſ hys ſone and his ſeyr under his rule and gupdyng / And prayd hym to take ke to hym that he myght be broughte to vertuouſly / And within ſhort tyme after the kyngs deyd / And thenne his ſone ethulſ was made kyng after hym And he gupded this lond ful wel & wyſely that it encreaſed gretly in good luyng through the counſeyll of Seynt Swythone / And when Elmeſton the biſſhop of Wyndcheſter was dede / Swythone was made biſſhop there after hym wherof the people were ful glad & by his holy luyng he cauſed the peple to lye vertuouſly / And to paye truly theyr tythes to god and holy chyrche / And yf any chyrche ſpeld down or was in decay / ſeynt Swythone wolde anon amend it at his owne coſt / Or yf any chyrche were not habited he wolde goo thider a ſote and habite it / For he wolde no pryde ne to ryde on gay hors / ne to be prayſed ne flattered of the peple. Wyſely in theſe dayes ſuche thynges he dyd ouer moche goddys waſſe it / Seynt Swythone gupded ful wel hys biſſhoppryche / And dyd moche good to the town of Wyndcheſter in hys tyme / He dyd do make without the weſt gate of the town a fayne brydge of ſtone at hys propre coſt / And on a tyme ther cam a woman ouer the brydge with her lappe ful of egges / And a reckelleſ ſeald ſwoeglyd and wreſtled with her / And brake alle her egges / And it hapedy that this holy biſſhop cam that waye the ſame tyme And had the woman ſete hym ſee her egges / And anon he lyfte up his honde and bleſſed the egges / And they wer made hole and ſounde euerichon by the merces of theſe holy biſſhop / And kyng thenne glad thanked god and this holy man for the myracle that was don to her / and ſone

after deyd kyng ethulſ / And hys ſone Egbert reyned after hym / And after hym was athelbert kyng / And in the thyrde yere of his regne deyd theſe bleſſyd biſſhop ſeynt Swythone / And when he ſhold deye he charged hys men to bury hym in the chirechgyerde for the peple ſhold not worſhip hym after hys deſth / For he luyd no pompe by his lyf / Ne none wolde haue after hys deſth / He paſſed to our lord the yere of grace ſij hundred and vij / And he laye in the chyrche er he was tranſlated / an hundred and iij yere / And odder dayes / But in the tyme of holy kyng Edgar hys body was tranſlated and putte in a ſhaine in thaſſay of Wyndcheſter by ſeynt dun ſtone and Ethelbold / And the ſame yere was ſeynt Edvard kyng and martyre ſhyrned at haſtaſ bury / Theſe tuo biſſhops dunſton and Ethelbold were warned by our lord to ſee that theſe tuo holy ſeyntes Swythone and Edvard ſhold be worſhyppfully ſhyrned / And ſo they were within ſhort tyme after / And an holy man warned Ethelbold wyſely he lay ſete to ſeepe that theſe tuo holy bodies myght be ſeyned / And thenne he ſhold be payſeggly hol / And ſo endure to his lynes ende / And the ſoken is / that ye ſhalke fynd on Seynt Swythones graue / Tuo rynges of yron napled faſt theron / And aſſone as he ſetle bonde on the rynges they come of / of the ſtone and no token was ſeen in the ſtone / where they wer faſtened in / and when they had taken up the ſtone fro the graue / they ſette the rynges to the ſtone agayn / And anon they faſt ned to it by them ſelf / And thenne theſe holy biſſhop gaf laboure and prayſyng to our lord for theſe myracle / And atte openyng of the graue of ſeynt Swythone ſuche a ſweete odour and ſauour pſued out of kyng edgar and alle the multitude of peple were fulfilled with ſeuenty ſweete ſenes / And a blynd man cryed there hys ſyght agayn / And many men heled of dyuers ſekenes & maladyes by the merites of this holy Seynt / Seynt Swythone / to whom



offended and displeid our lord in that  
 requeste / And cryed godd mercy of  
 that offence / And besought hym full  
 mekely to be restored of her sight a  
 gayn / And by the merites of the bles  
 sed seynt Thomas / she was restored  
 to hyr sight agayn / and was gladd  
 to haue her olde eyen / And returned home  
 agayn / and lyued holyply to her lyues  
 ende / Also ther was a lordes haruer  
 that brought water to hym at his ta  
 ble to whome the lord sayd / yf thou  
 hauest stolen any thyng of myn / I  
 pray godd and seynt thomas that thou  
 haue no water in the lasyn / And so  
 only it was al boyde of the water / e  
 drye / And ther was he prouyd a theef  
 that was a fame byrd kepte in a cage  
 whiche was lerned to speke / And on  
 a tyme he fledde out of the cage and  
 flygh in to the felde / And ther cam a  
 sparrowhake / and wolde haue take this  
 byrd / and purselvede asfar / And the  
 byrd kyng in greet drede cryed Seynt  
 Thomas helpe / lyke as he had herde o  
 ther speke / and the sparrowhake fyl down  
 dede / And the byrd escaped harmeles  
 Also ther was a man þ seynt thomas  
 knewd moche in his dayes / and he fyl  
 in a greuous sekene / wherfor he went  
 to the tombe of seynt Thomas to praye  
 for his helthe / and anon he had hys  
 asyre and was alle hol / and as he  
 turned homeward kyng alle hol /  
 thenne he began to drede lest thys helthe  
 shold not be most prouffitable for hys  
 soule / Thanne he returned agayn to the  
 tombe of seynt Thomas / And prayed  
 yf his helthe lye not prouffitable to  
 his soule / that his olde sekene myght  
 come agayn to hym / And it cam anon  
 agayn to hym and endured vnto hys  
 lyues ende / And in lyke wyse there  
 was a deuout blynd man whiche had  
 his sight restored to hym agayn by the  
 merites of seynt thomas / but after he  
 repented hym for he coude not be so quye  
 et in his mynde as he was byfore / he  
 had thenne so moche lettynge by seynge  
 the trespases of the world / wherfor he  
 payed to our lord that by the merites  
 of Seint Thomas he myght be blynd  
 agayn to the world as he was byfore /  
 e anon he had his desire / e luyd after  
 ful holidy to his lyues ende / who shold

telle alle the myracles that our blesid  
 lord hath shewed for thys holy martir  
 it shold ouer moche endure / For euer  
 with his passion vnto this day god hath  
 shewed contynuelly for hym many  
 greet myracles / Thenne late he praye  
 this holy seynt to be a special aduocate  
 for vs wretched synners vnto our lord  
 godd / who byng vs vnto his euer  
 lastyng blysse in heuen Amen

Thus endeth the storye  
 of Seynt Kenelme

Here foloweth the lyf of Seynt  
 Kenelme kyng and martir

**K**ynt kenelme  
 martir was kyng  
 of a parte of englond  
 by walys / hys fa  
 der was kyng to fo  
 re hym / and was  
 namede kenulph e  
 founded the abbe of Wyndesore / and  
 sette therin monkes / and whan he was  
 dede he was buried in the same abbe /  
 And that tyme Wyndesore was  
 the best towne of that contraye /  
 In Englond ten in pynapaul riuers  
 And they ten tanyse / Seiuay / and  
 Humber / This kyng kenelme was  
 kyng of Iburceter shyre warwik shyre  
 and gloucestre shyre / and the bysshop of  
 Iburceter was bisshop of those in shires  
 and he was kyng also of Derby shyre  
 cheffshyre / shropwyre / staffordshyre / her  
 ford chyre / notyngham shyre / norhampt  
 shyre / Wokynghamshyre / oxfordshyre  
 lyncolnshyre / and lyncolnshyre / Alle  
 this was called the marche of walys /  
 and of alle those contryes seynt kenelme  
 was kyng e Wyndesore that tyme  
 was chiefe aye of alle thys shires and  
 in that tyme were in englond viij  
 kynges / And byfore that / Ofbold  
 had ten kyng of alle englond / And  
 after hym it was departed in seynt ke  
 nelmes dayes / kenulph hys fader was  
 a ful holg man / And dornempele and

## Of Seynt kenneleme kyng and marke

quendrede there sisters of seynt kenneleme  
 and kennell his father dyde the yere of  
 our lordy viij c xij / Thenne was ke-  
 nelme made kyng whan he was vij  
 yere of age / And his suster dornemild  
 buyd hym moche / and they luyd ho-  
 lyly to gyde to theyr lyues ende / but  
 quyndrede that other suster turnede hyr  
 to byrkednes / and had grete eny-  
 at her brother kenneleme / by cause he was  
 so rich aboue her / and laboured with  
 alle her power to destroy hym by cause  
 she wolde be quene and regne after hym  
 and lete make a strong poppon / and  
 gaf it to hir brother / But god kepte  
 hym so it neuer greynde hym / & whan  
 she false that she coude not preuayle  
 agens the kyng in that maner / she la-  
 boured to askekerd whiche was chief  
 ruler about the kyng / and promysed  
 to hym a grete somme of money / and  
 also her body at his wyll / yf he wolde  
 see this yong kyng her brother / And  
 anone they accorded in this treason /  
 And in this while & that same tyme  
 this yong holy kyng was a slepe and  
 dremed a meruellous dreme / For hym  
 semed that he salde a tre stonde by his  
 beddes syde / and that the heygth therof  
 touched heuen / and it shyned as bright  
 as gold / and had fyre braunches ful  
 of blosmes and fruyte / And on euery  
 braunche of this tre were tapers of  
 wyge brennyng and lampes lyght /  
 whiche was a glorious sight to beholde  
 and hym thought that he clymed vpon  
 this tre / And askekerd his gouernour  
 stode bynethe and helpe don this tre  
 that he stode on / And whan this tre  
 was fallen down this holy yong kyng  
 was heuy & sorowful / & hym thought  
 ther cam a fayr byrd whiche flewgh vp  
 to heuen with grete joye / And anon  
 after this dreme he alwoke / and was  
 alle abasshid of this dreme / whiche  
 anon after he tolde to his norice named  
 wolwelyne / And whan he had tolde  
 to her alle his dreme / she was ful  
 heuy / and tolde to hym what hit mente  
 And sayd his suster and the trayter  
 askakerd had falsely conspired his deeth  
 for she sayd to hym / that he had pmy-  
 sed to quendrede to see the / And that  
 signefyth that he smyeth down the tre  
 that stode by thy beddes syde / And the

byrd that thou saldest flee vp to heuen  
 signefyth thy soule that angells shal  
 bere vp to heuen after thy martirdom /  
 And anon after this askakerd desired  
 the kyng that he shold go & dispose  
 hym by the wodes side named Elent  
 and as he walkid the yong kyng was  
 al heuy and luyd hym down to slepe / &  
 thenne this fals traytour purposed to  
 haue slayn the kyng / and began to  
 make the pyt to bury hym in / But  
 anon as god wold the kyng alwoke / &  
 sayd to this askakerd that he laboured  
 in kayn / for god wyll not that I dye  
 in this place / But take this smalle  
 wode / and there as thou shalt sette it  
 in the erthe / there shal I be martred /  
 And thenne they went forth to gyde  
 a good way thens / tyl they cam to an  
 halbtorn / And there he pyght the wode  
 in therthe / and forthwith incontynent  
 it bare grene leys / and sodenly it be-  
 to a grete affre tre / the whiche stonde  
 there yet vnto this day / and is called  
 kenneles affre / and there this askakerd  
 smote of this holy yong kynges hed /  
 And anon his soule was born vp in  
 to heuen in lyknes of a white doune /  
 and thenne the byrd id traytour drewe  
 the body in to a grete holey felbene h-  
 holes / and there he made a depe pytt &  
 cast the body therein and leyde the hed  
 vpon it / And whyles he was aboute  
 to smyte of the hed / The holy kyng  
 knelyng on his knees sayd this holy  
 canticle Te cum laudamus / tyl he  
 cam to this vers / Te martirum candi-  
 datus / And therewith he gaf vp his  
 sperryt / to our lord ihesu cryst in lyke-  
 nes of a doune / as afore is sayd /  
 Thene anon this wicked man askakerd  
 went to quendrede and tolde to his alle  
 a longe how he had don / wherof he was  
 ful glad / And anon after toke he on hit  
 to be quene / and charged on payn of  
 deeth that no man shold speke of kenne-  
 le / And after that she abandoned  
 her body to wretchyd luyngs of her  
 flessch in lecherie / & brought her othen  
 men to wretchyd luyng / And this  
 holy body lay longe tyme after in that  
 wode called Elent / For no man durst  
 fetch hym thens to bury hym in his  
 luyd place for feere of the quene quene  
 drede / & it was so that a poure wyddow



by whiche had a white colbe/ whiche  
every day was dryen in to the woode  
of elent / And anon as she was there  
she wolde departe and goo in to the ka  
nye where kenelme was buried / and  
there wste alle the day spyngre by the  
corps without mete / And every  
nyght come home with other besies  
fater and gaf more mylke than any  
of the other kyng / And so contynued  
creyn yeres / whereof the peple meruey  
led / that she euer was in so good  
point and ete no mete / That daye  
where as seynt kenelmes body laye is  
called Coultage / After on a tyme as  
the pope song masse at rome in Seynt  
peters churche / Sodenly ther cam a  
wyche woman and lette falle a scrolbe on  
the auter whereon the pope sayd hys  
masse / And thyle wordes were thus  
in them in letters of gold / In Elent  
in Coultage / kenelme kyng barn / lyeth  
under a thorn / his hede of thorn /  
And when the pope had said his masse  
he shewedy the scrolbe to alle the peple  
But there was none that coude telle  
what it mente / tyll atte last there cam  
an englyssh man / And he toyd it o s  
pely tofore all the peple what it ment  
And thenne the pope with alle the pe  
ple gaf laude and prayyng to oure  
lord / and kepte that scrolbe for a re  
qure / And the fest of seynt kenelme  
was halowedy that day solemynly tho  
rough alle rome / And anon after the  
pope sent hys messagers in to englonde  
to the archbishop of aunterbury na  
med wylfreyde / And bidy hym with  
hys bishopps goo and seke the place  
where the holy body lyeth / whiche is  
named Coultage in the woode of elent  
And thenne this place was sone knoib  
en / by cause of the myracle that was  
shewedy by the white colbe / and when  
tharchbishop with other bishopps &  
many other peple cam thider and fonde  
the place / anon they lette dygge up the  
body / and toke it up with grete solem  
nyte / And forth with sprang up in  
the same place where as the body had  
layen a fayre wellle whiche is called  
seynt kenelmes wellle And thys day  
where moche peple haue ben heled of di  
uers sekenes and maladyes / And  
when the body was aboute ther / ther

fel a strey byldene them of woratier  
thye and of gloucestre / who shold  
haue thys body / And thenne a ful  
good man that was ther among them  
paf counseyl that alle the peple shold  
lye down and slepe and rest them for  
the better was theeneyght hoot /  
And whiche of the two shies that  
god wolde shold first awake / they to  
take this holy body and goo theyr  
waye / And all the peple agreed ther to  
And leyde them down to slepe / And  
it hapedy that thabbot of wyndescombe  
and alle his men awake first / And  
they toke up the holy body and bare it  
forth toward wyndescombe til they cam  
vpon an hylle a myle fro the abbey  
And for hete and labour they were  
nygh dede for thurst / And anon they  
prayed to god and to thys holy seynt  
to be theyr comfort / And thenne the  
abbot pyght his croos in to thetthe / and  
forth with sprang up ther a fayr wel  
le whereof they dranke and refresshed them  
moche / And thenne toke up this holy  
body with grete solemnyte / And the  
monkes rejoyced it with proccysson so  
lemynly and brought it in to thabbay  
with grete reuerence / Joye and myght  
And the bellis solbened and ber longe  
without mannes honde / And thenne  
the quene quendrede demaunded what  
alle thys rymyng mente / And they  
tolde her how her brother kenelme was  
brought with proccysson in to thabbay  
And that the bellis rongen with out  
mannes helpe / And thenne she sayde  
in grete scorne / that is as twelue sayd  
she as both myn eyen falle vpon thys  
hoke / and anon bothe her eyen fel out  
of her hede vpon the hoke / And yet it  
is seen on thys day / where they fynde  
vpon the sauter the radde that same ty  
me / deus laudem / & sone after the dey  
de wretychdly / & was cast out in to a  
foul myre / & thenne after was this ho  
ly body of seynt kenelme leyde in an  
honourable shryne / where as our lord  
shewedy daly many a myracle / To  
whom be gyuen laude and prayyng  
world with outen ende Amen /

Thus endeth the lyf of Seynt  
Kenelme kyng and martr

## ¶ Of Seynt Margarete the holy martir

Here foloweth the glorious lyf  
and Passyon of the blessed vir  
gyne and martir Seynt Mar  
garete / And first of hir name



## ¶ Of Seynt margarete

**M**argarete is sayd  
of a precyous gēme or  
olbete that is named a  
Margaryte / Whiche  
gemme is white / lytyle  
and vertuose / So the  
blessed margarete was white by hys  
gyfte / lytyle by humyltye / and vertuo  
ous by operacion of myracles / The  
virtu of thys stone is sayd to be agens  
effusyon of blood / agens passyon of  
the herte / and to confortacion of the  
spryte / In lyke wyse the blessed mar  
garete had vertue agens shedyng of her  
blood by constance / For in her martir  
dom she was most constant / and also  
agens the passyon of the herte / that is  
to saye / temptacion of the deuyll / For  
she ouercom the deuyll by victorie / and  
to the confortacion of the spryte by doc  
tryne / For by her doctrine she comforted  
moche peple and conuerted to the fayth  
of cryst / Theophanus a lerned man  
wrote the legende

**T**he holy sent mar  
garete was of the cyty  
of antioche daughter  
of theodolpe patryarke  
e prync of the pocolles  
of payneme / And she  
was delpyered to a norice for to be kept  
And when she cam to parysshe age  
she was baptysed / wherfor she was in  
grette hate of her fader / On a certayn  
day when she was yd yere of age / e  
kepte the sheep of her norice wyth other  
maydens / The prouost of paryus passed  
by the way where as she was / And  
consydered in her so grette beaute and  
faynes / that anon he brended in her herte  
and sent his seruantes / and had them  
take her and bringe her to hym / For  
yf she be free / I shal take her to my  
wyf / and yf she be bond I shal make  
her my concubyn / And when she was  
presented to fore hym / he demaunded  
her of her kynage / Name and religion  
And she answered that she was of no  
kle signage / and her name margarete  
And cristen in religion / To whom the  
prouost sayd / Elbo the first thynges  
ken conuenient to the / that is that thou  
art noble / and art called margarete /  
whiche is most fayre name / But the  
thyrde apperteyneth no thyng to the /  
that so fayre a mayde e so noble shold  
haue a godd cruafyed / To whom she  
sayd / how knowest thou that crist was  
cruafyed / he answered by the bookes  
of cristen men / To whom margarete  
saide / O what shame is it to you /  
when ye rece the payne of cryst and the  
ghoze / And beleue one thyng and de  
nye a nother / And she sayd and after  
med hym to be cruafyed by his will for  
our redemption / and nobl lyueth euer  
in blisse and thenne the prouost keppe  
wroth comaunded her to be put in  
pryson / And the next day folowyn  
commaunded that she shold be brought  
to hym and thenne sayd to her / O good  
mayde haue pye on thy beaute / And  
worshipe our goddes / that thou mayst  
be luel / To whom she sayd / I worship  
hym that maketh the erth to tremble  
whom the see dredeth / and the wyndes  
and creatures obeye / To whom the  
prouost sayd / But yf thou consente to  
me / I shal make thy body to be at to



turn to whom margarete sayde / Cryst  
 gaf hym self ouer to the deeth for me / &  
 I desyre gladly to dye for cryst / Thenne  
 the prouost commaunded her to be han-  
 ged in an instrument to tormente the  
 rache / and to be cruelly first beten with  
 rodde / and with wyth wyth combes to rende  
 and double he fleshy to the bones in so  
 moche that the blood ran aboute out  
 of her body / lyke as a fyre runneth  
 out of a fresshe springyng welles / the  
 that there there wepte and sayd / O  
 margarete replye the less for the /  
 whyt see thy body so foule and cruelly  
 torn and rent / O how thy most beaute  
 hath thou lost for thy incurdelite and  
 myssbeleue / Noll beleue and thou  
 shalt lyue / thenne sayd she to them / O  
 my counsellours departe ye and goo  
 for me / **4** Thys cruel torment of my  
 fleshe / is sauacion of my soule / thenne  
 she sayd to the prouost / Thou shameles  
 hounde and insauble lyon thou hast  
 wyther ouer my fleshe / but cryst reser-  
 ueth my soule / The prouost couerd his  
 face with his mantel / For he myght  
 not see so moche effusion of blood / and  
 thenne commaunded that the shold be  
 taken down / and to sheete her fast in  
 pryson / and there was seyn a meruey  
 lous brightnes in the pryson of the ke-  
 yns / And whyles she was in pryson  
 she prayedy our lord that the fende that  
 had sought with her / he wolde byssible  
 selbe hym vnto her / And thenne app-  
 eared an horryble dragon and assayled  
 her and wolde haue deuoured her / but  
 she made the signe of the crosse / And  
 anon he ranysshedy alway / And in a  
 nother place it is sayde that he swok  
 whyt her in to his hely she making the  
 signe of the crosse / And the hely brake  
 a soudre and so yssued out alle hool  
 and sound / thys swobylvyng and bre-  
 kyng of the hely of the dragon is said  
 that it is apocryfum / After thys the  
 deuyll appiered to her in lyknes of a  
 man for to deceyue her / And whan she  
 saue hym / she went to prayer / & after  
 awos and the fende cam to her and toke  
 her by the hond / and sayde / It suffysyth  
 to the that thou hast don / But noll  
 esse as to my persone / She caught hym  
 by the hede / and threwe hym to the  
 ground / and sette her ryght foot on

his necke sayeng / Lye styl thou fende  
 vnder the feet of a woman / The deuyll  
 thenne cryedy / O blessed margarete I  
 am ouercomen / yf a yonge man had o-  
 uercomen me I had not wete / But  
 alas I am ouercomen of a tendre vir-  
 gyne / wherfor I make the more sorowe  
 For thy fader and moder haue ben my  
 good frendes / She thenne constrained  
 hym to telle / whyt he cam to her / And  
 he answered / that he cam to her to coun-  
 seyle her for to obeye the desyre and  
 request of the prouost / Thenne she con-  
 scyened hym to saye wherfor he temp-  
 ted to moche and so ofte crysten people  
 To whom he answered that natyurly  
 he hated vertuous men / and though he  
 be ofte put a backe from hem / yet oure  
 desyre is moche to excluden hem from the  
 felicie that they fil for / for we may ne-  
 uer obteyne ne recour oure blysse that  
 we haue lost / And she thenne dema-  
 nded what he was / and he answered / I  
 am named belis / one of them whom  
 Salamon chosid in a vessel of brasse /  
 And after his deith it hapned that they  
 of babilon found thys vessel / And  
 supposed to haue founden grete tresoure  
 therein / and brake the vessel / & thenne  
 a grete multitude of be deuellis felbe  
 out & fylled ful the ayer alibay alibay  
 kyng & espyeng where we may assaye  
 rightful men / And whan he had sayde  
 thus / she toke of her foot and sayd to  
 hym flee hens thou wretched fende / and  
 anon therthe opened / & the fende sank  
 in / Thenne she was sure / For whan  
 she had ouercome the mayster / She  
 myght lyghtly ouercom the mynyster  
 Thenne the next day folowynge whan  
 alle the peple was assembled / she was  
 presented before the Iuge / And she  
 not doyng sauerysse to theyr fals god-  
 des / was ast in to the fyre / and her  
 body crolede with brennyng woundes  
 in such wyse that the peple merueylled  
 that so tendre a mayde myght suffer so  
 many tormentis / And after that they  
 put her in a grete vessel ful of water  
 fast bounden that by chaungyng of the  
 tormentis / the sorowe and felynge of  
 the payn shold be the more / but soonly  
 the erthe trembled / and the ayer was  
 hydous / and the blessed virgyne with  
 out any hurt yssued out of the water

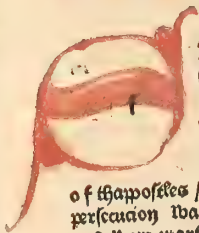
## ¶ Of seynt prayde virgyne

sayeng to our lord / I beseeche the my  
lord that thys water may be to me the  
founte of luptysme in to euer lastyng  
tyf / And anon there was herde grete  
thonde / and a doune descende from  
heuen and sette a golden cowlne on her  
hede / Thenne V M men byleued in our  
lord / and for crystes loue they al wer  
blyssed by the commaundement of the  
prouost Olybryus that tyme in campo  
lymeth the cite of Auelysa / Thenne  
Olybryus seyng the fayth of the holy  
margarete Inmeuable / And also se  
ryng that other shold be conuerted to  
the crysten fayth by her gaf sentence &  
commaunded that she shold be blyssed  
Thenne she prayed to one malus that  
shold beseech her that she myght haue  
space to praye / And that goyn she  
prayed to our lord seyng / I fader al  
myghty / I yeld to the thankynges  
that thou hast suffred me to come to this  
glorie kesyng / to pardoone them that  
purselbe me / And I beseeche the good  
lord that of thy haboundant grace thou  
wylt graunte vnto all them that write  
my passyon / redde it / or here and to them  
that remeber me that they may deserue  
to haue playn remysyon & forgyfnes  
of all theyr synnes / And also good  
lord yf ony woman with chylde trauey  
lyng in ony place calle on me / that thou  
wylt kepe her fro peryl / and that the  
chylde may be deliuered fro her hely  
withouth ony hurt of hys membris /  
And when she had synysfied her pray  
er ther was a voyce herd fro heuen /  
seyng that her prayers wer herde and  
graunted / And that the pates of he  
uen were opene and abode for her / and  
had her come in to the contrey of euer  
lastyng rest / thenne she thankyng our  
lord arose vp and laded the hangman  
accomplissh the commaundement of  
the prouost / To whom the hangman  
sayde / God forbode that I shold see  
the Vyrgyn of cryst / to whom she sayde  
yf thou doo it not thou mayst haue no  
parte with me / Thenne she beyng aferde  
and tremblyng smote of her hede / &  
he fallyng down at her feet gaf vp the  
ghost / Thenne Cleofynus toke vp the  
holy body / and lare it in to antioche  
and buryed it in the house of a noble  
woman and wydo be named sinclia

And thus this blessed & holy Virgyn  
seynt margarete suffred deeth & receyued  
the cowlne of martirdom / the xii kalen  
des of auguste as is founden in her  
storie / and it is redde in an other place  
that it was the iiij yowes of iulij / Of  
this Virgyn wyrteth an holy man and  
sayth / The holy and blessed margarete  
was ful of the drede of god / iustice  
ble and worshipful in religyon / atayed  
with compunacion / laudable in honeste  
and synguler in pacience / and nothyng  
was founden in her contrarye to crysten  
religyon / shateful to her fader / and be  
loued of our lord Ihu Cryst / thenne  
late vs remeber this holy Virgyn  
that she praye for vs in our nedes & t

Here endeth the lpt of Seynt  
Margarete

¶ Here foloweth of Seint pray  
de virgyn /



Vint prayde was  
suster of seynt polina  
ne / whiche wer sisters  
of the seyntes Nonati &  
thymothe / whiche were  
enformed in the fayth

of thapostles / And when the cruel  
persecucion was of many crysten men  
and were martred and sleyn they bu  
ryed the bodies of the holy martires / &  
gaf alle theyr goodes and faculties to  
poure peple for goddes loue / and after  
laste they slept in our lord and crye  
aboute the yere of our lord C lxxviii  
Marke Antwoye the prouost



Here foloweth the lyf of Seynt  
Marpe magdalene / And first  
of her name /



is a lyggher / ffor there she toke so lare-  
gely / that she spradd it habundantly  
she toke the lyght there / wyth which  
afterward she enlumyned other / And  
in that she chaas the best parte of the  
hauenly glorye / she is sayde the lyght  
For thence she was enlumyned of  
parfyght knowlege in thought & wyth  
the lyght in clernes in body / magdale-  
ne is as moche to saye as abydyng  
culpable / Or magdalene is interpreted  
closed or shette / or not to be ouercomen  
Or fnl of magnyficence / by which is  
shewed what she was to fore her con-  
uerfion / and what in her conuerfion /  
and what after her conuerfion / For to  
fore her conuerfion she was abydyng  
gylty by obligacion to euer lastyng  
payne / In the conuerfion she was gat-  
nysshed by armour of penauce / She  
was in the best wyse garnysshed wyth  
penauce / For as many delys as she  
had in her / So many sacryfices were  
founden in her / And after her conuer-  
fion she was prayded by ouer haboun-  
daunce of grace / For where as synne  
habounded / grace ouer habounded and  
was more &c

**M**arie is as moche  
to saye as bytter / or a  
lyggher / or lygher by  
thys ben vnderfonden  
thre thynges that ben  
thre the best partes that  
she chaas / That is to say / parte  
of penauce / parte of contemplacon  
wythyn forth / And parte of hauenly  
glorye / And of thys treble partye is  
vnderfonden that is sayde by our lord  
Marpe hath chosen the best parte / which  
shal not be taken fro her / The first parte  
shal not be taken from her by cause of  
hende which is the folowynge of elis-  
shynes / The second by cause of contynu-  
aunce / ffor the contynuaunce of her lyf  
is continued wyth the contemplacon of  
the contrary / The third by reſon of per-  
durablenes / And for as moche as she  
chaas the best parte of penauce / she is  
sayde a bitter see / ffor therein she had  
moche bitternes / And that appiered  
in that she wepte so many tyes that  
she wepte ther wyth the feet of our lord  
And for so moche as she chaas the  
parte of contemplacon wythyn forth she

¶ Of marpe Magdalene

**M**arie Magdalene  
had her fur name of  
Magdala a castel and  
was born of ryght no-  
ble bygnage & parentis  
which were descended  
of the bygnage of kynge / And her  
fader was named Sirus / and her mo-  
der Euecharpe / She wyth her broder la-  
zare / and her suster Martha posseded  
the castel of magdala / which is tbo  
myle fro nazareth / and kethange the cas-  
tel which is nygh to Jerusalem / and  
also a grette parte of Jerusalem / which  
all thys thynges they departed among  
them / In such wyse that marpe had the  
castel magdala / wherof she had her  
name magdalene / And lazare had the  
parte of the cite of Jerusalem / & martha  
had to her parte kethange / And when  
Marpe gaf her self to all delys of the

## ¶ Of Seynt marrie Magdalene

body / And lazare entred alle to  
knyghthod martha whiche was wyle  
gouerned nobly her brothers parte / &  
also her sisters / and also her olven / and  
admynestred to knyghthes / And her  
seruantes and to pouer men such ne-  
cessities as they needed / Neuertheless  
after thascencion of our lord they sold  
all thys kynges and brought the sa-  
lwe therof and leyde it at the feet of þ  
apostles / Thanne whan magdalene  
habounde in rycheffes / And by cause  
deynte is felawe to rycheffes and ha  
boundaunce of thynges / and for so mo-  
che as she shone in beaute greatly and in  
rycheffes so moche the more she submy-  
sed her body to deynte / and therfore she  
lost her ryght name / and was callyd  
customably a synner / and whan our  
lord ihu cryst prechyd there and in o-  
ther places / She was enspyred wylth  
the holy ghoost / And went in to the  
hous of Symon leproous whare as our  
lord dynded / Thanne she durst not by  
cause she was a synner apere before  
the iust and good pple / but remay-  
ned behynde att the feet of our lord / and  
wesse his feet wylth the tress of her ey-  
en / and dryed them wylth the heer of  
her hede / and enoynted them wylth pre-  
cious oynement / For thenachyantes  
of that regyon wold saynes and oyn-  
mentes for the ouer grete brennyng &  
heet of the sonne / And by cause that  
Symon the pharysee thought in hym  
self / that yf our lord had ben a very  
prophete / he wold not haue suffred a  
synful woman to haue touchyd hym /  
Thanne our lord reuered hym of hys  
presumyng / and forpaf the woman  
alle her synnes / And this is she that  
same marie magdalene to whom our  
lord gaf so many grete yestes / And  
shelved so grete signes of loue / that he  
toke from her seuen dayles / he enbraced  
her alle in his loue / and made her right  
famylyer wylth hym / he wold that she  
shold be his hostesse / And his procu-  
resse in his journey / he oft tymes exau-  
sed her libetely / For he exauised her a  
penit the pharysee whiche sayde that she  
was not cleue / and into her sister that  
sayde that she was yole / and into Ju-  
das sayd that she was a wastrelle of  
good / and whan he saide her wepe / he

coud not wythshode his tere / And  
for the loue of her he weped lazare whi-  
che had be four dayes deed / and he  
her sister fro the floure of blood whiche  
had holden her seuen yere / And by the  
merites of her he made marcke cham-  
briere of her sister martha to saye that  
libete word / Elessyd be the wombe that  
bare the / and the pappe that gaf the  
soule / but after seynt answere it was  
martha that sayde so / And thys was  
her chambriere / This marie magdalene  
sayd it is she that wesse the feet of  
our lord and dryed them wylth the  
heer of her hede / & enoynted them wylth  
precious oynement / and did solemne  
pennaunce in the tyme of grace / And  
was the first that chaas the best parte  
whiche was at the feet of our lord / an-  
ker his prechynge / whiche enoynted  
his hede / and at his passyon was nych  
into the croffe / whiche made wy ome-  
mentis / and wold enoynt his bodye  
and wold not departe fro the monu-  
ment / whan hys discypples departed /  
to whom ihesu cryst appered first af-  
ter his resurrection / and was felawe  
to the apostles / and made of our lord  
apostolles of thapostles / Thene after  
thascencion of our lord the xiiij yere  
fro his passyon / longe after that the Je-  
wes had seyn seynt Saphan / and had  
caste out the other dyscypples out of the  
jerdery whiche went in to dyuerse con-  
trapes and prechyd the word of god  
ther was that tyme wylth thapostles  
seynt mayme whiche was one of the  
xviij dyscypples of our lord to whom  
the blessed marie magdalene was com-  
myssed by seynt peter / and thanne whan  
the discypples wer departed / Seynt  
mayme / maye magdalene / and lazare  
her brother martha her sister marcke  
chambriere of martha / and seynt and-  
nye whiche was born blynde & after  
enlumpynd of our lord / alle the xij yere  
gyde & many other crysten men wer  
taken of the mescreauntes and put in  
to a shype in the see wythout omyng  
hyl or vether / for to be drownded / but  
by the purpauce of almyghty god  
they cam all to marcke / where as now  
wold wepue them to be lodged / they  
duellyd and abode vnder a port  
fore a tēple of the pple of that contrey



And whan the blessed marie magdale  
ne sawe the peple assembled at this tem  
ple for to doo sacrifice to thyddolis / she  
arose vp peasibly with a glady visage  
a dyfferent tongue and bel spekynge /  
And began to preche the saythe & laibe  
of ihesu cryste / and withdrewelbe them fro  
the worshippyng of thyddolis / Thenne  
were they admerueylded of the beaute  
of her / and of the fayr spekynge  
of her / And it was no merueyle  
that the mouth that had kyssed the feet  
of our lord so deboneprely and so good  
ly shold be enspyreth with the worde  
of god more than the other / And after  
that it happed that the prynce of the  
prouync and hys wyf made sacrifice  
to thyddolis for to haue a chylde / And  
marie magdalene prechid to them ihu  
cryste / And forlaide them tho sacrifice  
And after that a lytal wyhyle marie  
Magdalene apperyd in bysion to that  
lady saynge / wherfor hast thou so  
moche rycheffe / and suffrest the pour  
peple of our lord to dye for hungr &  
for colde / And she doubted and was  
afred to she we thys bysion to her lord  
And thenne the seconde nyght she appe  
red to her agayn and seyd in lyke wyse  
and adiousted ther to menaces / yf she  
warned not her husband for to comforte  
the pour and nedy / And yet she said  
nothyng therof to her husband / And  
thene she appered to her the thir nyght  
whan it was darke and to her husband  
also with a frownyng & angri visage  
lyke fire lyke as al the hous had brn  
nyd / And sayd thou tyraunt & membre  
of thy fader the deuyll with that serpent  
thy wyf that wil not save to the my  
wordes / thou wyldest noly enemy of the  
crosse / Whiche hast filled thy hely by  
glotonye with dyuers maner of meates  
and suffrest to perisse for hungr the ho  
ly Seyntes of our lord / Lyfist thou  
not in a paleys wrapped with clothys  
of felke / And thou seest hem wythout  
frettyng descomfored / And goost  
forth and takest no regarde to them /  
Thou shalt not escape so ne departe  
wythout punysshment thou tyraunt  
and felon bycause thou hast so longe ta  
red / And whan marie magdalene  
had sayd thus / she departedt alwaye  
Thenne the lady alboke and sighd /

And the husband syghed strongly al  
so for the same cause and trembled /  
And thenne she sayde sir hast thou seen  
the sibenry that I haue seen / I haue  
seen sayd he that I am gretly amer  
ueylded of / And am fore afferde what  
we shal doo / And hys wyf sayde  
It is more prouffitable for us to obey  
her / Thenne to venne in to the gre of  
her god whom she prechyth /  
For whych cause they receyued them  
in to theyr hous and mynyster to  
them alle that was necessarie and ne  
desul to them / Thenne as Marie  
magdalene prechyd on a tyme / The  
sayde prynce sayd to her / Ibenest thou  
that thou mayst defende the laibe that  
thou prechest / And she answered /  
Certaynly I am redy to defende it / as  
she that is confermed euery day by my  
racles / and by the predycacion of our  
mayster seynt peter / whiche now sitteth  
in the see at rome / To whom thenne  
the prynce sayd / I and my wyf ben re  
dy to obey the in alle thynges / yf thou  
mayst gete of thy god whom thou pre  
chest that we myght haue a chylde /  
And thenne marie magdalene sayde  
that it shold not be left therfor / And  
thenne prayd vnto our lord that he  
wold touchesaf of his grace to geue  
to them a sone / And our lord herd  
her prayers / And the lady conceyued  
Thenne her husband wold goo to seynt  
peter for to wyte yf it were trewe that  
marie magdalene had prechyd of ihesu  
cryste / Thenne hys wyf sayde to  
hym / What wyll ye doo sir / I bene ye  
to goo wyth out me / nay whan thou  
shalt departe I shal departe with the /  
and whan thou shalt retorne agayn I  
shal retorne / and whan thou shal reise  
and fary I shal rest & fary / To whom  
her husband answered and sayde / Iame  
it shal not be soo / For thou art grete  
and the perelles of the see ben wythout  
nombre / thou myghtest lyghthe ye  
ryfthe / thou shalt abyde at home & take  
hede to our possessyons / And this lady  
for no thyng wold not chauge her pur  
poos / But fyl down on her knees at  
hys feet sore wepyng requyryng hym  
to take her wyth hym / And so atte  
laste he consented and graunted her  
request / thenne marie magdalene sette  
C j

the signe of the crosse on theyr sholdres  
to thence that the fende shold not enpel  
he ne lette them in thayer journey /  
Thenne charged they a shypp habun-  
dantly of alle that was necessarye to  
them / And left alle theyr thynges in  
the keepynge of marie magdalene / And  
went forth on theyr pilgrymage / And  
whan they had made theyr cours and  
sayled a day and a nyght / ther axos  
a grette tempest and orage / And the  
wynde encreased and greiue ouer hidouse  
in such wise that this lady which was  
grette and nyght the tyme of her chyl  
dyng began to be feble & had grette  
anguysshe for the grette waltes and  
troublyng of the see / and sone after  
began to traueyle and was deliuered  
of a fair sone by occasyon of the storme  
and tempest / And in her chylde was  
deyed / and whan the chylde was born  
he cryed for to haue comforte of the te-  
tes of his moder / and made a pyte-  
ous noyse / Alas what wolde was  
thys to the fader / to haue a sone born  
whiche was cause of the deith of his mo-  
der / And he myght not lyeue for ther  
was none to nouryshe hym / Alas what  
shal thys pylgrym doo / that seeth his  
wyf dede / and hys sone cryenge after  
the brest of his moder / And the pyl-  
grym wept strongly and sayd / Alas  
caryt alas what shal I doo / I desired  
to haue asone / and I haue lost both the  
moder and the sone / and the mariners  
thenne said / this dede body must be cast  
in to the see / or ellis we al shal peryshe  
for as longe as she shal abyde with  
vs / thys tempest shal not cesse / And  
whan they had taken the body for to  
caste it in to the see / the husbond sayde  
abyde & suffre a litle / and yf he wil not  
spare to me my wyf / yet atte lest spare  
the litel chylde that cryeth / I praye you  
to tary a whyle for to knowe yf the  
moder be a swolne of the payne / and  
that she myght reuue / and whyles he  
thus spakke to them the thyppen espyed  
a montayn not fer fro the shypp / And  
thenne they said that it was best to set  
the shypp toward the land and to bus-  
rye it there and so to saue it fro deuou-  
ryng of the fysshes of the see / and the  
good man dyd so moche with the ma-  
nners / what for prayers and for mo

ney that they brought the body to the  
montayn / and whan they shold haue  
dygged for to make a pyte to lay the  
body in / they fond it so hard a Rocke  
that they myght not entre for hardnes  
of the stone / & they left the body there  
lyeng & couerd it with a mantel / and  
the fader leyde his litel sone att the brest  
of the ded moder / & sayd wepyng / O  
marie magdalene why comest thou to  
marsele to my grette losse & euyl aduen-  
ture why haue I at thyn instauce  
trepreyed this journey / hast thou requy-  
red of god that my wyf shold conceyue  
and shold deye at the chylde of her  
sone / for now it lehoueth that the childe  
that she hath conceyued and born be  
rysshe bycause it hath no nour / Thus  
haue I had by thy prayer / and to the  
I commaunde them to whom I haue  
commendyd alle my goodes / And  
also I commende to thy god yf he be  
myghty that he remembre the soule of  
the moder / That he by thy prayer  
haue pyte on the chylde that he peryshe  
not / Thenne couerd he the body  
alle about with the mantel and the  
chylde also / And thenne returned  
to the shypp / And helde forth hys  
journey / And whan he cam to Seynt pe-  
ter / Seynt peter cam agens hym / And  
whan he salde the signe of the crosse  
vpon hys sholder / He demaunded hym  
what he was / and wherfor he cam / and  
he told to hym alle by ordre / To whom  
peter sayde / pers he to the / thou art wel  
com / and hast beleued good counseyle  
And he thou not leuy / Yf thy wyf  
slepe / And the litel chylde rest with her  
For our lord is almyghty for to geue  
to whom he wyll / and to take awaye  
that he hath gyven / and to rescaliffe  
and geue agayn that he hath taken /  
And to turne all heynnes and wepyng  
in to Joye / Thenne peter  
ladde hym in to Iherusalem and the  
bode to hym alle the places where Ihu  
crist prechyd and dyd myracles / and  
the place where he suffred deith / And  
where he ascended in to heuen / And  
whan he was wel informed of Seynt  
peter in the fayth / And that what  
were there passyd yeth he departed fro  
marsele / He toke hys shypp for to  
returne agayn in to hys contraye / and



as they sayled by the see / they cam by  
the ordynaunce of god by the rocke  
where the body of hys wyf was leste  
and his sone / Thenne by prayers and  
restes he dyd so moche that they ary  
ued thereon / And the lytal chyld whom  
marie magdalene had kepte went ofte  
synes to the see syde / and like smale  
chyldren toke smale stones and threwe  
them in to the see / And whan they  
cam they saide the lytal chyld playeng  
wyth stones on the see side / as he was  
wont to doo / and thenne they merueys  
ed moche what he was / And whan  
the chyld saide them / whiche neuer had  
seyn people afore was afere and ranne  
faretly to hys moders breste and hyde  
hym vnder the mantel / And thenne  
the fader of the chyld went for to see  
more apertly / And toke of the man-  
tel / And fonde the chyld whiche  
was right feyr lukyng his moders  
breste / Thenne he toke the chyld in  
his armes and sayd / O blessed ma-  
rie magdalene I were wel happy and  
blessed of my wyf were now alwey /  
and myght lyue and come agayn with  
me in to my contrey / I knowe veri-  
ly and beleue without doubt / that  
thou that hast gyuen to me my sone /  
and hast fedde & kepte hym ii yere in  
this rocke / **M**ayste wel restablishe  
his moder to her first helthe / And  
with these wordes the woman respired  
and toke lyf and sayd lyke as she  
had ben albakid out of her slepe / O  
blessed marie magdalene / thou art of  
gret merite and gloriouse / For in the  
paynes of my deliquaunce thou were  
my mydwyf / And in al my necessity  
as thou hast accomplysshid to me the  
seruyce of a chaumberer / And whan  
her husband herd that thyng / he admer-  
wyled moche and sayd / I prayste thou  
my right dere and fast lekedest wyf  
to whom the seyd / y certaynly I lyue  
and am now fyrst come fro the pylgri-  
mage / so whens thou art come / And  
ake in lyke wyse as seynt peter laded  
the in Iherusalem / And shewed to  
the alle the places where our lord sus-  
fard with / was buryed / And ascen-  
ded to heuyn / And many other places  
I was wyth you wyth marie magda-  
lene / whiche laded and accompanyed

me / And shewed to me all the places  
whiche I wel remembre and haue in  
mynde / And there wounded to  
hym alle the places and the myracles  
that her husband had seyn / And neuer  
sayled of one article ne went out of  
the wyse fro the sooth / And thenne  
the good pylgryme receyued his wyf  
and his chyld / And went to shyppe  
And sone after they cam to the port  
of marselle / And they fonde the bless-  
ed marie magdalene prechynge with  
her disciples / And thenne they kne-  
lyd down to her feet / And recounted  
to her alle that had happened to them  
And receyued baptysme of Seynt mag-  
ymyn / And thenne they destroyed al  
the temples of theydokes in the cite of  
marselle / And made chirches of Ihu  
crist / And with one accord they chaas  
the blessed Seynt lazare for to be bys-  
shop of that cite / **A**nd afterwarde  
they cam to the cite of Ays / And by  
gret myracles and prechynge they  
brought the peple there to the fayth of  
Ihu crist / and there seynt maymyn  
was ordeyned to be byshop /  
In this mene whyle the blessed marie  
magdalene despyous of fourtyn con-  
templacion / sought a ryght sharp de-  
sert / and toke a place whiche was or-  
deyned by thangelis of god / and abode  
there by the space of xxx yere without  
knowleche of any body / In whiche pla-  
ce she had no comfort of rennyng wa-  
ter / ne solace of trees ne of herbes /  
And that was because our redemer  
dyd do shewe it openly / That he had  
ordeyned for her refection celestial /  
and no bodily metes / And euery day  
at euery hour anonysal she was lift  
up in thayer of thangelis / And  
herd the glorpyous songe of the heuynly  
companyes with her bodily eeres / Of  
whiche she was fedde and fylled with  
right swete metes / and thenue was  
brought agayn by thangelis vnto her  
propre place / in such wyse as she had  
no neede of corporal noysshynge /  
It happed that a preest whiche desired  
to lede a solytarye lyf toke a celle  
for hym selfe a libelue forange fro the  
place of marie Magdalene /  
On a daye our lord opened the eyen of  
that preest / and salued with his bodyly  
C ii

## Of Seynt marie magdalene

even in what maner the Angell'es  
descended in to the place where the  
blessed magdalene dwelled / and how  
they left her in to thayer / and after by  
the space of an hour brought her agayn  
with dymyne praynynges to þe same pla  
ce / and thenne the preest desired greetly  
to knowe the trouthe of this merueyl's  
lous vision / and made his prayers to  
almighty god / and went with grete  
deuocion into the place / and whan he  
approched nigh to it to a stones case /  
his thyngs began to swelle and they fe  
ble / and his entayles began withyn  
hym to lacke breth and syghe for fere  
and affone as he returned he had hys  
thyngs al hool / & redy for to goo / And  
whan he enforced hym to goo to the  
place / al his body was in langour &  
myght not mene / and thenne he vnder  
stode that it was a secrete celestial place  
where no man humayn myght come / &  
thenne he called the name of Ihu and  
sayd / I conuie the by our lord / that yf  
thou be a man or other creature reasona  
ble that dwellest in this caue / that thou  
answer me / and telle me the trouthe of  
the / And whan he had sayd this thre  
tymes / the blessed marie magdalene  
answerd / Come more nere / and thou  
shalt knowe that thou desirest / & thenne  
he cam tremblyng into the half wybe  
and the sayde to hym / Remembrest  
thou not of the gospel of marie mag  
dalene the renomm'd synful woman  
whiche wesshe the feet of our sauour  
with her teeris / and dryed them with  
the heer of her hede / & deserued to haue  
forpeneues of her synnes / & the preeste  
sayd to her I remembre it wel that is  
more than xxx yere that holy churche  
sileneth and confessith that it was don  
& thenne she said / I am she that by the  
space of xxx yere haue ben her without  
wityng of ony persone / and like as it  
was suffred to the yesterday to see me  
in lyke wise I am euery day left by  
the handes of thangelles in to thayer  
and haue deserued to here with my  
bodely eeris the ryght swete song of  
the compagne celestyal / And bycause  
it is shewed to me of our lord that I  
shalke departe out of thys world /  
Goo to Marymynne / and say to hym  
that the next day after the resurrection

of our lord in the same tyme / that he  
is accustomed to arise & goo to maryne  
that he alone entre in to his oratorye  
and that by the mynsterye and seruyce  
of Angell'es he shal fynde me there /  
And the preest herd the voyces of her by  
he / as it had be the voyces of an angelle  
but he salve nothyng and thenne anon  
he went to seynt marymyn and told to  
hym alle by ordre / Thenne saynt mar  
ymyn was replenyssh'd of grete joye  
And thankyd greetly our lord / And  
on the sayde day and hour as is afore  
sayd he entrid in to his oratorye / And  
salve the blessed marie magdalene sta  
dyng in the quyre or choure yet amonge  
thangelles that brought her / and was  
lyfte by two thertithe the space of ii or iii  
cubytis / And prayng to our lord the  
herd by her handes / and whan Seynt  
marymyn salve her he was aferd to ap  
proche to her / And she returned to hym  
and sayd / come hyther myn olde fader  
and like not thy daughter / And whan  
he approched & cam to her / as it is rede  
in the booke of the said seynt marymyn  
For the customable vision that she had  
of angell'es euery day / the chyre and  
visage of her shoul as cleer as it had  
ben the rayes of the sonne / And thenne  
alle the clerkes and the prestes a fore  
sayde were called / And marie magda  
lene receyued the body and blood of  
our lord of the handes of the bps  
with grete habundaunce of teeris / and  
after she scratched her body afore the  
aular / And her ryght blessed soule  
departed fro the body and went to our  
lord / and after it was departed ther  
ysued out of the body an odour so swete  
se smellyng that it remayned there by  
the space of tenen dayes to al them that  
entrid in / And the blessed mary  
myn enoynted the body of her with dy  
uers precious oynementis / and buryed  
it honourably / And after comma  
nded that his body shold be buryed by  
heers after hys deeth /  
Egesipus with other booke of Ioseph  
phus accorden ynough with the sayd  
storye / And Iosephus sayth in  
hys treatise that the blessed man mag  
dalene / After the ascencion of our  
lord for the burningeoure that she  
had to Ihesu Cryste /



for the grief and discomfort that she  
hadde for the absence of her mayster  
our lord she wold neuer see man / but  
after whan she cam in to the countray  
of Ays / She went in to deserte and  
abseyd there xxxiij without know-  
ynge of any man or woman / And he  
sayth that euery day atte viij houres ca-  
mongues she was byt in to thayer of  
the angelles / But he sayth that whan  
the preest cam to her / He fonde her en-  
cloysed in her celle / And she requyred  
of hym a wsement / And he deliuered  
to her one / whiche she clothed and co-  
uered her with / And she went with  
hym to the church and receyued the com-  
mynyon / and thenne made her prayers  
with joynd handes / and rested in peas  
in the tyme of charles the greet in the  
yere of our lord viij C lxxij Gerard duc  
of burgoyne myght haue no child by  
his wyf / wherfor he gaf largely al-  
messe to the pouer peple / & founded ma-  
ny churches and many monasteries / &  
whan he had made thablay of uisita-  
cion / he & thabbot of the monastery sent  
a monke with a good resonable felaw  
thyp into ays for to bringe thider yf  
they myght of þ reliques of saint marie  
magdalene / & whan the monke cam to  
the sayd cite / he fonde it all destroyed of  
paynens / Thenne by auenture he fonde  
the sepulchre / for the writyng vpon the  
sepulchre of marie thewelde wel that  
the blessed lady marie magdalene rest-  
ed and lay there / and this story of her  
was mercifulously entayled & couered  
in the sepulchre / and thenne this monke  
opened it by nyght and toke the rel-  
iques / and ture them in to his bodgynge  
and that same nyght marie magdalene  
appered to that monke sayenge / double  
the nothyng make an ende of thy wer-  
ke / thenne he retwened homeward vntil  
he cam half a myle fro the monastery  
But he myght in no wyse remeue the  
reliques fro thens / til that thabbot &  
monkes cam with professyon and recey-  
ued them honestly / And sone after  
the duc had a chylde by his wyf /  
ther was a knyght whiche had a cus-  
tome euery yere to goo a pylgrymage  
into the body of seint marie magdalene  
whiche knyght was slayne in batayle  
And as his frendes wepte for hym

lyenge on the pyre / they sayd with  
swete and deuout quarelles / why  
she suffred her deuoute seruante to dye  
without confessyon and penaunce /  
Thenne sodenly he that was deed arose  
Alle they keynge fore abasshed / And  
made one to calle a preest to hym / and  
confessyd hym with greet deuotion /  
And receyued the blessed sacrament  
And thenne rested in peas /  
There was a thype charged with  
men and women that was perished  
and alle to brake / And there was a  
monge them a woman with chylde  
whiche saue her self in peryl to be drow-  
ned / And ceyed fast on marie mag-  
dalene for socour and helpe makinge  
her auolue that yf she myght be saued  
by her merytes and escape that peryll  
yf she hadde a sone she shold gyue hym  
to her monastery /  
And anon as she had so auolbed / A  
woman of honourable hachete and be-  
aute appered to her and toke her by  
the chynne / and brought her to the  
ryuage alle sauf / And the other pe-  
rished and were drowned / And  
after she was deliuered and had a sone  
and accomplished her auolue lyke as  
she had promysed / Some say that ma-  
rie magdalene was wedded to seynt  
john theuaugefist whan crist alled  
hym fro the weddyng / and whan he  
was alled fro her she had therof iudg-  
nacion / that her husband was taken fro  
her / & went & gaf her self to alle delyt  
but by cause it was not couenable that  
the calling of seynt john shold be oca-  
sion of her dampnacion / therfor our lord  
conuerted her mercifully to penaunce  
and because he had taken fro her sone  
rayn delyte of the fleshe / he replenys-  
hed her with souerayn delyte spiri-  
tuel to fore al other / that is the loue of god  
& it is sayd that he ennoblested seynt  
john to fore al other with the swetes  
of his samplaryte / by cause he had take  
hym fro the delyte asoforsayd / there was  
a man whiche was blynde on both his  
eyen / & dyd hym to be ledde to the mo-  
nastery of the blessed marie magdalene  
for to visite her body / his leder sayd to  
hym that he saue the church /  
And thenne the blynde man cried  
and said with an hie voyce / O blessed  
E in

## ¶ Of Seynt Appollynare

marpe magdalene helpe me that I may  
deserue ones to see thy chyrche / And  
anon hys eyen were opened and salve  
clerly all thynges aboute hym / There  
was another man that brode hys syn  
nes in a cedula and leyde it vnder  
the couerture of the aulter of marie  
magdalene mekely prayengr her that  
she shold gete for hym pordonne & for  
peuenes / and a whyle after he toke the  
cedule agayn and fonde alle his syn  
nes effaced and styken out / Another  
man was holden in pryson for dette  
of money in prons / And he called  
vnto his helpe ofte tymes marpe mag  
dalene / And on a nyght a fayre  
woman apperid to hym and brake all  
his prons / and opened the dore / and  
commaunded hym to go his way / and  
whan he salve hym self loos he fledde  
alway anon / There was a clerke of  
fflaundes named Stephen ryson and  
mounted in so grete and desordonnate  
felshynpe that he haunted alle maner  
synnes / And such thyngs as aperteyned  
to hys helth he wold not here  
Neuertheles he had grete deuocion in  
the blessed marpe magdalene and fast  
ed her vyrgyle / And honoured her  
feir / And on a tyme as he visited  
her vnto / He was not alle aslepe nor  
wel awake / Whan Marie magda  
lene apperid to hym lyke a moche  
fayr woman susteyned wyth two an  
gellys one on the ryght syde and a no  
her on the left syde / And sayde to  
hym lokyng on hym despytously /  
Stephen / why reputest thou the dedes  
of my merytes to be vnworthy / wher  
fore mayst not thou atte instaunce of  
my merytes and prayers be meued  
to pennaunce / For sythe the tyme  
that thou beganest to haue deuocyon  
in me / I haue allwayne prayed god  
for the ferly / Arise vp therfore  
and repent the / And I shalle not leue  
the tyl thou be reconcyled to god /  
And thenne forthwyth he felt so grete  
grace shedde in hym / That he forsoke  
and renounced the world and entred  
in to relygion / And was after of  
ryght parfyght lyl / And at the deth of  
hym marpe Magdalene stondyng ke  
syde the bier wyth angellys wyche  
hau the soule vp to heuen wyth heuenly

song in lykenes of a wyche donne /  
Thenne last he praye to thyse blessed  
marpe Magdalene that she gete us  
grace to don pennaunce here for our syn  
nes / that after thyse lyl we may come  
to her in euer lastyng blesse in heuen  
Amen

Thus endeth the lyl of Seint  
marie Magdalene /

Here foloweth the lyl of seint  
Appollynare / And first the In  
terpretacion of his name /

**A**ppollynare is saide  
of pollens that is shy  
nyng and Ares that  
is vertue / That is to  
saye shynnyng in vertu  
es / Or it is saide of a  
pollo / whiche is as moche to saye as  
merueylous and naris / that is dy  
crecyon / as wyth sayth he was a man  
of merueylous descrecion / or he is saide  
of / A / that is wythout and polluo  
and ares / that is to saye vertuous wyth  
out pollucion of vices /

## ¶ Of Seynt Appollynare

**A**ppollynare was  
disciple of seynt peter  
thapostle / and of hym  
he was sent to mauenne  
from rome / and there he  
heled the wyf of the tri  
bune and iuge of the town / and kapt  
sed her with her husband and household  
whiche thyng was told & shewed to the  
prouost / and anon he dyd to arrese ap  
pollynare and ledde hym to the temple  
of iupiter for to doo sacrifice to hym  
and he sayd to the prestes of thedolyss  
that the gold and siluer that was seide  
aboute thedolyss had ben better to haue  
be gyven to your men / than to be y  
uen to deuyles / And thenne he was a  
non taken & kepten sore wyth scanes that  
he was left half deed / but he was taken  
vp of his dyscyples and brought in to  
the hous of a wyrdolbe / And then



was kepte & refreshed by monethes  
fro thens he cam to the cyte of clarence  
And there he belede a noble man which  
was comke/ And as he entered in to an  
holbe ther was a mayde which had  
an unclene spyrte wythin her bodyche  
crenge sayde goo from hens thou ser  
uaint of god or I shalke make the to  
be bounden bondes and feet / and to be  
dualbey out of the cite / whom anon ap  
pollynar rebuked / and constrained  
the spyrte to goo out and departe fro  
the mayde / / Ehenne when he had thus  
called the name of our lord upon the  
comke man and had so cured hym /  
And deliuered the mayde of the lyc  
ked spyrte moe than 50 men hpleued  
in our lord ihesu cryst / The paynens  
thenne let hym wyth stauens and for  
had hym that he shold not nempne the  
name of ihesu cryst / he thenne lyenge  
on therthe cryed and sayenge that ihe  
sus was very god / Ehenne they made  
hym to stande bare foot upon burning  
coles / And yet alway he preched con  
stantly the salve of Crist / and thenne  
they seeng that he wold not cesse/droof  
hym out of the cite / That tyme rufus  
patricius duc of the cite of rauenne had  
a doughter seek / and did to calke apol  
lynare to kele her / and assone as apol  
lynare entered in to the hous his dought  
er deyde / to whom rufus seide wold  
god thou haddest not entered in to my  
hous / for the grete goddes sen broth  
therfor and wold not kele my doughter  
what mayst thou do to her / to whom  
Apollynare sayde he thou not aferd  
but promysse to me þ pf the mayde arise  
thou shalt not forfede her to folow her  
maker / whiche when he had promysed  
he made his prayer & anon the mayde  
arose / and knowbleched the name of  
crist / and was baptyfed wyth her mo  
der and a grete multitude of peple / and  
she abode a Virgyne / and when Cesar  
herde how he wrote to the prouost of the  
prebyre that he shold make oppollynare  
to do sacrifice or to put hym in eyple  
The prouost thenne seyng that he wold  
do no sacrifice / commaunded that he  
shold be leten wyth stauens / and to be  
commented on the gablbes / where as  
he allway most constantly preched the  
name of our lord / Ehenne he commaū

ded to cast hote scaldyng water in his  
freshe woundes / And he sore bounden  
wyth grete weyghte of yron shold  
haue be sent in to eyple / That seynge  
the crysten and so grete felenge don to  
hym were moeyd in theyr courage /  
Kanne upon the paynens and of them  
selbe more than 1200 honored / And  
when the prouost salbe that he hid hym  
self / And commaunded apollynare  
in to a steype and hard pyson / And  
after bond hym sore wyth cheynes / and  
sette hym in a shypp wyth thre clerkes  
folowynge hym and so sent hym forth  
in eyple / where only he wyth 1200 cler  
kes and 1200 knyghtes escaped the  
pyrl of the tempest / And tho knygh  
tes he baptyfed / After thys he returned  
agayne to rauenne / And was taken  
of the paynens / And ladde to  
the temple of Iubba / Whos symula  
re when he salbe / he cursed it / And  
sodenly it fyl down / And when the  
byssoppes salbe that they presented  
hym to Chaun the Iuge / whos sone  
wyche was blynd Seynt Apollyna  
re made to see /  
And when the Iuge salbe that / He  
hpleued on hym / And made hym to  
dibelle four yere wyth hym in hys  
holbe / After thys when the byssops  
had accused hym to Rapsasian / Waspa  
sian commaunded who someuer dyd  
ony wronge to the goddes / He shold  
do satisfaccion / Or to be pyrued fro  
the cyte / It is not ryghtful sayd he  
that lve shold auenge the goddes /  
But they them self may auenge them  
of theyr enemyes pf they be broth /  
Ehenne demostenes patricius seeyng  
that he wold do no sacrifice deliuered  
hym into a Centurpon thenne keyng  
cristen / by whos prayer he went in to  
the street of lepres / And that he shold  
there hyde hym from the wodnes  
of the paynens / But the peple folowed  
hym and lette hym into the deth / where  
he abode and lyued by the space after  
of 500 dayes / And preched to hys  
discypples / And thenne yaf vp hys  
spyrte into our lord and deyed / and  
there was honowrably buryed aboute  
the yere of our lord 1200 / Under Waspa  
sian / of this martir saith saynt ambrose  
in his preface / apollynare most worthy  
C iiii

Bisshop was sent fro peter prynce of the  
apostles to rauenne / for to shewe the  
name of ihu vnto the paynems / who  
dide merueylous signes of vertues to  
them that beleue in cryst / And was  
al to rente & torn wyth boode keynges  
of the wicked paynems / And by cause  
the crysten men shold not doute / He  
dyde and performed merueyles lyke to  
thapossiles / after his tormentes he re-  
sed a mayde from deth to lyf / to blynd  
men he gaf syght / and to a dymt man  
he restored his speche / One that was  
kynge wyth a deule he deluierd / He  
clensyd a lepre / he heled the membes  
broken wyth a pestelence sekene of a  
nother / The symplace of the god iu-  
dyce wyth the temple he ouerthelwe /  
O most worthy bisshop of merueylous  
praufyng thou deseruest the polver &  
oppynte of thapossile / O most strong  
champpyon of our lord / Whych in thy  
olde age constantly prechest our lord  
Jhu cryst redemer of the world /

Thus endeth the lyf of Seynt  
Appollynare /

Here foloweth the lyf of seynt  
Cristyne / And first the interpre-  
tacion of her name /

**C**ristyne is as mo-  
che to saye / as enoyne /  
c  
seyd wyth casine / She  
had sothly the same of  
good odour & sauoure  
in conuersacion / And  
oyle of deuocion in mynde / and also the  
benedyccion of grace /

**C**ristyne was born  
in tyme in italye / and  
c  
was comen of Noble  
kynde of fader and  
moder / And by cause  
of her beaute her fader  
encloused her in a certayn tour wyth xij  
chambers to serue and alwaye on her  
And ordeyned ther wyth her goddes of  
syluer and of gold / and bycause of her  
grette beaute she was despyred of many

noble men for to haue wedded her / but  
her fader in no wyse wolde geue her to  
no man / but wolde haue her continue  
in her virgynite to do worship and sa-  
crefyse to the goddes / But she being  
enpyred of the holy ghoost althow the  
sacretyse of thyddolles / And then came  
that was deluierd to her to do sacrefy-  
lyth / she hidde it in a wyndolwe / and  
whan her fader cam the maydens and  
chambers sayde to hym / Thy daughter  
despyseth to offe to our goddes / And  
sayth that she is crysten / Thenne her fa-  
der prouoked her wyth swete and fyre  
wordes for to doo sacrefyse to theyr god-  
des / To whom she sayde / Calle not  
me thy daughter / but thys to whom sa-  
crefyse belongeth / I wil not offe to no  
dece goddes / but to god of heuyn I offe  
sacrefyse of laude and prayse / thenne  
sayde her fader a her / O my daughter /  
thou oughdest not to offe to one god  
lesse the other be worthy to the / to whom  
she sayde thou hast sayd wel not know-  
yng the trouthe / I offe truly sacre-  
fyse / to the fader and to the sone / and  
to the holy ghoost / thenne seyde the fa-  
der yf thou worshippest thre / whi wilt  
thou not adoure the other / To whom she  
sayde / They thre be but one god / After  
thys Cristyne brake alle the goodes /  
and the gold / and syluer she gaf to  
poure peple / her fader thenne cam agayn  
for to worshippe his goddes / and he  
not fyndyng them demaunded of the  
maydens / what crysten had don to them  
And whan he had knowleche what she  
had don / commaunded her to be despo-  
led / and to be kepte with xij men vnto  
the tyme that they began to sayle and  
were so lery that they myght no more  
thene crysten sayde to her fader / O thou  
that wythout honour / and wyth shame  
art abhomynable to god / For they that  
keepe me sayle and be synnt / require the  
goddes that they geue to them strength  
yf they may / Thenne he dyd do bynde  
her wyth cheynes of yron and dyd doo  
sette her in pryson / and whan her mo-  
der herd that / she wote her clothes and  
cam to the pryson / and fil down at her  
daughters feet and sayde / my daughter  
Cristen the lyght of myn eyen haue  
pyte on me / To whom she sayde / whi  
callest thou me thy daughter wote



thou not bel that I haue the name of  
my god? / And when she myght no  
thyng make her to worne fro her sayth  
she returned to her husbond; and tolde  
to hym what she hadde answered to her  
thenne the fader commaunded that she  
shold be brought to fore hym in iuge  
ment / And sayd to her doo sacrifice to  
our goddes or ellys thou shalt suffre  
many tormentes; and shalt no more be  
called my doughter / To whom she sayd  
Thou hast gotten to me grete grace / For  
now thou callest not me doughter of  
deuyl / what is born of the deuyl is a de  
uyl thou art the sone of the same satha  
nas thenne he comaunded that her flesshe  
shold be alle to rente and dialden with  
hookes of yron; and her tendre membris  
be all to broken and departed; fro other  
crispyne thenne toke parte of her flesshe  
and therelbe it in to the dysage of her  
fader sayeng / O tyrant take the flesshe  
whiche thou hast gotten and ete it /  
Thenne her fader sette her vpon a whele  
and put vnder fyre and oyle / And  
the flame pyssued out so grete that it  
seib and went vnto C C my / The fader  
ascended al thys werke to nygromancy  
and sayd she had don that by wyche  
cast / and commaunded her agayn to  
pyrson / and hadde her seruantes whan  
it was nyght that they shold hynde a  
grete stone to her necke / and cast her in  
to the see / and anon as they hadde so  
don / Angellys toke her vp and Crispe  
descended / and baptysed her in the see  
sayeng / I baptys the in the name of  
god my fader / and in me ihu criste his  
sone / and in the holy ghoost / And  
commited her to mychel the arkangelke  
whiche ledde her to the londe; and when  
her fader herd þ she was come agayne  
to londe / he smote his forehead and sayde  
to her By what wyche craft doost thou  
thys thynges / that in the see thou ex  
cusest thy cursed werkys / To whom  
crispyne sayde / O thou fool and vnshap  
en I haue receyued thys grace of crist  
Thenne he commaunded that she shold  
be put in pyrson and on the moyn to be  
spyled / And that same nyght ordeane  
her fader was founden deed / Thenne  
after hym folowed and succeeded a  
wyched and euyl iuge named vpon  
wyche dyde to make a tubbe of yron

And dyde to put thereyn pitch oyle  
and wryn / and sette them a fyre / And  
when it was redy he made Crispyne to  
be cast therein and made four men mene  
the tubbe that she shold be the sonner  
consumed / Thenne crispyne praysed  
god and thanked hym that she was so  
renelved; and wyched as a chylde in a  
cradle / thenne the iuge kyng wroth  
made her hede to be shauen / And naked  
to be ledde thurgh the cite vnto the tem  
ple of Apollyn / whom she commaun  
ded to ouerthrowe / And anon fil down  
in to pouidre / And when the iuge  
herde therof / he deped and gaf vp hys  
spere / After hym iulyanus succeeded  
whiche dyde to sette a fyre a grete for  
s neys and crispyne to be cast therein /  
whereyn she abode fyue dayes with an  
gellys songyng and walkyng vnsurt  
e after pyssued out therof saulely with  
out harme / and when iulyanus herd  
herof he sayd that she dyd alle this by  
art magyke and wycheecraft / and did  
doo be put to her elbo addres / elbo ser  
pentes / and elbo aspydes / the serpentes  
lycked her feet / the elbo aspydes heng  
at her brestes and dyd her none harme  
e the ij addres wondr them aboute her  
necke and licked vp her swete / iulya  
nus thenne sayd to his enchaunteour  
art not thou an enchaunteour / mene the  
bestes / e when he began to mene them  
they made assaulte to hym and slewe  
hym forth wyth / Thenne crispyne com  
maunded the serpentes / that they shold  
goo to a deserte place / And she repyed  
thenchaunter that was deed to lyf a  
gayn / thenne iulyanus commaunded  
that her brestes shuld be cutte of / out  
of whom skibed mylke wyth blode /  
Thenne he made her tongue to be cutte  
out of her hede / But Crispyne lost not  
her speche for cuttyng out of her tonge  
But toke it and therelbe it in the dysa  
ge of the iuge / And smote out ther  
wyth one of hys eyen / Thenne was iu  
lyan wroth / And made to shote at her  
And she was smewn wyth one arrowe  
in to the fyde / And wyth a nother in  
to the herte / And she so smewn yelved  
vp her soule vnto god and thus suffered  
martredom aboute the yere of our lord  
elbo hondred four score and seven / her  
body was berped in a castell bulfena

## ¶ Of Seynt James thapostle

Byt bene tholdy toun and? bickis/and  
firus lhyche was not ferre fro that cas-  
tel whiche is now destroyed /

Thus endeth the lyf of Seynt  
Cristyne /

Here begynneth the lyf of seint  
James the more And apostle  
and first of chunterpretacion of  
his name /



**H**is James thap-  
ostle is sayd James  
the sone of zebedee / bro-  
ther of Seynt Johan  
theuangelyst / And he  
onargis / that is the  
sone of thondre / And James the more /  
he was sayd James sone of zebedee /  
not only in flesche but in the expositi-  
on of the name ffor zebedee is interpretid  
guyning or gyuen and James gaf  
hym self to god by martirdom of deith  
and he is gyuen to vs of god for a  
spectakle patrone / he is sayd James  
brother of johan not only by flesche / but  
by semblaunce of maners / For they  
bothe were of one houe / of one studye  
and of one wyll / They wer of one  
houe for to auenge our lord / For whan

the samaritans wold not receyue Ihu  
crist / James and johan sayd yf it please  
the lord late fyre descende fro heuyn / &  
destroye them / they were of lyke studye  
for to lerne for thise ii were they that  
demanded of our lord of the day of ju-  
gement / and of other thynges to come  
And they aged that one of them myght  
sytte attt ryght syde of hym / and that  
other on his lyft syde / he was said the  
sone of thondre / by cause of the soun-  
e of his pretyciacion for he fered the euge  
and egypte the southful / and by the  
hyenes of his prechyng he dyd mer-  
ueyles in conuerting them to the fapth  
wherof bece sayth of saynt johan that he  
thondred so hye / that yf he had thon-  
dred a lytel hyer / al the world myght  
not haue comprehended hym / He is sayd  
James the more lyke as that other Ja-  
mes is sayd the lasse / First by reason  
of hys callinge for he was first called  
of Ihu crist / secondly by reason of fa-  
miliarite / For ihesu crist was sem to  
haue greater familiarite with hym than  
with the lasse James / lyke as it appe-  
ryth attt reysyng of the mayde and at  
hys holy transfiguration / thyrde by  
reason of his passon / For among alle  
thapostles he was the first that suffred  
deith / and he may be sayd more / by cause  
he was first called to be apostle / so he  
was first called to the glory prouakle

Of Seynt James the more  
and apostle /

**J**ames thapostle  
sone of zebedee pre-  
chid after thassencion  
of our lord in the Je-  
herse and samarie  
& after he was sente  
in to spaygne for to solue there the wor-  
de of Ihu crist / but when he was there  
he prouffyd but lytel / for he had con-  
uerted vnto cristes latwe but ii dysce-  
ples / of whom he left ii there for to pre-  
che the word of god / and toke the o-  
ther iij with hym and returned agayn  
in to Judee / Mayster johan telleth sayth  
that he conuerted there but one man  
only / and whan after he prechyd the  
word of god in judee / there was an



enchauour named hermodenes byth  
the phariseis/ whiche sent philete his  
disciple to seynt James/for to ouercome  
hym to fore alle men /and to proue his  
purghing fals /but thapostle ouercam  
hym wfore alle men resonably / And  
dyd many myracles tofore hym /Wher  
fore thenne returned to hermodenes / &  
approued the doctryne of James to be  
true and reioiced to hym his myracles  
and sayd that he wold be his discyppe  
And desired and counseyld hermodene  
in lyke wyse to be his dysaple /  
Thenne hermodenes was ioyful / And  
by his craft and enchaunementis he  
made phylete in such wyse yf he myght  
not moue and sayd / Now I shall  
see yf thy James may saue the /thenne  
phylete sent his chylde to seynt James  
and lette hym haue knowleche herof /  
Thenne seynt James sent to hym his  
sudarpe or heuerchep and sayd / Say  
to hym that our lord redressyth them  
that ben hurt /and vnsynedeth them that  
ben empyssed / and assone as he sayd  
so and wuched the sudarpe he was in  
hewy and tosed so al the enchauntyng  
of hermodenes /and aroos vp & went  
joyfully to seynt James /thenne hermo  
denes was angry and called many de  
uyles and commaunded them that they  
brynge to hym seynt James bounden  
and philete byth hym for to auenge  
hym on theym /lest his dysaples after  
ward adresse them ayens hym /Thenne  
whan the deuyles cam to ward seynt Ja  
mes they cryed holdyng in thair say  
ing James thapostle of god haue pite  
on vs / For I be brenne tofore our tyme  
comme / To whom James sayd wherfor  
come ye to me / and they sayd hermo  
denes hath sent vs to the and to phylete  
for to brynge you to hym /and the angele  
of god hath bound vs byth cheynes of  
fyre and tormentis vs / And James  
sayd the angele of god that vnsynd  
you / And goo ye to hym /and brynge  
hym to me bounden / but hurt hym not  
thenne they went and toke hermodenes  
and bound his handes / and broughte  
hym so bounden to seynt James / and  
they said to hermodenes / thou hast sent  
vs thider where I be wronged for  
mentid and greuously bounden / And  
thenne sayd they to seynt James / geue

to vs polber ayens hym / that I be may  
auenge the wronges and our enbraz  
mentis / And James sayd to them / he  
here is phylete to fore you wher take ye  
hym not / they answered I be may not  
touch hym / ne as much as a fere that  
is in the couche thenne sayd James to ph  
lete / to thence that thou doo good for  
euyl / lyke as cryst had vs vnsynd  
hym / and thenne hermodenes was all  
confused / And James sayd to hym  
goo thy wyse freely wher thou wilt  
For it apperteyneth not to our discys  
pyles / that ony be conuerted ayens  
his wyll / And hermodenes sayd to  
hym / I knowe wel the yre of the de  
uyllis / But yf thou geue to me som  
what of thyng that I may haue with me  
they shall see me / thenne seynt Jas  
mes gaf to hym his staffe / Thenne he  
went and brought to thapostle al his  
bookes / of his fals craft and enchaun  
tyng for to be brened / But seynt James  
by cause that the odour of his burning  
myght do euyl or harme to some folkis  
he made them to be cast in to the see / &  
after he had cast his bookes in to the see  
he returned / and holdyng his feet said  
O thou deliuerer of soules receyue me  
penyent / and hym that hath susteyned  
yl noli myssayng of the / and thenne  
began he to be purghe in the dewe of  
god our lord / so that many vertues  
were don by hym afterward / and whan  
the ieiues saue hermodenes conuerted  
they were alle moued of enuye / and  
went into seynt James and blamed  
hym by cause that he preachyd Ihu cryst  
quafed / And he approued clerly the  
comynge and the passyon of our lord  
Ihu cryst in such wyse that many byle  
yde in our lord / Alpatthar whiche  
was bysshop that yere moued the peple  
ayens hym / And thenne they put a  
corde about his necke / And brought  
hym to herode agrippe / and whan he  
was ladde for to be byked by the com  
maundement of herode / A man hauing  
the palley cryed to hym / And he gaf  
hym helpe / And sayd in the name of  
Ihu crist for whom I am ladde to be by  
ked / arise thou and be al hol / And  
blessed our lord thy maker / And anon  
he aroos and was alle hol / A sayte  
named Josias whiche put the corde

## ¶ Of Seynt James the apostle

aboute hys necke and drewe hym se-  
 yng this myracle / syl down to his feet  
 and demaunded of hym forgynenes / &  
 that he myght be cristened / and whan a  
 byathar salbe that / he made hym to be  
 taken / and sayd to hym but yf thou  
 curse the name of Criste thou shalt be  
 byghed / wyth hym / To whom Iosias  
 sayd / be thou acursed / and acursed be  
 al thy goddes / And the name of our  
 lord Ihu crist be blessed world withouten  
 ende / Thenne abyathar commaunds  
 ed to smyte hym on the mouth with fist  
 as / and sent a messenger to herode / and  
 gat consent that he shold be byghed  
 wyth James / And whan they shold  
 be byghed tothe / seynt James desired a  
 potte ful of water / of hym that shold  
 smyte of thei redes & therewith he hap-  
 tised Iosias / & thenne anon they were  
 tothe byghed and suffred martyrdom /  
 Seynt James was byghed the viij ka-  
 lendes of Aprille on our lady day that  
 nunciacion / and the viij kalendes of Au-  
 gust he was translated to compositelle  
 And the thred kalendes of Januer he  
 was buryed / For the making of hys  
 sepulchre was ffo august into Januer  
 and therfor the chyrche hath established  
 that his feste shal be kept in the viij  
 kalendes / of august where as is most co-  
 uenable tyme & as maister johan keleth  
 sayth which made this translacon dyli-  
 gently / whan the blessed seynt james  
 was byghed his discyples toke the bo-  
 dy alway by nyght for fere of the Je-  
 ues / and brought it in to a shippe / &  
 commytted into the wyll of our lord  
 the sepulture of it / and went wyth all  
 in to the shippe without sayle and rother  
 And by the condour of thangelles of  
 our lord they arriued in galice in the  
 Royame of lusa / ¶ Ther was in  
 spaygne a quene which had to name  
 and also by deservynge of her lye lusa  
 which is as moche to saye in englyssh  
 as a she wylf / And thenne the discy-  
 ples of seynt james toke out his body  
 and leyde it vpon a grete stone / And  
 anon the stone receyved the body in to  
 it as it had be soft waxe / and made to  
 the body a sione as it were a sepulchre  
 Thenne the disciples went to lusa the  
 quene and sayd to her / our lord Ihesu  
 cryst hath sent to the / The body of

his discipple so that hym that thou wol-  
 dest not receyue anye / thou shalt recey-  
 ue deyd / and thene they waited to her the  
 myracle by ordre whiche they were comyn  
 without any gouernayle of the shippe  
 and requyred her place couenable for  
 his holy sepulchre / and whan the que-  
 ne herd this / she sent them into a night  
 cruel man by trycherie and by gyle as  
 mayster keleth sayth / and some saye it  
 was to the kyng of spaygne / For to  
 haue his consent of this mater / and he  
 toke them and put them in prison / and  
 whan he was at the dyner the angelles  
 of our lord opened the prison and lette  
 them escape alway alle free / And  
 whan he knewe it he sent hastily kny-  
 ghtes after for to take them / and as  
 thise knyghtes passed to go ouer a bryd-  
 ge / the bryd ge brake and suertwike  
 and they fel in the water and were  
 drowyned / And whan he herd that he  
 repented hym and doubted for hym self  
 and for his peple / and sent after them  
 prayenge them for to retorne / and that  
 he wold doo lyke as they wolde them  
 self / and thenne they returned and con-  
 uerted the peple of that cite into the  
 faith of god / ¶ And whan lusa the  
 quene herd this / she was moche fow-  
 ful / and whan they cam agayn to her  
 they told to her thagrement of the kyng  
 She answered take the oren that I haue  
 in ponde mountspayne / and joyne ye  
 and pike them to my carre or chariot  
 And bryng ye thenne the body of your  
 mayster / and bylde ye for hym such a  
 place as ye wyll / and this she sayd to  
 them in gyle and mockage / For she  
 knewe wel that there were non oren  
 but wyld bulles / and supposed that they  
 shold neuer joyne them to her chariot  
 and yf they were so joyned and yoked  
 to the chariot they wold rene hyther  
 and thider / and shold breke the chariot  
 and thowle down the body & slay them  
 But there is no wysdom agens god /  
 And thenne they that knewe nothing of  
 the euyl courage of the quene / went vpon  
 the mountayne and fond there a den  
 gon castyng fyre at them / and came on  
 them / and they made the signe of the  
 crosse / and he brake on tibo piere  
 and thenne they made the signe of the  
 crosse vpon the bulles / and anon they



there make as lambs / Thenne they  
take them and yoked them to the chary  
of / And take the body of seynt James  
with the stone that they had leyde it on  
and leyde it in the chariot / & the wild  
kylles without gouernynge or drye  
wyng of ony body drewe it forth into  
the myddle of the paleys of the queene  
supra / And whan she sawe this / She  
was alysshyd / and byleued / and was  
ayssened / And deliuered to them alle  
that they demaunded / and dededyd her  
paleys in to a chyrche and encolled it  
grately / And after ended her lyf in  
good werkys **B**ernard a man of  
the bysshopprich of mutynense as Ca  
lyste the pope saith was taken and en  
chayned / and put in to a depe tour /  
and called allway the blessed seynt Ja  
mes / So that seynt James apperid  
to hym and sayd come and folowe me in  
to galys / And thenne his bondes  
broke / and seynt James ranysshed a  
waie / And he went by in to the hye  
tour and his bondes in his necke / and  
sprang down without hurtyng / And  
it was thet by calyphas of keryght / And  
as the saith / Ther was a man that  
had don a foul synne / of whiche the  
bissop doubted / tasspyle hym / & sente  
hym to seynt James with a cedula in  
whiche the synne was wroton / & whan  
he had leyde the cedula vpon the aulter  
on the day of seynt James he prayedy  
seynt James that by hys merites hys  
synne myght be foregyuen and deffaced  
And after he opened the cedula & fonde  
the synne effaced and stricken out /  
Thenne he thanked god and seynt Ja  
mes / **xxx** men of breyn went to  
gyde on pilgrimage to seynt James  
about the yere of our lord a M lviij  
And alle made sayth to other that eue  
ry man shold abyde and serue other in  
alle estates that shalle happen by the  
waie / excepte one that wold not make  
none couenant / It happed that one  
of them was seek / and his felaws abode  
and alwayed on hym xvj dayes / &  
at the last they alle left hym sauf he that  
promysed not / whiche abode by hym &  
kept hym at the foot of the mont seint  
Michel / And whan it drewe to nyght  
he seek man deyed / and whan it was  
nyght / the man that was alyue was

fore aferd for the place whiche was  
solitary / and for the presence of the  
deed body / and for the cruelte of the  
seuynge pple / and for the darkness  
of the nyght that cam on / But anon  
seynt James apperid to hym in lyk  
nes of a man on hors back and comfor  
ted hym and sayd / gyue me that dede  
body tofore me / and lepe thou by be  
hynd me on my hors / And so they  
woode alle that nyght vj day journey  
that they were on the moyn to fore the  
sonne rysyng at mount ioye whiche  
is but half a leekie fro seynt James /  
There seynt James left them both com  
maundyng hym that was alyue that  
he shold assemble the chanones of seint  
James for to burye this pylgryme /  
And that he shold saye to his felawes  
by cause they had broken theyr sayth  
theyr pylgremage auayled them not  
And he dyd his commaundement / and  
whan his felawes cam they meruelled  
how he had so fast goon / and he tolde  
to them alle that seynt James had  
sayd and don / And as calyste the  
pope refereth there was a man of al  
mayn and his sone went to seynt Ja  
mes about the yere of our lord M iij  
score and thre / And cam to thobouse  
for to be lodged / and theyr host made  
them dwelle / Thenne the host toke a  
cuppe of syluer and put it in theyr ma  
le / And on the moyn whan they were  
goon he folowed after them as theuis  
And lure them on hond that they had  
stolen / his cuppe / and sayd that they  
shold be punysshed yf the cuppe were  
fowden on them / And he fonde it in  
the male / and anon they were brought  
to Jugement / And thenne the sen  
tence was gyuen / that al that they had  
shold be gyuen to the host / And that  
one of them shold be honged / And  
thenne the fader wold haue deyed for  
his sone / and the sone for the fader /  
At the last the sone was honged / And  
the fader went forth wepyng on hys  
pylgremage to seynt James / And  
cam agayn xxvj dayes after / And  
thenne went for to see his sone and  
cryed and wepte / but the sone whiche  
was hangyd began to comforte & sayd  
to his fader / Ryght swete fader wepe  
nomore / For I was neuer so wel at

## ¶ Of Seynt James thapostle

ease for the blessed seynt James hath  
allway susteyned; and holdy me vp / e  
hath fedde me with libertes of heuen  
And whan the fader herd hym speke  
he ranne anon to the crite / and dyd so  
muche that the peple cam / And his sone  
was taken down all hool as though he  
neuer had / had harme / And the host  
was honged whiche had put the cuppe  
in to the male / Hughe de sco dicto:  
re wethereth that the deyl apperid in ly  
kenes of seynt James to a pylgryn  
And told to hym many thynges of the  
Unhappynes of the worlde / and sayde  
to hym that he shold be wel blessed yf  
he selbe hym self in thounour of hym /  
And anon he toke a knyf and selbe  
hym self / and thenne the host in whos  
hous he was lodged was holden sus  
pecte / And was fore aferde to be put  
therfore to deith / Thene he that was de  
ceyved agayn / and sayd that the de  
yl had caused to slee hym self / and  
brought hym in to grete tormentis / and  
seynt James ranne and brought hym  
to fore the trowe of the Juge / and where  
the deyls accused hym / he gate that  
he shold be restored to his lyf /  
Ther was a pong man of the countray  
of Lyons as hughe thaklot of clunyng  
wryteth that was accustomed to go  
ofte to seynt James / and the nyght to  
fore he shold goo thyrderward he fyl in  
fornycacion / And the next day he went  
forth / On a nyght it happed that the  
deyl appiered to hym in lyknes of  
seynt James / And sayd to hym /  
knowest thou who I am / e he answered  
nay / and the deyl sayde to hym I am  
James thapostle / whom thou hast  
used to visyte every yere / and I am  
glad for thy deuocion / But it is not  
longe syth that thou in goynge out of  
thy hous fyllest in fornyacō and hast  
presumed to come not confessed therof  
wherfor thy pylgrymage may nether  
plese god ne me / It apperayneth not  
to do so / For who that wyl come to  
me in pylgrymage / he must first selbe  
his synnes by contricion and by confes  
sion / and after by goynge on pylatres  
mage punyshe them and make satisfac  
cion / and thys sayd / the deyl ranf  
led; alwayne / Thenne this pong man  
was in grete anguysshe / and disposed

hym to retorne home agayn to his hous  
and confesse hym of hys synnes / and  
thenne to begynne agayn his journey  
And thenne the deyl apperid to hym  
agayn in lyknes of thapostle / And  
warnyd hym in no wyse to do so /  
But sayd to hym / Thys synne may  
in no wyse be forgiven / ¶ But  
yf he cutte of his membres gentylmes /  
But yet he shold be more blessed yf  
he kylled hym self / and be a martir for  
the name of hym / And he that same  
nyght whan his felabes slepte toke a  
knyf and cutte of his genytwys / and  
wyth the same knyf smote hym self in  
to the hely / and his felabes abode /  
and whan they sawe this thyng they  
were fore aferde e anon fledde alwayne  
lest that they shold be taken as suspecte  
of thompnye / And after as they made  
wode hys pitte to hurie hym in / he re  
turned agayn / and thenne alle they were  
adasshed and fledde alwayne / And he  
called them agayn / and told alle that  
was byfallen to hym sayenge / whan I  
at the suggestiō of the deyl had slayn  
my self / the deyls toke me and lad  
me towarde Rome / and anon seynt Ja  
mes cam after us / and blamed; strong  
ly the deyllis of theyr fallaw / And  
whan they had longe sturued; to go  
seynt James conserayued them to com  
in to a meowbe where the blessed bryg  
ne satte spekyng wyth many Seyntes  
And the blessed seynt James complai  
ned for me / and thenne the blamed;  
strongly the deyllis and commaunded  
that I shold be restored agayn to my  
lyf / and thenne seynt James toke me  
and rendred to me my lyf agayn lyke  
as ye see / and thre dayes after his wou  
des were hool e then apperid no thyng  
but the traces where the woudes were  
and thenne he repitid agayn his jour  
ney / and fond his felabes / e traider  
to them alle thys by orde /  
And as Caliste the pope wethereth there  
was a frenche man about the yere of  
our lord a M and a E wold of the  
the mortalite that was in ffrance / and  
wold visyte seynt James / and he toke  
his wyf and children and went thyrder  
And whan they cam to pampelone  
wyf deyde / and his host toke for hym  
all his moneys / and his jument spent

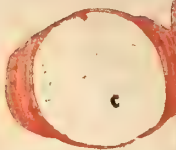


his chyldeyn were born / And  
 this man that thus went all descomfor  
 and hure his chyldeyn on his shol  
 and lede one after hym was in  
 anguyshe and sorowe / Thenne  
 a man to hym upon an asse whiche  
 was on hym / and lent to hym  
 paye on hym / and lent to hym  
 asse for to see his chyldeyn / And  
 say he cam to seynt James and had  
 what he wold and prayed / seynt  
 James apperdyd to hym / and demaunded  
 he knewe hym / And he sayd naye  
 seynt James sayd to hym / I am  
 James thapostle / whiche haue sente  
 the myn asse / And yet I shal lene  
 to the for to retorne / And I late  
 that thyng hoost is fallen fro  
 hor and is dedd / and thou shalt  
 agayn alle that he hath taken fro  
 / and whan alle thys was don he  
 joyous wyth his chyldeyn to  
 to his / and affone as his chyldeyn  
 taken of fro the asse / it was not  
 wher it becam /  
 marchant was deteyned of a ty  
 and alle despoyled was wrong  
 put in prysyn / And he called  
 deuouly seynt James in to his  
 / And seynt James appierdyd to  
 to fore them that kept hym / and  
 alwoke / and he brought hym into  
 of the tow / and anon the tow  
 down so lobe that the towe was  
 wyth the ground / And he went  
 without lepyng and bounde of  
 pones / Thenne his keepers folowed  
 but they had no polver to see  
 / The knyghtes of the dyocle  
 went to seynt james / and that  
 was requyrd of a pour woman /  
 for the loue of seynt James to  
 the sake upon his hors / and he  
 it after he fond a man seke / and  
 hym on his hors / and toke the  
 of the man and the sake of the  
 woman and folowed his hors  
 / but he was broken with the hete  
 some and wyth labour to goo  
 / that whan he cam to seynt Ja  
 galper / he was strongly seke /  
 his selabes prayd in dayes for  
 of his soule / whiche in dayes  
 seckles / and his selabes aby  
 his deith the fourth day / he sygh  
 and sayd / I thank god &

seynt James for I am deliuerd by  
 his merites / Whan I wolde haue  
 don that whiche ye warnyd and admo  
 nestyd me / But the deupls cam to me  
 and setayned me so fore that I myght  
 doo no thyng that aperteyned to the  
 helthe of my soule / and I herd you wel  
 but I myght not anwere / And thenne  
 the blessed seynt James cam & brought  
 in his lyfte hond the sake of the wo  
 man / and in the ryght hond the bur  
 don of the pour pylgrym that I helpyd  
 by the way / and held the burdon for  
 a spere / And the sake for a shelde  
 and so assayed the deupls as alle an  
 gyl / and lyft by the burdon & fered  
 the deupls that they fledde alway / &  
 thus the blessed seynt James hath  
 deliuerd me by his holy grace / And  
 hath rendred to me my speche agayn  
 Calle me the preest for I may not be  
 longe in this lyf / It is tyme to amende  
 our trespasses to ward our lord / And  
 thenne he turned hym to one of his  
 felawis / and sayd to hym / frend ride  
 no more with this lord / for certeynly he  
 is dampned / and shalle perishe shortly  
 by euyl deith / And therfor leue his  
 company / and thenne he deyed / And  
 whan he was buryed his felawes  
 knyghtes returned / and that other said  
 to his mapster this that he had said to  
 hym / and he sette not therby / And had  
 despyte to amende hym / And anon  
 after he was synghon with a spere in his  
 tayle and deyed / And as calyste the  
 pope sayth / that there was a man of  
 burlac went to seint James / And  
 his money fayled hym by the way /  
 And he had shame for to begge and  
 aske almesse / and he leyed hym to rest  
 vnder a tree / and dremed that seynt  
 James fedde hym / And whan he a  
 woke he fond a bof taken vnder asshe  
 at his hede / And with that bof he ly  
 ued yd days tyl that he cam agayn to  
 his owen place / and ete suffysauntly  
 & wyas a day of the same bof / And  
 alway on the mor he fond it hool in  
 his sack / Also the same Caliste re  
 herceth that a bourgeys of the cyte of  
 burlesone went to seynt James about  
 the yere of our lord M i c / and requy  
 red only that he shold neuer be taken  
 of ony enemyes / and as he returned by

Seynt he was taken in the see of sara-  
syns / and ledde of tymes to fayres  
for to be sold / but alway the charynes  
with which he was bounden losed / and  
whan he had be sold viii tymes he was  
bounden wyth donble charynes / Thenne  
he called seynt james to his helpe / and  
seynt James aperpyd to hym and sayd  
by cause thou were in my chyrche / and  
thou settest nothyng by the helth of thy  
soule / But demaundest only the deli-  
uerance of thy body / therfor thou hast  
fallen in thys peryl / but bycause that  
our lord is merciful / he hath sente me  
for to hye the / and anon his charynes  
brake / e he beryng a parte of the chary-  
nes passed by the contrays e castellys  
of the sarasyns and cam home vnto hys  
olben countrey in the sight of all men  
which were alyssyd of the myracle /  
For whan any man wolde haue taken  
hym / as sone as they salve the charyne  
they were aferd and fledde / And whan  
the lyons and other bestes wolde haue  
ronne on hym in the desertes where as  
he went / whan they salve the charyne  
they were afferd that they fledde alway  
It happed that in the yere M CC xxx  
e viii in a castel named praat bytibene  
Florence and ppscope / A yonge man  
depyued of symplese by counseyle of  
an olde man sette fyre in the cony of  
his towour / which had charge to kepe  
hym / by cause that he wolde surpe to  
hym self hys herpitage / Thenne he was  
taken and confessed his trespas and  
was juged to be dvalben and went /  
thenne he confessed hym and adolbede  
to seynt james / And whan he had be  
long dvalben in his sherte vpon a stony  
waye / he was neyther hurt in his body  
ne in his sherte / Thenne he was bounden  
to a stake / and fagottis and bus-  
shes were sette aboute hym and fyre  
put therw / which fyre brent a llybo  
his bondes / And he alway called on  
seynt james / and there was no hurte  
of breynnyng founen in his sherte nor  
in his body / and whan they wolde haue  
cast hym agayn in to the fyre / he was  
taken alway fro them by seynt James  
thapposelle of god / to whom he gyuen  
laude and prayfynge /

Here foloweth of seynt Christo-  
phre / and first of his name



**C**hristofre to  
his baptisme was  
mede wythout  
afertward he was  
mede wythout  
as moche to saye  
that he was  
in iij manere / he bare hym on his  
dres by conueyng and ledyng /  
his body by makynge it lene / in  
by deuocion / And in his mouth  
confessyon and p. dyacion /

berynge wyse / of that / that he was  
in iij manere / he bare hym on his  
dres by conueyng and ledyng /  
his body by makynge it lene / in  
by deuocion / And in his mouth  
confessyon and p. dyacion /



4 Of Seynt Christo-



**C**hristofre  
the legnace of  
nances / And  
of a right gree  
And had a t  
ferdful chere

tenaunce / And he was in  
lengthe / And as it is redde  
histories / that whan he ferde  
led with the kyng of amane



in his mynde that he wolde seeke the greet  
testyfyng that was in the world / &  
hym wolde he serue and obeye / And so  
fere he went y he cam to a right greet  
kyng of whom the renomme generally  
was that he was the greetest of the  
world / and when the kyng saide hym  
he wrouded hym in to his seruyse / and  
made hym to dwelle in his court /  
Upon a tyme a mynystral song to fore  
hym a song / in whiche he namede ofte  
the deuyll / And the kyng whiche was  
a wysse man whan he herd hym name  
the deuyll / made anon the signe of the  
crosse in his bypase / and whan ypofer  
saide that he had greet merueyle what  
signe it was / and wherfor the kyng  
made it / And he demaunded of hym  
And because the kyng wolde not saye  
he sayd / yf thou telle me not I shalke  
no longer dwelle wyth the / and thenne  
the kyng tolde to hym sayeng / alleluya  
whan I here the deuyll namede / I fere  
that he shold haue polver ouer me / and  
I garysshe me wyth this signe / that  
he greue ne anoye me / thenne ypofer  
sayde to hym doubtst thou the deuyll /  
that he hurte the not / thenne is the de  
uyll more myghty & greetr than thou  
art / I am thenne deceyued of my hope  
and purpoys / for I had supposed I had  
founden the most myghty & the moste  
greatest lord of þ world / but I comaunde  
the to god / for I wyll goo seeke hym for  
to be my lord and I his seruauant / and  
thenne departed fro this kyng / And  
hastred hym for to seeke the deuyll / and  
as he went by a greet deserte / he saide  
a greet companye of knyghtes of which  
a knyght cruel & horrible cam to hym  
& demaunded whider he went & ypofer  
answered to hym & sayd / I goo seeke the  
deuyll for to be my mayster / & he sayd  
I am he that thou seekest / & thene ypofer  
was gladd & bond hym self to be his  
seruauant perpetuel and toke hym for  
his mayster & lord / and as they went  
to gyde by a comyn waye / they fonde  
there a crosse erect & stondyng / & anon  
as the deuyll sawe the crosse he was  
asferyd and fledde and left the right  
waye / and brought ypofer aboute by  
a sharpe deserte / and after whan they  
were passyd the crosse he brought hym  
to the hye way that they had left / and

whan ypofer saide that he merueyled  
and demaunded wherof he doubtet &  
had left the hye and feyr way / & had  
goon so fere about by so aspre deserte  
And the deuyll wolde not telle to hym  
in no wyse / Thenne cristofer said to hym  
yf thou wyll not telle me / I shal anon  
departe fro the and shal serue the no  
more / wherfor the deuyll was confusyd  
ned to telle hym and sayd / there was  
a man called wyse whiche was hanged  
on the crosse / and whan I see his signe  
I am fore asferyd and fle fro hit where  
somewer I see it / To whom ypofer said  
thene he is greetr and more myghtier  
than thou / whan thou art asferyd of his  
signe / and I see wel that I haue labou  
red in vayne / whan I haue not fouden  
the greetest lord of the world / And I  
wil serue the no longer / goo thy waye  
thenne for I wyll goo seeke ihu Criste  
And whan he had longe sought and  
demaunded wher he shold fynd crist  
Atte last he cam in to a greet deserte  
to an hermyte that dwellyd there / and  
this hermyte preched to hym of ihesu  
crist and enformed hym in the fayth  
dyligently and sayd to hym / This  
kyng whom thou desirest to serue / re  
quyrest the seruyse that thou must off  
faste / And ypofer sayd to hym requyre  
of me somme other thyng and I shall  
doe it for that whiche thou requyrest I  
may not doo / And the hermyte sayd /  
thou must thenne wake and make ma  
ny prayers / And cristofer said to hym  
I wote not what it is / I may doo no  
such thyng / and thenne the hermyte  
sayd to hym knowest thou such a ry  
uer in whiche many be perpyshed and  
lost / to whom cristofer sayd / I knowe it  
wel / thenne said the hermyte by cause  
thou art noble and hye of stature / and  
stronge in thy membris thou shalt be  
resident by that ryuer / and thou shalt  
bere ouer al them that shall passe there  
whiche shal be a thyng ryght couenable  
to our lord ihu crist / whom þ desirest to  
serue / & I hope he shal thelue hym self  
to the / thene sayd cristofer certes this ser  
uys may I wel do & I promysse to hym  
for to doo it / thenne went cristofer to  
this ryuer / & made there his habitacle  
for hym & for a greet pool in his hand  
in stede of a staf by which he susteyned

hym in the Water / And bare ouer al  
maner of peple wythout cessinge / and  
there he obode thus doyng many dayes  
And in a tyme as he slepte in his bod  
ge he herd the voyz of a chylde whiche  
called hym and sayd / xpofer come  
out / and leue me ouer / Thenne he ar  
woke and went out / but he found no  
man / And whan he was agayn in  
his hous / he herd the same voyz and  
he ran out and found no body /  
The thyrde tyme he was called and cam  
theder and found a chylde besyd the  
ryuage of the ryuer / Whiche prayed  
hym goodly to leue hym ouer the wa  
ter / And thenne xpofer left by the  
chylde on his sholdres and toke his  
staffe and entred in to the Ryuer for  
to passe / And the water of the ryuer  
arose and swelld more and more /  
And the chylde was heuy as lead /  
And all day as he went ferther / the  
water encreased and greiue more / And  
the chylde more and more weydd heuy  
in so moche that xpofer had grete an  
guyss / and was aferd / to be drownded  
And whan he was escaped with grete  
payne and passyde the water / And  
sette the chylde a grounde / he sayd to  
the chylde / Chylde thou hast put me  
in grete peryl / thou wayest alle most  
as I had had alle the world vpon me  
I myght here no greter burdon / And  
the chylde answered / Cristofre merueyle  
the nothyng / For thou hast not only  
born alle the world vpon the / But  
thou hast born hym that created & made  
alle the world vpon thy sholdres / I  
am thu xyste the kyng / to Whom thou  
seruest in thys werke / And because  
that thou knowe that I saye to the  
trouthe / sette thy staf in the erthe by  
thy hous / and thou shalt see to morne  
that it shalle bere flouris and fruyt  
and anon he banysshed from his eyen  
And thenne cristofre sette his staf in  
therthe / and whan he arose on the  
morn he found his staf lyke a palmyer  
berynge flouris leues and dais / and  
thenne Cristofre went in to the cite of  
lycepe / and vnderstode not ther langa  
ge / Thenne he prayed our lord that he  
myght vnderstonde them / and so he dyd  
And as he was in this prayer / The  
Juges supposed that he had be a fool /

And left hym there / And thenne whan  
cristofre vnderstode the langage / he  
couerd his visage and went to þ place  
where they martred xysten men / and  
comforted them in our lord / and thenne  
the Juges smoot hym in the face / and  
xpofer sayd to them / If I were not  
xysten I shold anon auenge myn in  
iurye / And thenne Cristofre ptyched  
his rodde in therthe / And prayed to  
our lord that for to conuerte the people  
it myght bere flouris and fruyt / and  
anon it dyd soo / And thenne he con  
uerted vii thousand men / and thenne  
the kyng sent two knyghtes for to  
fetch hym to the kyng / and they found  
hym prayng / And durst not take to  
hym soo / And anon after the kyng  
sent as many mo / And they anon  
sette them down for to praye wyth hym  
And whan xpofer arose he sayd to  
them what seke ye / And whan they  
saue hym in the bysage / they sayd to  
hym / the kyng hath sent vs that  
we shold lede the bounden into hym /  
And Cristofre sayd to them / yf I  
vold ye shold not lede me to hym wh  
den ne vnbunden / And they sayd to  
hym yf thou wylt goo thy waye / goo  
quyt where thou wylt /  
And he shalle say to the kyng / that  
we haue not founde the / hit shal not  
be so / sayd he / But I shalle goo with  
you / and thenne he conuerted them in  
the fayth / And commaunded them that  
they shold bynde his hodes behynd his  
backe / and lede hym so bounden to the  
kyng / and whan the kyng saue hym  
he was aferd and fil down of the siege  
and his seruantes left hym by and  
releupd hym agayn / And thenne the  
kyng enuyred his name and his con  
trap / cristofre said to hym / wofore  
I was baptised I was named reprobus  
& after I am named xpofer / wofore say  
tem a cananee / now a cristen man / to  
whom the kyng said / thou hast a folyshe  
name that is to wete of cristen qualite  
whiche coude not helpe hym self ne may  
not proffite to the / Now therfor thou  
curstid cananien why wylt thou not do  
sacrifice to our goddes / to whom cristo  
fer sayd / part rightfully called dagarus  
for thou art the deth of the world / and  
felaw of the deyl / & thy goddes kyng



made wyth the hondes of men / And  
the kyng sayde to hym thou Were not  
pysseyd amonge wyld bestes / e therfor  
thou mayst not say but wyld langage  
and wordes vnknown to men / And  
yf thou wilt nobl doo sacrefise to the  
goddess / I shalle reue to the grete  
pesses and grete honours / and yf not  
I shalle destroye the and consume by  
grete paynes and tormentis /  
But for alle thys he wold in no wyse  
do sacrefise / wherfor he was sent in to  
pryson / And the kyng dyd do liches  
the other knyghtes that he had sent  
for hym Whom he had conuerted / and  
after thys he sent in to the pryson to  
Seynt Christofer also sayre wyemen of  
whom that one was namede Dysena /  
And that other Aquylone / and pro  
myssed to them many grete pesses yf  
they coude draue wysser to synne with  
them / And whan wysser saue that  
he sette hym down in prayer / And whan  
he was conserayned by them that enba  
wed hym to meue / he arose and sayde  
what seke ye / For what cause ke ye  
comyn hyther / And they whiche were  
affayred of his chyre and cleuenes of  
his dyslage sayden / holy seynt of god  
haue pite of vs so that we may hyleue  
in that god that thou prechest /  
And whan the kyng herde that / He  
commaunded that they shold ke lachen  
out and brought to fore hym / to whom  
he sayde / ye ke decepted / but I swere  
to you by my goddess / that yf ye doo  
no sacrefise to my goddess ye shal anon  
pysseyd by euyl deith / And they sayde  
to hym yf thou wilt that we shalle do  
sacrefise / commaunde that the places  
may be made cleue / and that alle the  
ppl may assemble at the temple / and  
whan this was doon they entred in to  
the temple and toke theyr gyrdles and  
put them aboute the neckes of theyr  
goddess / And dwelbe them to therthe /  
and brake them alle in peaces and sayd  
to them that were there / Goo and calle  
physiciens and leches for to hele your  
goddess / And thenne by the commaun  
dement of the kyng / Aquylone was  
hanged / and a ryght grete and heuy  
stone was hanged at her feet / so that  
her membres were moche despitously  
broken / And whan she was dede and

passyd to our lord / her sister Vicena  
was cast in to a grete fyre / but she ys  
sued out without harme alle hool / and  
thenne he made to smyte of her hede /  
And so suffred deith / After this wysser  
was brought to fore the kyng / And  
the kyng commaunded that he shold  
ke lachen with rodde of yron / and that  
there shold be sette vpon his hede a  
crosse of yron rede hote and brennyng  
and thenne after he dyd do make a siege  
or a stole of yron / and made christofer  
to be bounden theron / And after to  
sette fyre vnder it / And caste theryn  
pytche / but the siege or setyl made like  
wage / And Christofer yssued out  
wythout ony harme or hurte /  
And whan the kyng saue that / He  
commaunded that he shold be bounde  
to a stronge stake and that he shold be  
thrygh shoten with arrowes with yll  
knyghtes archers /  
But none of the knyghtes myght  
attayne hym / For the arrowes henge  
in thayer about nyghe hym wythout  
touchyng / Thenne the kyng wende  
that he had be thrygh shoten with the  
arrowes of the knyghtes / and adressid  
hym for to goo to hym / And one  
of the arrowes returned sodenly fro the  
ayr / And smote hym in the eye and  
blynded hym / To whom Christofer  
sayde / Tyraunt I shalle dye to morn  
make a tytel claye with my blood  
temperyd and enoynt therewith thy  
eye / and thou shalt receyue helthe /  
Thenne by the commaundement of the  
kyng he was ladde for to be byshed  
e thenne there he made hys pryson / e  
hys hede was smeten of and so suffred  
martirdom / And the kyng thenne  
toke a tytel of his blood and leyde it  
on hys eye / and sayde in the name  
of god and of Seynt wysser / and  
was anon heled / Thenne the kyng by  
leued in god and gaf commaundement  
that yf ony persone blamed god or  
seynt wysser / he shold anon be sleyn  
with the sward /  
Ambrose sayth in his preface thus of  
this holy martir / lord thou hast gyuen  
to wysser so grete plenty of vertues / e  
suche grace of doctryne that he called  
fro the error of paynims yddol thous  
sand men to thhonour of cristen sayth by  
D ij

## Of the seven sleepers

hys shynnyng myracles / And seene  
and aquylene whiche longe had ben co-  
myne attē bourdel vnder the stench of  
lecherie / He calyde and made them  
serue in thabpce of chastyte / And  
enseygned them to a lyke coloure of  
martirdom / And wyth this he keyng  
swayned and bounden in a set of yron  
and grete fyre put vnder doubted no  
thyng the hte / And alle an hole  
day durynge stode bounden to a stake /  
Myght not be thrugh persō with aw-  
les of alle the knyghtes / And wyth  
that / one of the arowes smote out the  
eye of the tyrante / To whom the blode  
of the holy martir restablysshed hys  
syght / and entumprned hym in takynge  
alway the blyndnes of hys body / and  
gate of the crysten mynde and pardon  
And also gate of the by prayer to put  
alway sekeneis and fores fro them that  
remembre hys passyon and fegure /  
Theune late vs praye to seynt epōfres  
that he praye for vs & c /

Thus endeth the lyf of seynt  
Christofre martyr /

## Of the seven Sleepers

**T**he seven sleepers  
were born in the cite of  
Ephesym / And whan  
decyan thempour cam  
in to Ephesym for the  
persecucion of cristē men  
he commaunded to cōfyr the temples  
in the myddle of the cite / so that alle  
shold come wyth hym to doo sacrifice  
to thydollys / And dyd do sette al the  
crysten peple and bynde them for to  
make them to do sacrifice or elles to  
put them to deth / In such wyse that  
euery man was aferd of the paynes  
that he promysed / that the frende for  
sake hys frende / And the sone renyed  
hys fader / And the fader the sone /  
And thenne in this cite were founden  
seven crysten men that is to wete / mar-  
myen / Malchus / marcanus / denys

John / Serappon / and Constantyn  
And whan they saide this they had  
moche sorowe / and by cause they were  
the first in the paleys that despyed the  
sacrifices / they hōd them in theye hōl-  
des / and were in fastynges and in  
prayers / And thenne they were ac-  
cusēd to fore dacye and cam thider and  
were fornden very crysten men / thenne  
was gūen to them space for to repente  
them / vnto the comynge agayn of da-  
cyen / And in the mene whyle they  
despended thair patrymōge in almesse  
to the poure peple /  
And assembled them to gydre & toke  
counseyl and went to the mount of Ce-  
lpon / And there ordeyned to be more  
secretly / And there hōd them longe  
tyme / And one of them admyngsted  
and serued them alle wyse / And  
whan he wente in to the cite he clothed  
hym in thabpce of a beggar / whan da-  
cyen was comen agayn he commaunded  
that they shold be sette / And thenne  
malchus whiche was theyr seruaunt  
and mynystred to them mete & drynke  
retorned in grete drede to hys felabes  
and told and shewed to them the  
grete frowre and whodenes of themp  
tours / And thenne were they sore aferd  
And malchus sette before them the bo-  
ues of brede that he had brought so  
that they were comforted of the mete  
And were more stronge for to suffer  
tormentis / and whan they had taken  
theyr refectiō and satte in wepyng  
and waylynges sodenly as god wold  
they slepte / And whan it cam on the  
morne they were sought and coude not  
be founden / Wherefor Dacyen was so  
rouful by cause he had loste suche yonge  
men / And thenne they were accusēd  
that they were hōde in the mount of  
Celpon / And had gūen theyr goodes  
to poure men and yet abode in theyr  
purpos / And thenne commaunded  
dacyen that theyr kynrede shold come to  
hym and menaced them to the deth if  
they sayde not of them alle that they  
knewe / And they accusēd them and  
complained that they had despended al  
theyr riches / thenne dacyen thought  
what he shold doo wyth them / and as  
our lord wold he enclosed the mouth of  
the caue wherin they were wyth stones



to thende that they shold dye therein  
for hungre and faute of mete/ thenne  
the mynytres / and also crysten  
men/ Theodore and Ruffyne wrote their  
martiridom and leyde it subtilly among  
the stones/ And whan decius was  
deedy and alle that generation thre C  
lygh yere after / and the xxx yere of  
Theodosien the emperour whan the here  
se was of them that denyed the Resur  
reccion of dede bodyes and began to  
grobe / Theodosien thenne the most crist  
en emperour beynge forowful that the  
faith of our lord was so feblly de  
mened for angre and huyynes he cladd  
hym in hayre and wepte every day in  
a secret place / and ladde a ful holy  
lyf/ whiche godd meraful and pitous  
seyng wolde conforte them that were  
fowful and wepyng / and gyue to  
them esperauce and hope of the resurre  
ccion of dede men/ And opened the pre  
cious tresour of his pyte and wylde  
the forsayde martirs / in this maner  
forbyng/ he put in the wyll of a bur  
geys of ephesym / that he wolde make  
in that montayn whiche was deserte  
and aspre a stable for his pastours &  
herdemen / And it happe that of  
adventure the masons that made the  
sayd stable opened this caue / And  
thene these holy seyntes that were with  
in alboke and were reysed/ and entre  
falked eche other / And had supposed  
wylly that they had slepte but one  
nyght only / And remembred of the  
huyynes that they had the day tofore /  
And thenne malchus whiche mynystred  
to them sayd what deuyus had ordeys  
ned of them for he sayd we haue sen  
sought lyke as I sayd to you yester day  
for to doo sacrefyse to thyddyls / that  
is that the emperour desireth of vs / and  
thenne maymyen answered / godd our  
lord knoweth that we shalle neuer sa  
creffe / And comforted his felabes /  
He commaunded to malchus to goo &  
bye breed in the cyte / And had hym  
bryng more than he dyd yester day/ and  
also enquire and demaunde what  
the emperour had commaunded to doo /  
And thenne malchus toke 3 shyllynges  
And yssued out of the caue/ and whan  
he salde the masons & the stones tofore  
the caue/ he began to blysse hym / and

was moche admerueyled / But he  
thought hit on þ stones/ for he thought  
on other thyng / Thenne cam he alle  
doubtous to the pates of the cite / And  
was al admerueyled / For he salde the  
signe of the crosse about the pate / and  
thene without taryng he went to that  
other pate of the cyte and fond there  
also the signe of the crosse thereon/ and  
thenne he had grete merueyle/ for ypon  
euery pate he salde sette þ the signe of  
the crosse/ And therewith the cite was  
garnysed/ And thenne he blessed hym  
and returned to the first gate / & thende  
he had dremed / and after he aduysed  
and comforted hym self / and couered  
his bysage and entred in to the cite /  
and whan he cam to the sellars of brede  
And herde the men speke of godd yet  
thenne was he more alafshyd/ and said  
What is this that no man yester day  
durst name Ihesu cryste / And now  
euery man confessyth hym to be cristen  
I trowe this is not the cite of ephesym  
For it is alle otherwyse lyled / It  
is somme other cite I wote not what /  
And whan he demaunded and herde  
wylly that it was ephesym/ he supposed  
that he had erryd / And thought  
wylly to goo agayn to his felabes /  
And thene went to them that sold brede  
And whan he shelded his money the  
sellars merueyled / and sayde that one  
to that other/ that this yong man had  
founden somme olde tresour/ and whan  
malchus salde them talke to cyde / he  
doubted that they wolde lede hym to the  
emperour / and was fore aserde/ and  
prayed them to laxe hym goo / and kepe  
both monny and breed / but they helde  
hym / and sayd to hym / Of what art  
thou / For thou hast founden tresours  
of olde emperours / Shelbe it to vs  
and we shalle be felabes with the and  
kepe it secret / And malchus was  
so aserde that he wyte not what to saye  
to them for drede / And whan they  
salde that he spacke not / They put a  
corde aboute his necke / and drelbe  
hym through the cyte into the myddle  
And tydynges were had al aboute  
in the cyte that a yong man had  
founden auncient tresour in suche wyse  
that alle they of the cyte assembled  
aboute hym / And confessed

## ¶ Of the seven sleepers

therz that he had founden no tresoure  
 And he byheld them alle / But he coude  
 knowe no man there of his kynrede ne  
 bygnage whiche he had verily supposyd  
 that they had lyued / But he fond non  
 wherfor he stode as he had ben from hym  
 self in the myddle of the cyte / And  
 whan seynt martyn the bysshop and an  
 tppater the consul whiche were newe  
 comen in to this cite / herd of this thyng  
 they sent for hym that they shold bring  
 hym wyfely to them & his money with  
 hym / And whan he was brought to  
 the chyrche he wende wel he shold haue  
 ben ledde to themperour deaus / And  
 thenne the bysshop and the consul mer-  
 ueyled of the money / and they demaun-  
 ded hym where he had founden this tre-  
 soure unknowen / ¶ And he answered  
 that he had nothyng founden / But it  
 was comen to hym of his kynrede and  
 patrymony / and they demaunded of  
 hym of what cite he was / I wote wel  
 that I am of this cite / yf this be the  
 cyte of Ephesym / And the Juge sayd  
 to hym / Late thy kynrede come and  
 wytnesse for the / And he named them  
 But none knele them / And they  
 sayd that he fayned for to scape fro them  
 in some maner / And thenne sayd the  
 Juge how may we byleue the that this  
 money is comen to the / of thy frendes  
 whan it appereth in the scripture that it  
 is more than in E lxxij yere sithe it  
 was made and forged / and is of the  
 first dayes of deccus themperour / And  
 it resemblith nothyng to our money / &  
 how may it come fro thy bygnage so  
 longe sythe / and thou art yonge / and  
 woldest deccue the wyse and auncient  
 men of this cyte of Ephesym / And  
 therfor I commaund that thou be deme-  
 ned after the lawe / til thou hast confes-  
 syd where thou hast founde this money  
 Thenne malchus kneledown afore  
 them and sayd / For goddes sake herdes  
 say ye to me that I shal demaunde you  
 And I shal telle to you all that I haue  
 in my herte / Deaus themperour that  
 was in this cite where is he / And  
 the bysshop sayd to hym / sone there is  
 no such at this day in the worlde that  
 is named deccus / he was emperor  
 many yeres sithe / And malchus sayd  
 syt herof I am greatly assyghed / and

no man byleueth me / For I wote wel  
 that we fledde for fere of deccus them-  
 perour / & I salbe hym that yesterny he  
 entred in to this cite / yf this be the ci-  
 te of ephesym thenne the bysshop thought  
 in hym self / & sayde to the Juge that  
 this is a vision that our lord wyll haue  
 sheld by this yonge man / Thenne said  
 the yonge man folowe ye me / & I shal  
 shewe to you my felawes whiche ben  
 in the mount of Celion / And byleue  
 ye them / ¶ Thys knowe I wel that  
 we fledde fro the face of themperour de-  
 ccus / And thenne they went wyth  
 hym and a grete multitude of the wyse  
 of the cyte wyth them / And malchus  
 entred first in to the caue to his felawes  
 / And the bysshop next after hym  
 And there fond they among the stones  
 the letters sealed wyth two seals of  
 siluer / And thenne the bysshop called  
 them that were comen thider / and wode  
 them afore them alle / So that they  
 that herd it were all assyghed and ad-  
 meruyllyd / ¶ And they salbe the  
 Seyntes sittynge in the caue / And  
 theyr bysages like vnto wofes flourynge  
 and theyr kneelynge down glorified god  
 And anon the bysshop and the Juge  
 sent to the oodocyn themperour / prayng  
 hym that he wolde come anon for to see  
 the merueyles of our lord that he had  
 late shewed / And anon he arose vp  
 fro the ground / And toke of the sacke  
 in whiche he wepte / And glorified  
 our lord / And cam fro constantinople  
 to Ephesym / And alle they cam agynst  
 hym / And ascended in to the mount  
 sayne wyth hym to gyde vnto the sain-  
 tes in to the caue  
 And asfone as the blessed seyntes of  
 our lord salbe themperour come / theyr  
 bysages shone lyke to the sonne / And  
 themperour entrid thenne and glorified  
 our lord and embraced them wepyng  
 vpon eche of them and sayd / I see  
 you now lyke as I shold see our lord  
 repyng lazare / And thenne many  
 myen sayd to hym / byleue vs / For for  
 sothe our lord hath reysed vs afore the  
 day of the grete resurrection /  
 And to thende that thou byleue firmly  
 the resurrection of the dede people /  
 Meryly we ben raysed as ye here see  
 and lyue And in lyke wyse as the



which is in the wombe of hys moder  
without feyng harme or hurte / In  
the same wise we haue be leyung and  
sleeping in lyeing here without fe  
leing of any thyng / And whan they  
had sayd alle this / they enclayned  
theyr hertes to therthe / and rendred their  
spyrtes at the commaundement of our  
lord Ihu Criste / and so deyed /  
Thanne thempour arose and fyl on  
them thepyng serengly / and embraced  
them / And kysed them dednegelye  
And thenne he commaunded to make  
precious sepulchres of gold and siluer  
and to burye theyr bodies therein / and  
in the same nyght they appiered to the  
Empour / and sayd to hym / that he  
shold suffre them to lye on therthe lyke  
as they had leyed fore til that tyme  
that our lord had wrysed hem / Into  
the tyme that they shold rise agayn /  
Thanne commaunded thempour that  
the place shold be acurned nobly and  
richly with precyous stones / and all  
the bishops that wolde confesse the re  
surrection shold be assybled /  
It is doute of that whiche is sayd  
that they slepe CCC lxxi yere / For  
they were wrysed the yere of our lord  
iij C lxxviii / and decius regned but  
one yere and thre monethes / and that  
was in the yere of our lord ij C lxx  
And so they slepe but ij C C lxxi yere

Thus endeth the hystorie of the  
seuen clepars /

Here foloweth the lyf of seynt  
Nazarien and first of the Inter  
pretacion of his name /

**N**azarien is said of  
Nazareus that is as  
moche to say as conse  
crate / or clene / Or de  
parted / or ffhoured / or  
sepyng / In a man  
ken founden thys spye / Cogytacion /  
Affection / Intencion / Acton / and  
louacion / or specke / Cogytacion or  
thought ought to be holy / Affection  
clene / Intencion ryght / Acton iuste

And louacion or specke moderate / Alle  
thys thynges were in seynt Nazaryn  
he had an holy cogytacion or thought /  
And therof he is sayd consecrate / He  
had affection clene / And therof he is  
sayd clene / he had intencion right / &  
therof he is sayd departed / Intencion  
is that departedh werkes for of a sym  
ple eye cometh a bright body / Of a  
shreldy eye is made a derke body / He  
had Accon iuste / and therof he is  
sayd ffhoured / For a iuste man shalle  
ffoure lyke a lyte / Spkyng or loua  
cion moderate / and therof he is sayd se  
pyng / for he hath hepte his wayes in  
suche wyse that he hath not twyfard in  
hys tongue / Celsius is as moche to  
saye as hys / For he enshuned hym a  
houe hym self / whan he ouercam hys  
chyldeyshe age by the vertu of his con  
ge / hit is sayd that amrose in the  
boke of geruase and prothase hath re  
fused the lyf and passyon of them /  
In somme bookes it is rede / That  
there was a phylsophre haupug deuo  
cion to nazaryn that wrote his passyō  
whiche remains whiche buryed the body  
es of the seyntes leyde it at the fode  
of them /

Of seint nazarien & seint celse

**N**azarien was sone  
of a noble man named  
African but he was a  
yeibe and of seynt pe  
trua most cristen wo  
man and comen of the  
noblest of the romayns / and had he  
baptised of seynt peter thapostle / whan  
he was ix yere olde / he merueilled gre  
atly seing his fader and moder so gre  
atly to larye in thobseruacion of theyre  
religion for his moder kepte the lalbe  
of hi pteme / and his fader folowed the  
lalbe of s salate wherfor to whs he myg  
hte folow of them he doubted moche / for  
they bothe laboured to draue hym to  
theyr fapth / atte last by the wil of god  
he folowed the lalbe of his moder / and  
rearyed s holy baptme of seynt lene  
the pope / whiche whan the fader knewe  
he began to exorte & draue hym fro his  
holy purpos / And refered to hym by  
D iij

## ¶ Of seynt Nazaryen and Celse

ordre alle the maner of toruentis that were ordeyned for crysten men but he myght not withdraue hym fro his holy purpose / That whiche is sayde that he was baptised of lyne the pope / it is to vnderstand that lyne was not thene pope / but after ward he was pope / Nazaryen lyued after his baptisme many yeres as it shal appere here after / whiche suffred martirdom vnder Nero / whiche crucyfyed peter the last yere of his regne / Thenne whan Nazaryen wolde in no wyse assent to his fader but prechyd crist most constantly / His kynrede dradde lest he shold be slayne and at theyr request and prayer he departed out of rone / And toke wyth hym vii somers charged & laden wyth riches and goodes / whiche alle he gaf to poor peple in the parrys of Italye to whiche he cam / And the tenth yere that he departed fro rone he cam to plaense and fro thens to mylane / And fond there geruase and prochafe holden in prysyn whom he comforted / & whan it was knowen that Nazaryen had comforted / and encouraged the sayde martirs / He was anon taken & brought to the prefecte / and he alway abydyng sydfastly in the fayth & knowlechyng of crist / was loken with stauies / And so cast out of the cite / and as he went fro place to place / his moder whiche thenne was dede apperyd to hym / & comforted hym / and warned hym that he shold goo in to fraunce / and so he dyd / And whan he cam in to a town of fraunce which that hyght gemellus and had conuerted moche peple to the fayth of ihu crist / There was a noble woman whiche offred to hym her sone named celse / whiche was an elegante and fayre childe / prayng hym that he wolde baptise hym and take hym with hym / and whan the prefecte of fraunce herd herof / he toke hym and the chylde celse with theyr hondes bounden behynd them / and a chayne in theyr neckes put them in prysyn / for to torment them on the mozne / Thenne the wyf of the prefecte sent to hym affermyng that it was not rightfully doon þ he shold sle innocentes / but the goddes almyghty shold presume to auenge them / By whiche wordes the prefecte was correct

ed / & deliuered the innocents but charged & warned them þ they shold no more preche there thenne he cam to the cite of tyre & he was the first that prechyd crist & conuerted many to þ fayth & there edefyd a chyrche / & whan celse the eyuentenant of nero herd herof he sent thider an hundred knyghtes for to take hym / and they fonde hym in an Oratorye that he had made / And toke hym and bound his hondes sayng / the grete nero hath sent for the to whan nazaryen sayd / the knyng al out of orde hath also knyghtes out of orde / why cam ye not honestly and sayd / Nero calleth the / and I wolde haue to men / Thenne they ledde hym bounden to Nero / and Celse the chylde wepyng theyr smote and buffetted hym / And constrayned hym to folowe / and whan Nero saide them he commaunded to put them in prysyn tyl they there deyed by tormentis / And on a day whan Nero sent his hunters to take wyld bestes / Sodenly a grete multitude of wyld bestes brake theyr ordenaunce / and entred the gardyn of nero where they folwe and al to rent many men / that nero alle troubled fledde / and hurd his foot / that innethe he myght come to his paleys / and after laye many a day / and myght not remeue for the payne of the wound / Atte last he remembred of nazaryen and celse / and supposed his goddes were worthy wyth hym / because he suffred them to lyue so longe / Thenne by the commaundement of themperour / knyghtes bete them both and brought them to fore themperour Nero saide theyr bysages shyn lyke the sonne / And he supposed that they had don it fantasfely to moke hym by magyk / and commaunded them to put away theyr enchauntmentis / and offe to the goddes / Thenne was nazaryen ledde to the temple and prayed that alle men shold goo out / And thenne he made his prayers to god / And alle thyddes fyl down and there broken / and whan nero herd that he commaunded to cast hym in to the see / And yf it happed that he escaped they shold folowe and take hym and burne hym / & shold take the ashes of hym & cast it in to the see nazaryen thene & the



chylde Celse were put in a shyppe / and  
brought in to the myddle of the see /  
And there bothe cast in / and anon a  
bout the shyppe aroos a grette tempeste  
and about them was grette calme and  
tranquillite / Whan they thenne that  
were in the shyppe were aferd to be per  
rissid / and repented them of the harme  
and wyckednes that they had comysed  
in the seyntes / Nazaryen wylth the  
chylde Celse wylked / vpon the see and  
appered to them wylth a glad chere / and  
entered in to the shyppe to them / And  
thenne they beleuyng / By his prayer  
the see was peassid / and fto thenne  
they sayled / vj C paas and cam to a  
place besyde Jene / where they longe pre  
chylde / And after cam to melane where  
they fond geruase and prothase in the  
place where he hadt left them / e Whan  
Nolynus the prouost herd that / sent  
hym in eyple / and Celse the chylde a  
boode in the hous wylth a noble woman  
Nazaryen thenne cam to rone / e fond  
hys sader thenne olde and crysen / and  
enquyred of hym how he was crysened  
whiche sayd that peter thapossile hadt  
appierd to hym and had hym byleue  
as his byf and his sone dyd / thenne  
fto thenne he was crypled of the bishhop  
pes vnto melane agayn / fto whens  
afore he was crypled to come / and was  
nol compellyd agayn wylth wronge  
to goo to rone / where he was presented  
to the prouost wylth the chylde Celse /  
whiche thenne was ladde out of the  
gate of rone / whiche is named the  
wallis wylth the childe Celse and there  
was byleued / whos bodye cristen men  
take vp / and by nyght buried it in a  
gardyne / and the next nyght they ap  
perd to an holy seynt named Ciriake  
sayng that he shold burie theyr bodyes  
in his hous more deper for drede of ne  
ro / To whom he sayd / I praye you first  
my lordes that ye make my doughter  
hole of the passy / whiche anon whan  
he was hol / he take the bodye / and  
as they commaunded he dyd / Long  
tyme after this / god shewed theyr bo  
dyes to seynt Ambrose / and he leste al  
se byng in his place / and take vp the  
bodye of nazaryen wylth as fressh bloode  
as he hadt he buried / the same day  
smellyng a merueylous swete odour

Incorrupt wylth his here and hys kerde  
and brought it to the churche of thap /  
posiles / And there buried it honouas  
bly / and after take vp the bodye of Celse  
and keryd it in the same churche / They  
suffredt deith about the yere of our lord  
lviij / Of this martir sayth Ambrose  
in his preface / O thou holy noble  
champon and blessed martir shynng  
by thy shedynge of thy blood thou hast  
deserued to haue the kyngdom of heuen  
whiche by the Innumerable assaulces  
of tormentis hast ouercomen the woode  
nes of the tyrant by the constance of  
fayth / And hast gadred to gydre a  
multitude of peple to euerlastyng lyf  
O thou martir of whos helth the chyr  
che joyeth more / than the world joyed  
in his punysshynge / O thou blessed  
moder of her chylde ghorisid wylth  
tormentis / whiche ledde them not wylth  
waylyng ne sorowlyng to helte / But  
departyngt hens folowed her wylth per  
petuel laude vnto the heuenly kyngdomes  
All this e more sayth Seynt Ambrose

**Thus enden the lyues of seint  
Nazaryen / and Seynt Celse**

**¶ Here foloweth the lyf of seynt  
Felix / and first of his name**

**F**elix is sayde of se  
liaute that is blessed  
nes / Or ellys felix as  
keryng serues and tri  
bulacions of this wo  
rld for euerlastyng lyf  
Or felix keryng lyfe or watter to saythe  
whiche is to saye ledyngt peple to the  
fayth /

**¶ Of seynt Felix**

**F**elix was cholen  
pope in stede of likerie  
and was ordeyned e  
sacerd / For by cause  
lykery the pope wolde  
not consent to the heresy  
of tharyens / he was sent in to eyple /  
of constancyen sone of constantyn / and

## ¶ Of seint Simplicien Faustyn and Beatrice

there abode thre yere / Wherefore alle the  
clergy of some ordeyned Felix to be  
pope by the wyll and consent of altherie  
And thenne this Felix assembled a  
counseyl of xlviii bisschoppes / And con  
demned Constanden Argen and he  
make and two prestes whiche fauour  
wold and susteyned hym in his heresye  
For whiche thyng constanden was  
wroth / and chased Felix out of hys  
bisschopriche / and called agayn altherie  
by this couenaunt / that he shold be  
partener with hym and thother Whom  
Felix had condemned / and altherie  
whiche was tormented by the greuous  
nes of his eyghe submytted hym vnto  
the cruel heresye / and thus the persecuci  
on grewe more / In so moche that many  
prestes and clerkes were slayn wpyth  
the chyrche / without that pcyerien de  
fended them / and Felix whiche was  
cast out of his bysschopriche dwelld in  
his olbne heritage / of whiche he was  
put out and was martyred by smyng  
of / of his hede aboute the yere of our  
lord CCC and xl /

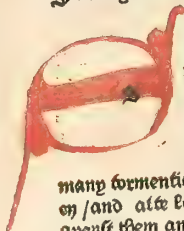
Thus endeth the lyf of seynt fe  
lix pope and Martir

Here foloweth of the Seintes  
Simplicien Faustyn and Be  
atrice and first of ther names



Simplicien is as  
moche to say as symple  
or without ony pleyte  
of falschode / He was  
symple by meknes and  
humylite / For he hum  
bled hym self to receyue martyrdom / he  
was knowyng / For he knewe the crist  
ten sayth / and for the sayth he suffred  
martyrdom / Faustyn is as moche to  
say as fortunate / Beatrice is to saye  
holdyngne blessednes / or it is sayde of  
beata that is blessed / And of aues  
that is vertue whiche is a blessed her  
tu / And beatrixe is sayd forowful  
or leuy / For she was forowful of the  
passyon of her brethern / and she was  
blessed by her martyrdom /

## Of the Seintes/ Simplicien Faustyn and Beatrice



Simplicien a fau  
tyr brethern whan they  
wold not by no con  
straynt do sacrefise to  
hydolles / and refused  
it utterly they suffred

many tormentis at rome Under dieclasi  
on / and aile last sentence was geyuen  
ayens them and were byshed & theyre  
bodys cast in to tyber the ryuer / And  
Beatrice theyr suster toke by the ho  
dyes of them / and buried them honou  
rably / Lucretia whiche was prouost of  
rome went on a tyme playenge aboute  
therstage of beatrice and saide her and  
made her to be taken / and commaunded  
her that she shold make sacrefise to his  
goddess and she refused it / And Lucretia  
made his seruantes to strangle her in  
a nyght and lete her eye / and Lucerne  
the virgyne toke alway the body and  
buried it with her brethern / and after  
that Lucretia entrid in to theyr heritage  
And thus as he assayed the martyrs  
And dyd do make a grete feste to hys  
frendes / And as he satte at the dynner /  
A yonge child that lay bounden in  
smale chibbes in hys moders lape  
whiche yet fouled sprange out of the  
lape of his moder that held hym / and  
all men seynge escried and sayd / O thou  
Lucretia here and vnderstande thou hast  
sleyn and assayed the martyrs of  
god / and therfor thou art geuen in to  
the possessyon of the fende / and thenne  
anon Lucretia trembled and feared / And  
was forthwith rauysshed of the deuyl  
and was so tormented by iii houres of  
the deuyl that he dyed at that same dyn  
ner / & whan they that were there saide  
that / they were conuertid to the sayth /  
and recompted to al men how the passe  
on of seint beatrice was aduengyd at  
the same dynner / And they suffred with  
aboute the yere of our lord CCC lxxxviii

Thus enden the liues of the  
Seintes/ Simplicien Faustyn  
and Beatrice



And here foloweth the lyf of  
Seynt Martha /

**S**eynt Martha hol-  
tisse of our lordz ihesu  
criste was born of a  
ryalle kynrede / Her fa-  
der was named Syro  
And her moder eucha-

sa / The father of her was duc of Sire  
and marytyme / And martha wyth her  
sister possessed by the herstage of theyr  
moder thre places / that was the castel  
magdalene and bethanye / and a parte  
of Iherusalem / It is nowther redde  
that martha had euer ony husbond ne  
schylfshyp of man / But she as a  
noble hofesse mynstred and serued  
our lord / and wold also that her sis-  
ter shold serue hym and helpe her / for  
she thought that alle the World was  
not suffygent to serue suche a gosse /  
After thascencyon of our lord whan  
the dyscyples were departed / she wyth  
her brother lazare and her sister Marie  
Also Seynt marypyne / whiche bap-  
tised them / and to whom they were com-  
mynded of the holy ghoost / And many  
other were put in to a shyppe wythout  
fayle oves or wither gouernayle of the  
paynens / whiche by the conduyte of  
our lord they cam alle to marcelle / and  
after cam to the territorye of Auenise  
or ays / And there conuerted the pe-  
ple to the fayth / Martha was ryght  
frownde of speche and curtyse and  
gracious to the sight of the peple /  
There was that tyme vpon the Ryuer  
of rone in a certayn boode bytvene ari-  
late and auyrion a grette dragon half  
hise and half fyssh / gretter than an  
oye / senger than an hors / hauyng the  
sharpe as a siberde / and horned on ey-  
ther syde / hede lyke a lyon / tayle lyke a  
serpent / and defended hym wyth tybo  
wynges on eyther syde / and coude not  
be taken wyth cast of stones ne wyth o-  
ther armour / And was as strong as  
an Lyons or beres / whiche dragon lay  
wyndyng and luryng in the ryuer / and  
perished them that passyd by e dwelt  
nedy shippes / he cam thider by see fro

galys and was engendryd of leuia /  
than / whiche is a serpent of the water  
and is moche woode / And of a best  
calld bonacho / that is engendryd in  
galys / And whan he is purshedy he  
cast out of his bely keshyng hys order  
the spaw of an aker bond on them that  
folowe hym e it is bryght as glasse /  
And what it toucheth it brenneth as  
fyr / To whom martha at the prayer  
of the peple cam in to the boode / And  
foud hym etyng a man / And she cast  
on hym holy water / e shelded to hym  
the crosse / whiche anon was ouercomen  
and stondyng stil as a sheep the bond  
hym wyth her oiben gyrdle / and thenne  
was sleyn wyth speeres and glayues  
of the peple / the dragon was calld  
of them that dwelld in the contrie tha-  
raconus wherof in remembraunce of  
hym / that place is calld tharaconus  
whiche tofore was calld Arlie and  
the blacke lake / by cause there ben wo-  
des shadobous and black / and there  
the blessed martha by lycence of may-  
pyne her mayster and of her sister  
dwelld and abode in the same place  
after e dayly occupied in prayers and  
in fastynges / and there after assembled  
and were gadred to gyde a grette co-  
uente of sisters / e biled a fayr chirche  
at thonour of the blessed maye Virgy-  
ne / wher she ledde an hard e a sharpe  
lyf / she eschewed fleshe and alle fatte  
mete / egges chese and wyne / she ate  
but ones a day / An hondred tymes  
a day and an hondred tymes a nyght  
she knelid down and bowed her knees  
On a tyme at Auyrion whan she pre-  
chyd bytvene the town and the Ryuer  
of rone ther was a yong man on that  
other syde of the ryuer desyring to bre-  
ke hys woordes / and had no bot to passe  
ouer / he began to swymme naked / but  
he was sodenly taken by the strengthe  
of the water / And anon suffocate and  
drownded / whos body thynnethe was  
fownden the next day / And whan it  
was taken vp / it was presented at the  
feet of martha for to be ressed to lyf /  
She thenne in maner of a crosse fell  
down to the grounde and prayd in thys  
maner / O adonay lord ihu crist whiche  
resstedest somtyme my wel byhused bro-  
ther / schelde my most dere gosse / to

## Of Seynt martha

the saythe of them that stonde here/ and  
 reple this chylde / And she toke hym  
 by the honde / and forthwith he awos  
 luyng/ and receyued the holy baptisme  
 Eusepius writeth in the booke of this  
 ry ecclesiast / that a woman named  
 emorissa / After that she was heled of  
 our lord / she made in her court an y  
 mage lyke vnto ihesu cryst / with cloth  
 and heme lyke as she salbe hym when  
 she was heled / And worshipped hym  
 moche deuoutly / The herkes that greiue  
 vnder thymage/ to fore that she had tou  
 ched the hemme were of no vertue / But  
 after that she had touched it/ they were  
 of so moche vertue/ that many seek peple  
 by them were heled / That woman emo  
 rissa whom our lord heled/ ambrose saith  
 that it was martha / Seint Iherome  
 sayth/ and it is had in historia tripartita  
 that iulianus apostata toke away that  
 ymage that Emorissa made / and sette  
 his olune there whiche with the stroke  
 of thondre was al to broken / Our lord  
 cam to her a yere before her deth and  
 sheld to her that she shold departe out  
 of this worlde / and al that yere she  
 was seke and laboured in the febrys &  
 viij dayes before her deth she herde the  
 uenly felawshippes of angelles berynge  
 her susers soule in to heuen / and anon  
 dyde to come all the couent of brethern  
 of susers and sayd to them my frendes  
 and moste swete felawes / I pray you  
 to reioyse and enioye with me / For I  
 see the felawship of angelles bere the  
 soule of my suster marie vnto heuen / O  
 moste fayr and swete suster/ thou luyest  
 now with thy mayster and my ghest in  
 the blessed set in heuen/ and thene anon  
 martha sayde to them that were present  
 that her deth was nyght / And had to  
 lycht the tapers aboute her / And that  
 they shold wake vnto her deth / And  
 aboute mydnyght to fore the day of her  
 deth / they that shold waiche were heuy  
 of slepe & slepte/ and there cam a grete  
 bynde and extyncte and dyde out the  
 lightes / Se the myr seynge a grete tourbe  
 of wycked spirites began to praye and  
 sayd / My fader help / my deth ghest /  
 this deuyers ben gadred for to deuour  
 me / bryngyng wrecan alle the euyl de  
 des that euer I dyde / O blessed help be  
 not for withdrayven fro me/ but entende

in to myn helpe/ and forthwith she salbe  
 her suster comyng to her holdyng a  
 bronde in her honde and lycht the ta  
 pers and lampes/ and as ech of them  
 called other by theyr name / Crist cam  
 to them sayng / come my welbekynd  
 hostesse / For where I am thou shalt  
 be with me / Thou hast receyued me in  
 thy herberough / and I shal receyue the  
 in myn heuen / and all them that alle  
 vpon the / I shal here them for thy loue  
 Ehenne the hour of her deth approching  
 she commaunded that she shold be beryn  
 out of the hous that she myght be holde  
 and liche vp in to heuen/ and to kepe her  
 on the erthe / and to holde the signe of  
 the crosse to fore her / and sayng these  
 wordes she prayed / My swete ghest  
 I beseeche the to kepe me thy pure creatu  
 re/ And lyke as thou hast touched sauf  
 to be lodged with me / so I beseeche the to  
 receyue me in to thy herberough  
 And thenne she had that the passion of  
 ter luke shold be redde before her / And  
 when this was said spater in manus  
 tuas comendo spiritum meum/ she gaf  
 vp her spirite and dyed in our lord /  
 The next day folowynge that was the  
 sonday/ whyles they said laudes aboute  
 her body / and dyde her obsequy / and  
 aboute the hour of tierce at petogorike  
 our lord appered to the blessed francone  
 syngyng masse / whiche after they had  
 slepte in his chayre / and said to hym  
 my welbekynd francone/ yf thou wilt  
 fulfille that thou besyggeste longe tyme  
 to my hostesse martha / arise anon and  
 folowe me / whos commaundment  
 obeyed/ & sodenly both cam to thara/ com  
 And syngyng thoffyce aboute the body  
 And the other answeryng / they wh  
 ther oiben honde layde the body into the  
 sepulture / And troueth it was that  
 petogorike when they had songen  
 the chore / and the deken shold goo  
 the gospel and reape the benedicti  
 they alvake the bysshop demaundynge  
 the benediction / Ehenne the bysshop  
 woke and sayd/ why haue ye alvake  
 me my brethern / Our lord ihesu  
 hath ledde me to his hostesse martha  
 And we haue lered her in her sepulchre  
 Now sende thyder messagers for to  
 che our rynge of gold and our gloure  
 whiche whyles I made me wryte to be



for I deliuered them to the festayne / e  
and I haue forgotten them there by cause  
ye alboke me so soone / Thenge were  
messagers sent forth / e as the hesshop  
sayde they fonde his ryng / and one  
gaue / whiche they brought agayn / and  
that other the festayne receyved for a  
wyntes and memorie / And the blessyd  
francione added thereto sayeng that after  
her sepulture / a brother of þ same place  
a lerned man in the salve demaunded  
of our lord what was his name / To  
whom he ansuerd not / but shewed a  
boke open in his honde in whiche was  
writen thys versyple / In euerlastyng  
memorie shal be my rightful hostesse  
and she shal drede non euyl in the last  
day / and whan he shold wene the le  
ues of the boke / in euery lef he fonde  
that same wretyn / where as arilward  
many myracles were shewd and don  
at her tombe / **E**thenne Ebonerius  
kyng of fraunce was after thys made  
a cristen man / and baptised of seynt re  
myge / And suffred grete payne in his  
wynges cam to her tombe / and there  
repyed very helth / For whiche cause  
he churched that place / And the space  
of iij myle way about on both sides of  
the tyuer of Roon as wel wolnes as  
castellpe / he gaf to the same place and  
that place he made free / Marcilla her  
seruaunt wrote her lpf whiche after  
ward went in to selauonye / And there  
prechyd the gospel of cryst / e after y  
erwe the deeth of martha she residz in  
our lord / Thenne late ys praye to this  
blessyd martha hostesse of our lord /  
that after this shorte lpf we may be  
wretowd in heuyn wyth our blessyd  
lord Ihesu crist / to whom be yue joye  
laude and prespyng worlde without  
ende Amen /

And here folowen the lynes of  
Abdon and Sennen

**A**Bdon is sayde of  
Absem in greek / whiche  
is as moche to saye as  
cutte in latyn / e dothe  
whiche is to saye as see  
yng / He was cutte e  
selben in his body / and saue god by  
martirdom / Sennen is sayde of senos  
in greek / Whiche is as moche to saye  
as wyte / and en that is in / And  
therof is sennen as in witta / or sennes  
as olde / As ihsu sayth he was olde  
in wyte /

Of seyntes Abdon and Sennen

**A**Bdon and Sennen  
suffred martirdom vnder  
decen the emperour /  
whā deaus thempour  
had surmounted sabile  
ne / e the other prouyn s  
ces / he fonde somme cristen men within  
the cite / And brought them wyth hym  
bounden to the cyte of Cordule / And  
made them there to dye by dyuers tor  
mentys / And thenne Abdon e sennen  
whiche were as gouernours of the  
contay / toke the bodies and buryed  
them / Thenne were they acausd and  
brought to decen / and he dyd to lede  
them wyth hym bounden in chaynes to  
rome / thenne were they brought tofore  
decen and tofore the senatours / thenne  
was it commaunded that they shold  
do sacrifyse / And they shold haue al  
theyr thynges frely / Or elles they  
shold be deuoured by hynges of  
wyld beestes / But they dyspyseden  
to make sacrifyse / and spytten apenke  
the fals ydolys and statues / e thenne  
were they dralben to the place of mar  
tir dome / and made to be brought to  
them iwo lyone / and ij lerys / Whiche  
dyde to them non harme ne touchd  
them not / But rather kepte them fro  
harme / Thenne began they to aspe  
res and swordes at them and after  
last they were alle to selben wyth

Thus endeth the lpf of the blec  
lfd Seynt martha /

## Of Seynt Germayne

liberdis andz thenne they were bounden  
by the feet andz dailibon thrugh the  
town into the ydolle of the sonne / Andz  
whan they had leyn there iij dayes quy-  
ryne subdeken toke the bodies vp andz  
buried them in his hous / Andz they  
suffred deeth aboute the yere of our lordz  
thre hondredz liii /

Thus endeth the lynes of Ab /  
don and Sennen /

Here foloweth the lyl of Seynt  
Germayne / and first of hys  
name /

**G**ermayne is sayde  
of germe andz ana that  
is hys / thys is to saye  
souerayn germe / Thre  
thynges ken fowden in  
seed germynyng / that  
is to be the natural hys / humour nutris  
menal and reyon of seed / Thenne the  
holy Seynt Germayn is sayd as seedz  
germynyng / For in hym was hys by  
breemyng of loue / humour by fatnesse  
of deuocion / and reyon of the seed by  
vertu of propocacion by which he enge-  
dryd moche peple to the fayth / Andz  
in good maners / And constance the  
preefe wrote his lyl to seynt seueryn  
bysshop of Anserre /

## Of Seynt Germayne

**G**ermayn was of  
moche noble bygnage  
born in þe cite of anserre  
And was taught and  
enformed wel in the  
artes lyberalle / Andz  
after he went to rome / For to lerne the  
seyence of the doctores doctres & lawe  
And there requyred he so moche of dyg-  
nyte / that the senate sent hym into  
fraunce for to knue and obteyne the  
dygnyte of the duchy of alle burgoyne  
Andz thus as he gouerned the cite  
more dyligently than al the other / ther  
was in the myddes of the cite a tre  
which was a pyg / On which men

senge on the braunches for the grete  
merueyle of theyr huntynge / the hertes  
of byldoz bestes / but seynt Amadour  
which was bysshop of that cite reue-  
lyd them of such ranytees / & warned  
them andz desired that they shold helpe  
down that tre / to thende that none ylle  
ocasion myght come to the crysten men  
but they wold not consent thereto in no  
manere / and on a tyme whan germayn  
was not in the tow / the bysshop dyd  
do cite down thys tre / and made it to  
be brante / And whan Germayn knewe  
it / he was moche angry / andz forgate  
the crysten relygion / and cam wyth a  
grete multitude of knyghtes & assayed  
yf he myght slee the bysshop / & thenne  
the bysshop knewe by reuelacio deuyne  
that Germayn shold be his successour /  
and gaf place to hys wodes / Andz  
went to the cite of auguspydyn / Andz  
after he cam agayn to Anserre / Andz  
thenne he sette andz enclosed subtylly  
germayn wythyn the church / andz there  
saced hym / and sayde to hym that he  
shold be his successour in the bysshop-  
ryche / andz so he was / For anon after  
seynt amadour deyed / andz al the peple  
requyred Germayn to be bysshop / Andz  
thenne he gaf al his richesses to pouer  
peple / And chynge his wyf in to his  
suster / and returned so his body by the  
space of yere yere / that he neuer was  
breyd of whete / ne dranke wyne / ne he  
used no potage / & wold haue no salt  
to sauer his mete / and wyne in the yere  
he dranke wyne / and that was at cryste  
masse and at esere / and to quench &  
to take alway the sauer of the wyne he  
put in plente of water / and in his re-  
fection he toke of the asshe after his  
barley breid and fasted euery day / andz  
ete neuer til nyght / In wynter ne in  
sommer / he had but one clothynge that  
was the hayre / his coate andz his goun  
and yf it so hapned that he gaf not his  
testement to ony pour man / he wote it  
so long that it was broken & byered  
his bedde was alle enuyronned wyth  
asshe / and hayre and wyth a sacke /  
And had not hys hed adressed vpon a  
pyllow more hys than his sholdres /  
but euery day he wepte and lere aboute  
hys necke requyres of seyntes he had  
none other clothynge / he wote selte for



or shoon / and; selde was gyde / and;  
the af that he lyued was aboue manes  
polder / hys lyf was such that it was  
gret myracle and pyte to see his flesshe  
and; was as a thyng not credyble / and;  
dyde so many myracles / that but yf his  
mercyes had goon before / they shold;  
haue ben twibed; fantastique / On a  
tyme he was heretwibed; in a place /  
where every nyght the table was made  
redy for to ete after souper When men  
had souped; and; he was moche admer  
uepled therof / and; demaunded of the  
host of the hous / wherfor they made  
redy so to ete after souper / And; thoofe  
sagyd to hym that it was for his neygh  
bouris / whiche wold come and; drynke  
one after that other / and; that nyght  
seynt Germaine establisshyd hym to  
waite for to see what it was / It was  
not long after that there cam theder a  
gret multitude of coupls and; cam to  
the table in guyse of men and; wymmen  
And; when the holy man sawe them /  
he commaunded them that they shold;  
not goo alway / and; after he sent for to  
waite the neyghbours on alle sydes in  
such wyse that every body was founde  
in his bedde / and; in theyr houses / and;  
made the peple to come and; see yf they  
knewe any of them / Eu<sup>e</sup> they sayd nay  
And; thenne he shewyd them that they  
were deuylls / wherof the peple were  
moche abassh; / by cause the deuylls  
had moqued; them soo /  
And; thenne seynt Germaine conuired;  
that they neuer after returned; thider  
ne cam more there / That same tyme  
seynt luke flouryd; whiche was bishhop  
of Troyes / the cite was assyged; of  
the kyng attyla / and; seynt luke went  
vpon the gate / and; cryed; and; demaun  
dyd what he was that so letted; them  
To whom he sayde I am attila y<sup>e</sup> scourge  
of god / and; thenne the meke bishhop  
answeryd; and; said; / and; I am luke  
Alas the waster of the flocke of gode  
And; haue neede of the scourge of god; e  
commaunded thenne to opene the gates  
And; the peple of the kyng; attile were  
alle made blynde by the wyll of god; so  
that they passyd; thurgh the town and;  
saue no man of y<sup>e</sup> cite ne dyd no harme  
to any body / Thenne the blessid ger  
maine whiche wyth hym seynt luke / and;

they both went in to bresayne / where  
as the heresies thenne were / but when  
they were on y<sup>e</sup> see a gret tempest cam  
and; arose / whiche by the prayer of  
seynt Germaine anon assed; e thenne  
they were reuoyed honestly of the peple  
of the contrie / whos compynge deuylls  
had sayde to for whiche seynt Germaine  
had cast out of bodys that they had;  
kexed; and; when they had ouercomen  
the heresies / they returned; agayn into  
theyr olde places / On a tyme it  
happyd that seynt Germaine lay seek in  
a strete / whiche strete was aspre / To  
whom the peple cam and; desyred to  
kere hym out of the strete for drede of  
the fyre but he wold not be born thens  
But put hym self agens the fyre  
whiche brent; all about hym / e touchyd  
not hym ne the hous that he was in /  
Another tyme he returned in to bre  
tayne for the heresies / one of his disci  
ples folowyd; hym hastily and; fol; seek  
by the waye and; deyed there / and; when  
seynt Germaine returned; he demaunded  
to see the sepulture of hys dysciple that  
was ded; and; it was opened; to hym  
And; he callid; hym by his name / and;  
demaunded hym what he dyd and; made  
and; yf he wold; dwelle any more with  
hym / and; anon the body spacke and;  
seyd that he was wel / and; all thynges  
were swete to hym / and; wold nomore  
be callid; agayn in to this world; he  
said; / And; the seynt graunted hym  
that he shold be in reste / and; lye down  
his hede and; slepe in our lord; / He  
preched; on a tyme in bresayne so moche  
that the kyng; denyed; hym lodgyng e  
his peple / Thenne it happed that the  
kynges kowherd went with hys por  
cion that he fetter att; paleys e kare it  
to his lytil hous / And; he saue the bles  
sid Germaine and; his men seche their  
lodgyng; where they myght be hereto  
wedy that nyght / And; the kowherd;  
brought them in to his holles / e saue  
that they had; moche songe / But he  
had not mete ynough for hym and; for  
hys ghestes / This kowherd; had but  
one calf / whiche he dyd; doe like for to  
gyue to them / And; he reuoyed; them  
debonayrly with the lill good; that he  
had; / And; when they had; souped; e  
had; sayd; grace / Seynt Germaine had

## Of Seynt Germaine

hym brynge to hym the bones of the  
 calf / and to laye them vpon þe skynne  
 And after made his prayer to god / and  
 anon the calf aroos to lyf without a  
 ryng / and on the morn seint germaine  
 cam hastily to the kyng / and demaund  
 ded hym why he had denyed hym lod-  
 gyng / Therne the kyng kepynge fore  
 assaynyd / woude not answere / Therne  
 he sayd to the kyng goo out / and leue  
 thy royaume to one better than thou art  
 And therne seynt germaine ordeyned  
 the colbherd to be gouernour of the roy-  
 aume / Therne as the sargons fought a  
 gynt the byrons / and salbe that they  
 were but a felbe men and salbe the holy  
 men passe by them / they called hem and  
 the seyntes purchyd / so moche to them  
 that they cam to the graue of baptisme /  
 And on ester day they cast of theyr ar-  
 mour / and through brennyng charyte  
 of fayth purposed to fyght / e when  
 that other party herd that they purpo-  
 sed to goo agens them hardely / And  
 seynt Germaine hyd hym self aparte  
 with his peple / e warned them when  
 he shold crye / Alleluya / that  
 they shold answere / Alleluya / And  
 when the sayde seynt germaine had cry-  
 ed / Alleluya / And the other had  
 answered / Theyr enemyes had so grete  
 fere / that they cast away alle theyr ar-  
 mours / and had wend verily that  
 alle the montayns had fallen on them  
 and heuen also / and so al affrayed fledde  
 alway / On a tyme as seynt germaine  
 passed by augustynene / and went to  
 the tombe of seint cassin and enquired  
 of hym how it was with hym / And  
 he answered hym out of the tombe and  
 sayd / I am in swete reste / and abyde  
 the comyng of our redeemer / and he said  
 agayn / reste thou therne stille in the  
 name of our lord / and pray for vs  
 deuoutly that we may deserue the holy  
 joyes of the resurrection / And when  
 seynt germaine cam in to rauenne he  
 was receyued moche honourably of the  
 quene plaada / And of kalentyne  
 her sonne / and at the houre of souper  
 she sent to hym a right grete vessel of  
 siluer / full of delycious mete / the which  
 he receyued for to gyue to pour men /  
 And in siede brof he sent to the quene  
 a dysshe of tre / and a barley loaf / the

which she receyued gladly / and after  
 dyde to couere the dysshe with siluer  
 and kept it long with grete deuocyn  
 On a tyme when the lady had lodyn  
 hym for to dyne with her / he graunted  
 it desonably / and because he was  
 lbery of traueyle / and fastynges he  
 rode from hys hostel into the paleys  
 vpon an asse / and whyles he dynd  
 his asse deyed / And when the quene  
 knelbe that his asse was dede / she  
 was moche sorowful / and dyd do pre-  
 sente to hym a ryght good hors of  
 right grete beaute and gynt / e when  
 he salbe hym so rychely acurned and  
 arrayed / he wolde not take it / but sayd  
 she we me myn asse / For he þe brought  
 me hyther that brynge me home / And  
 went to the ded asse / and said arie e  
 late vs retorne home / e anon he aroos  
 and alwoke as he had slepte and as he  
 had had no harme / and therne seynt  
 germaine mounted on his asse e rode  
 to hys lodgyng / but er he departed fro  
 rauenne he sayde / that he shold not be  
 longe in this world / and a while after  
 he sol seek of the feuers or accesse / and  
 the seuen day after passyd out of this  
 world into our lord / and hys body  
 was borne in to fraunce / lyke as he  
 had desired of the quene / and he deyed  
 aboute the yere of our lord / CCC /  
 e ccc / Seynt germaine had promys-  
 sed to seynt Eusebe which was bish-  
 op of versayle / that when he returned  
 he wolde habowe his chyrche that he had  
 founded / And when seynt eusebe in-  
 derstode that he was dede / he wolde hym  
 self habowe his chyrche and dyd do  
 llyght the tapers / But the oter they  
 llyght them / so oter they went out / and  
 were quenched / and when seynt  
 Eusebe salbe this / he apperueyd that  
 that the habowynge was doon / or this  
 it shold be doon an oter tyme / so it  
 shold be refered to an oter bishop  
 and when the body of seynt germaine  
 was brought to versayle as sone as his  
 body was brought in to the chyrche  
 alle the tapers were llyght by them self  
 by goddes grace / Therne seynt eusebe  
 remembred of the promesse of seynt  
 germaine / and that which he had pro-  
 mysed lpyng / he accompyshed it  
 kyng dede / But it is not to be



Understande that this was the grete eu  
sebe bysshop of veraple / That this was  
don in his tyme / For he deyed vnder sa  
lent thempour / And fro the deith  
of hym vnto the deith of seynt germayn  
was more than festyre /  
But thys was another Eusebe vnder  
whom this thyng was don / Thenne  
saie he praye vnto thys holy germayn  
that he praye for vs to god almyghty/  
that after this lyf we may come to  
enuretyng blyss in heuen Amen /

Thus endeth the lyf of Seynt  
Germayn /

Here nexte foloweth the lyf of  
Seynt Eusebe / And first of  
his name /

**E**usebe is sayde of  
eu / whiche is as moche  
to say as good / And  
sebe that is eloquence or  
facion / Or Eusebe is  
as moche to saye as  
worthyp / he had bounde in sanctifica  
cion / Eloquence in defense of the faith  
facion in the stedfastnes of martirdom  
And good worthypynge in the rene  
rence of god /

4 Of seynt Eusebe

**E**usebe was alway  
a byrgyne / and why  
les he was yet yonge  
in the fayth he receyued  
baptisme and name of  
Eusebe the pope / In  
whiche baptisme the handes of angelles  
were seyn that kysse hym out of the founte  
On a day a certayn lady was espoused  
of his beaute / and wold haue goon to  
his chambre / And thangelles kepte the  
dore in such wyse that she myght not  
entre / and on the morn she went to  
hym and kneeled down at his feet / and  
requyred of mercy and forgyuenes / of

that she had ben in wyll to haue made  
hym synned / and he pardoned her de  
bonayrly / And when he was ordy  
ned to be a preest / he thone in so grete  
holynesse / that when he sang the so  
lemnytyes of the masses the angelles  
serued hym / After this when the here  
seye of the arryens had infected al ita  
lye / and Constantyn thempour fa  
uouryn them / Iulys the pope sacred  
Eusebe in to bysshop of veraple the  
cyte / the whiche helde the pryncipale  
of the other ciues in italye / and when  
the heretiques herd say that they shuld  
faste the doores of the churche / whiche  
was of our blessed lady and blessed  
virgyn seint marie / thenne the blessed  
saynt kneeled down / and anon the do  
res opened by his prayer / Thenne put  
he out eugenye bysshop of melan /  
Whiche was corrupted of this euyl  
heresy / and ordeyned in hys place  
denys a man / right catholyque / And  
thus Eusebe purged alle the churche  
of thocient / And anastase purged  
thorwent of the heresy arryen / Arius  
was a preest of Alysander / whiche  
sayd and affirmed that cryste was a  
pure creature / And sayd that he was  
not god / and for vs was made / that  
we by hym as by an instrument were  
made of god / And therfor constantyn  
ordeyned a counseyl at nyene / where  
as this errour was condemned / And  
after this arryen deyed of a miserable  
deith / For he foyded alle his entayles  
synnethe at his foundement / and Con  
stancien sone of constantyne was cor  
rupted with thys heresy / For whiche  
cause this constancien had grete hate  
ayens Eusebe / And assembled a coun  
seyl of many bysshoppis / And callyd  
denys and sent many litters to eusebe  
and he kneeled well that the malice of  
hym was so grete that he dayned not  
come to hym / wherefore thempour esta  
blished ayens the causacion of hym /  
that the counseyl shold be solemnyfied  
at mylane whiche was nygh to hym /  
and when he saue that eusebe was  
not there / He commaunded to the  
Arryens that they shold wyte the  
fayth / and send it to Denys bysshop  
of Melane / and xxiij bysshoppes he  
made subscribe the same fayth / And  
E

Whan Eusebe herde that / he yssued out  
of his cite for to goo to mylane / And  
sayd wel to fore that he shold suffre  
moch / And thus as he cam to a flood  
for to goo to mylane / the shippe taried  
longe on that other syde of the Ryuer  
But the shippe cam at his comāndment  
And bare hym ouer & his felawshipp  
Withouth gouernour / Thanne the for  
sayd denyys cam agens hym and kneled  
doun to his feet and requyred pardon  
and whan Eusebe coude not be turned  
by yfars ne by menaces of this Emper  
our / he sayd tofore them alle / ye say  
that the sonne is lasse than the fader  
Wherfor haue ye thenne made my sonne  
and my dyscypple greater than me / for  
the dyscypple is not aboue the maister /  
ne the sonne aboue the fader / Thanne  
were they meuyd by this rason / And  
shelved to hym the wrytynge that they  
had made and denyys had wretton / &  
they sayd that he had wretton / And  
he sayd nay / I shal not subscribe after  
my sonne / to whom I am souerayn by  
auctorite / but herinne theys wrytynge /  
And after writt another yf ye wyll /  
er I shalle writt / and thus by the wyll  
of god that cōdole was brent whiche  
denyys and the xxij bishoppes had sub  
scribled / and thenne thaxrens brot  
agayn another cōdole / and deliuerd it  
to Eusebe and to the oher bishoppes  
for to subscribe / but the bishoppes en  
hardyed of Eusebe / wold in no wyse  
consent to subscribe / but they were glad  
that thylke cōdole which by consenaynt  
they had subscribed was brent / thēne  
was constancien angry / and deliuerd  
Eusebe to the wyll of thaxrens / and  
and they dwelbe hym fro the myddle of  
the bishoppes / and lette hym cruelly  
and dwelbe hym fro the hyst of the pas  
lays by the scappes doun to the koldest  
and fro the koldest to the hyst vnto the  
tyme that hys hede was al to haused /  
and bledde moche bloody / And yet he  
wold not consente to them / and thenne  
they bond his handes belynde hym / &  
after drewe hym with a corde about  
his necke / and he thanked god and  
sayd that he was alle redy for to deye  
for the defence of the fayth of holy  
chirche / Thanne constancien exyled &  
teach the pope / Denys / Paulen / and

alle the other bishoppes that Eusebe  
had enhardyed / And thenne thaxrens  
ledde Eusebe in to Ierapoly a cite  
of palastyne / and enclofed hym in a  
seynt place in so moche that it was  
seynt and short that he myght not  
stretch out his feet / ne torne hym fro  
one syde to a nother / and he had hys  
hede so seynt that he myght not mene  
it / ne torne hither ne thider his mem  
bres in no maner sauf only his shoul  
dres & armes / the place was so seynt  
in lengthe and in brede / And whan  
constancien was dede / Julian succedde  
hym / And wold plesse euery man /  
and commaunded that alle the bishopp  
es whiche had ben exyled shold be  
repeyled / And the temples of the  
goddess to be opened and wold that  
alle men shold be peas / Under what  
lawe he were / And by this oca  
sion Eusebe yssued out of pryson / and  
cam to Athanase and tolde to hym  
what he had suffred / Thanne Julian  
deyd / And Jonyngen regned / And  
thaxrens seised / Seynt Eusebe retu  
ned to the towne of Bersayll / where the  
peple receyued hym with grete Joye /  
And after whan Valent regned thax  
rens cam agayn in to theyr forces / and  
entred in to the hous of Eusebe / and  
stoned hym with stones / and so put  
hym to deth / And deyed delonayly  
in our lord / And was buryed in the  
chyrche that he had made / and it is said  
that he impetred and gat grace of  
our lord that none axyen myght lyue  
in that cite / And after the conyngues  
he lyued xxxviij yere / He flouryd  
about the yere of our lord CCC & l

Thus endeth the lyf of Seynt  
Eusebe /



Here foloweth the leuen macha  
bes /

**H**ere were viij ma  
chabees with theyr wor  
shipful moder / And a  
preeft namede eleazar /  
whiche wolde etc no  
swynes fleshe by cause

it was defendedy in theyr labbe / And  
after that it is conteyned in the fyrst  
book of the machabees / they suffred grete  
tormentis & suche as neuer were herd  
to fore / and it is to vnderstonde that  
the chyrche of the Orient maketh the  
solempnytes of the seyntes of that one  
and of that other testament / and the  
chyrche of the occident / maketh no feste  
of them of tholde testamente / sauf of  
the innocentes / by cause that the soules  
of the seyntes of that tyme descended in  
to helle / But she maketh feste of the in  
nocentes by cause that Jhu was slayne  
in eueriche of them / and also of the  
machabees / and there ben iij reasons  
wherfor the chyrche maketh solempnytes  
of the machabees / hold be it that they  
descended in to helle /

**T**he  
first reason is bycause they had prero  
gatyue of martirdom not to fore lyke  
herde / and aboute that ony other of the  
olde testament haue suffred / And  
therfor ben they preuiledged / that their  
passyon be solempnyed by theyr merite  
And this reason is sette in scolasteca  
historia / The seconde reason is for  
the representacion of the mysterye / the  
number of viij is vniuersal & generall  
And by them be vnderstonden and sig  
nified alle the fathers of tholde testa  
ment worthy to be solempnyed / And  
hold be it that the chyrche maketh not  
solempnyte of them / by cause they descē  
ded in to helle / And also bycause that  
there can so grete a multitude of welbe  
seyntes / neuertheles in this viij is don  
reuerence to them alle /

For as it is sayd by the nombre of  
seuen is assignedy an vniuersite / The  
thyrde is bycause of the ensample of suf  
feringe / And there ben purposed in  
ensample of goody crysten men for ewe  
thynges that is to saye / the constance  
after the constance of them they ben

enhardedy in the loue of the faith / and  
also for to suffre for the labbe of the  
gospell / lyke as they dyd for the  
labbe of moyses / The fourth reason is  
for by cause of theyr tormentis / For  
they suffred such tormentes for theyr  
labbe that they helde for to defende /  
like as crysten men doo for the labbe  
of the gospell / And mayster John  
keleth assigneth this thre last reasons  
in hys somme of the offyce /

Thus endeth it of the macha  
bes /



Here foloweth the feste of seint  
Peter / ad vincula at lammas

**T**he feste of seynt  
peter thapostle that is  
callyd ad vincula was  
establisshed for foure  
causes / That is to wete  
in remembraunce of þ  
deliuerance of seynt peter / And in  
mynde of deliuerance of Alexander /  
For to desroye the custome of the pay  
nens / And for to gete Absolucion  
E ii

## Of Seynt Peter

of spiriuel bondes / And the fyrst  
cause wherof is in remembraunce of  
saynt peter for as it is said in this storie  
scollastrique / that herode agrippa went  
to come and was right famylar with  
gayus neuellie of tyberius Emperour  
And on a day as herode was in a cha-  
riote brought with gayen / he lyste vp  
his handes in to heuyn / And sayd I  
wold gladly see the deith of this olde  
felawe peter / and the lord of alle the  
worlde / and the chariot man herde  
this word sayd of herode /  
And anon tolde it to tyberius / wher  
for tyberius sette herode in pryson /  
And as he was there he behelde on a  
day by hym a tree / and saide vpon  
the braunches of this tree an oible  
whiche satte thereon / and another pry-  
sonner whiche was with hym / that  
vnderstode well dyuynacions sayde to  
hym / Thou shalt be anon deliuered  
and shalt be enchaufed to be a kynge  
In such wyse that thy frendes shal  
haue enuy at the / and thou shalt dye  
in that prosperite /  
And knowe thou for trouth / That  
whan thou shalt see the oible ouer at  
the ende of fyue dayes after thou shalt  
dye for certayn / And anon after  
tyberius deyed / And gayus was  
Emperour / whiche deliuered herode  
out of pryson / and enchaufed hym  
geryously / and sent hym as kynge  
in to Iudee / and anon as he cam he  
sent hys pryssaunce / and sette hand  
to / For to put somme of the chyrche  
to affliction / and dyd soo see Ia-  
mes brother of seynt Johan the euange-  
lyst with a sberde before the day of  
easter / And because it was a thyng  
agreable and plesed the ielous / He  
toke peter on easter day / and enche-  
fod hym fast in pryson / And wold after  
easter bring hym forth and sheiue hym  
to the peple and slee hym / But thangel  
cam merueylously / and vnsod hym  
and lased his chaynes / and sent hym  
forth alle quyt to the scruple of pre-  
chyng the word of god / And the fe-  
lonyng of this kynge suffred not to haue  
ony dilacion of vengyaunce / For the  
next day folowynge he made to come the  
hepares / For to begynne to tormente  
them with dyuers paynes for the fle-

ynge of peter / but he was left to doo  
that / that the deliuerance graued the  
not / For he went hastily to Cezarie /  
And there was smeton of an angell  
and deyed / Thus rehereth Iosephus in  
the booke of antiquyte / For whan he  
wode cam in to Cezarie / alle the men  
whymmen of that prouynce cam to hym  
And whan the day cam that he shold  
goe in iugement and take possession  
of the contray / He went and cladded  
hym with a vestment of yssue meruey  
busly shynnyng of golde and siluer  
And whan the sonne smote and shone  
on it / It was more shynnyng than the  
sonne / For it was so bryght / that no  
man myght beholde it / And the brygh-  
tenes was lyke redde metal / and gaf  
fere and drede to them that looked there-  
on / and therfor the pryde of hym was  
so grete / that he better semed a man  
made by craft / than by nature humayn  
And thenne the peple began to cry &  
say / We haue seen the xpl noli lyke a  
man / But noli we confesse that thou  
art aboue nature humayn / And thus  
as he was flattered with honours / and  
refused not dyuine worshippes / he  
yng there sette he sathe aboue his he-  
ad an oible sytting / whiche was messa-  
ger of his hasty deith / And whan he  
had apperçeyued the oible / And be-  
held the peple that there were assembled  
and comen at his commaundement / he  
sayd to them / certayn I that am your  
lord shalke deye within fyue dayes /  
For he knewe it well / because the re-  
upnour had tolde hym that he shold  
deye within fyue dayes that he had the  
the oible sytting aboue hym / And  
incontynent after this thyng thus ac-  
complished he was smeten sodanly in  
suche wyse that wormes etc his bowels  
and on the fyfte day deyed / And this  
sayth Iosephus / And because the same  
in remembraunce of the deliuerance  
of Seynt Peter prync of thapostles  
fro the cruel vengyaunce of the cruel ty-  
raunt / whiche affone as he was en-  
chaufed to be kynge / went to purselfe  
and desroye the chyrche / therfor the  
chyrche halibeth the feste of Seynt pe-  
ter ad vincula / And the epistle  
he is songen in the masse in whiche  
this deliuerance is witnesed



to be doon / The second cause of thesaz  
blessynge of thys feste / was by cause  
Alexaunders the pope whiche was the  
hy after Peter / And hermes prouost  
of rone whiche was conuerted to the  
fayth by the same Alexander were hol-  
den in dyuerse places in the pryson of  
quyren the Juge / whiche Juge sayd to  
hermes the prouost / I merueylle of the  
that art so wyse a man / that thou  
wilt leue the grete worldly honours  
that thou hast / and the grete riches  
that thou receyuest of thy prouostye /  
And wilt leue alle thys thynges for  
dremynge of an other lyf / To whom  
hermes sayd / to fore thys tyme I des-  
pyse and scorned / **A**nd wend-  
ed there had ben none other lyf than this  
Quyrenus answerd / Make prouf to  
me that there is an other lyf / & anon  
I shalle applye me to thy sayth / To  
whom hermes sayd / Alexander whom  
thou holdest in thy pryson / shalle enfor-  
me the better than I / Thenne quyren  
answrd Alexander / And sayde to  
hym / I wyll that thou shalt make  
prouf of thys thyng to me / and thou  
sende me to Alexander / whom I hold  
bounden in chaynes for his euyl dedes  
truly I shalle double the pryson vpon  
the and alexander / and I shalle sette  
watche vpon you / And yf I fynde the  
with hym or hym with the / I shal bea-  
lye gyue sayth to thyng and his wordes  
And thenne he doubted theyr kepers /  
And helved this to Alexander and  
thenne alexander prayed to god / And  
an angelle cam to hym and brought  
hym in to the pryson to hermes /  
And whan quyren cam to the pryson  
he fonde them both to gyde / wherof he  
was moche admerueylled / & thenne  
hermes recounted to quyren how Alex-  
ander had belede his sonne and reysed  
hym fro deth / And quyren thenne sayd  
to Alexander / I haue a daughter na-  
med kalyne / whiche is seek of the  
gout / yf thou mayst hele her / I promyse  
the that I shal reueue thy sayth / yf  
thou mayst geue for her helthe /  
To whom alexander sayd / goo anon  
and bryng her to me in to my pryson /  
And quyren sayd to hym / how may  
I fynde the in thy pryson and art here  
And Alexander sayd goo thy waye

anon / For he that brought me hyther  
shalke sone bryng me theder / And  
Quyren went thence and sette his  
daughter / And brought her in to the  
pryson wher Alexander was / & fonde  
hym there / and thenne knelyd down  
to his feet / And his daughter began  
to kysse the chaynes with whiche seint  
Alexander was bounden hoppyng ther  
by to reueue her helth / And seynt  
Alexander sayd to her / **D**oughter  
kysse not my chaynes / But seke the  
chaynes of seynt Peter and kysse them  
with deuocion / And thou shalt reue-  
ue thy helthe / And anon Quyren  
dyd do seke the chaynes of seynt Pe-  
ter / and they were founden /  
And Alexander dyd the daughter do  
kysse them / And anon as she had  
kysed them she receyued her helth and  
was alle hool /  
Thenne Quyren demaunded pardon &  
forgeuenes / And deliuered Alexan-  
der out of pryson / and receyued the  
holy baptisme he and alle his meyne  
and many other / Thenne Alexander  
establisshed this feste to be kepte  
all the waye the first day of august / And  
dyd doo make a chyrche in thourour of  
seint Peter wher as he sette the chaynes  
And named it seynt Peter ad vincula /  
and to that chyrche come moche peple  
at that solempnyte / and the peple kys-  
sed there the bondes and chaynes of  
seynt Peter / The thyrd cause of thys  
establisshment after hede is this /  
Anthonyne and Octaueyn were so con-  
iorned to gyde by affynyte / that they  
departed hylbene them two thempyre  
of the world / Octaueyn had in thour-  
cent ytalie fraunce and spayne / And  
Anthonyne had in the east / Asye / ponde  
and affrique / Anthonyne was wyldoe  
joly / and ryalaudus / and had the  
suster of Octaueyn to his wyf / And  
left her and toke cleopatra whiche was  
quene of egypt / and for this cause Oc-  
taueyn had hym in grete despayre / And  
went with force of armes agens An-  
thoyne in Asye / And ouercam  
hym in alle thynges / **T**henne  
Anthonyne and Cleopatra fledde as  
Raynauysshid / And sleibe them self  
by grete sorow / And octaueyn despy-  
ed entirely the wyame of Egypt / and  
E iij

## Of Seynt Peter

made be Under the Romayns / And fro thens he Went in alle the hast he myght in to Alexandre / And despoyled it of alle rycheesses and brought them to Rome / And encreased so the comyn prouffyt of Rome / That there Was gyuen for one peny that / Whych to fore was sold for foure / And bycause the hataples of the peple / had wasted and destroyed the cite of Rome / he renewed it sayenge / I fond it couerd with tyles And I shalke leue it now couerd with marblye / And for thys cause he was made emperour / And the fyrst that euer was calld Auguste / And of hym ben alle other that come after hym calld Augustes / Like as after his Uncle Iulius Cesar they ben calld Cezariens / Also thys moneth of Auguste Whych tofore was calld Septilys The peple entituled it to hys name & calld it Augustus in thonour and remembraunce of the victorie of the Emperour that he had the first day of thys monthe / In so moche that alle the Romayns made that day grete solemnyte into the tyme of Theodosy thempour / Whych began to regne the yere of our lord CCCC xxv / Thenne Eudocie daughter of the sayde Theodosy Emperour and wyf of Valente / Went by a folwe to Iherusalem / And there a Selbe gaf to her for grete loue a grete yeste / And they were the bondes that is to weite the ii chaynes / With whiche Seynt Peter Under herode was bounden With / Wherof she was moche joyous / And when she returned to Rome / she saide that the Romayns had the first day of august in thonour of an Emperour Chaynem Whych was deed / Thenne was the moche sorowful / by cause they dyd so moche honour to a man dampned / And thought that they myght not byghatly be withdrawn fro thys custome / But yf she myght so moche doo she wolde not leue it thus / But that it shold be made in thonour of Seynt Peter / And that alle the peple shold name that day the day of Seynt Peter ad Vincula / And herof she had collacon With seynt

Chelagyen the pope / And brought them With sayre wordes to that / that the remembraunce of the prync of paynys was forgotten / And the memorye of the prync of thapostles was hadibed / And it pleased ryght well to alle the people / Thenne she brought forth the chayne Whych she had brought fro Iherusalem And shewed them to alle the peple / And the pope brought forth the chayne With whiche he had be bounden Under Nero / And assone as that chayne touched that other / alle thre by myracle were but one / Like as they had be neuer but one / Thenne the pope and the quene establisshyd that the folowynge reygge on of the peple makynge solemnyte of a Chaynem were chaunged in to better / And was made of Seynt Peter prync of thapostles / And the pope and the quene sette the chaynes in the chyrche of Seynt Peter ad Vincula / And were gyuen of the quene to the sayde chyrche ryght grete yestes / and ryght sayre preuileges / and it was establisshyd that day to be hadibed ouer alle / And thys is that becom sayth / And Sygbert also sayth the same of thys thyng / And of what grete vertue thys chayne is / It apperith wel in the yere of our lord four hundred and xl iij / There was an erle Whiche was myght to the Emperour Octone that was so cruelly kept and tormentyd With the dyuyl to fore alle the peple that With his oldey trefhe he hote and tare hym self / And by the commaundement of thempour he was ledde to pope John for to put the chayne aboute hys necke And there was a nother put aboute hys necke of thys woode man and demonyake / And it dyd hym none alegement / By cause it had no vertu / And atte last the very chayne of Seynt Peter was brought and put aboute the necke of the sayde man Demonyake / But it was of such vertue that the dyuyl myght not bere it / But departed and went out argenge tofore them alle / Thenne Thodorphe bysshop of Mets toke that chayne / and said he wolde not departe fro it



in no maner but yf his hand were cut  
offe for this cause was grete discord  
betweene the pope and the bysshop  
and the other clerkes / And after  
latter the Emperour appeared the noyse  
And gate of the pope that he had  
a synke of the chayne / **¶** And he  
kepte it moche Worthely in grete deuoti  
on / Myket also recompens in his co  
nyng / And is written in the storie tri  
partite that in that tyme there was a  
grete horrible dragon whiche apperyd  
at empyrum / And the bysshop donate  
spoke in his mouth / and kyled hym  
forthwith / but that bysshop made afore  
the signe of the crosse with his synghes  
vpon the dragon / For he was so grete  
that there behoued seuen cople omen to  
dualbe hym thens out of the tounne / in  
to a place where he was brent for by  
cause þe stence of hym shold not corrupt  
the ayer / yet sayth the same myket / &  
also it is sayd in the storie tripartite /  
that the deuyll apperyd in a tounne nas  
mede crea in the semblaunce of moyses  
And this crea is nygh to a montayne  
whiche is nygh to the see / & assembled  
a grete multitude of ielues of alle pla  
ces / And brought them to the toppe  
and hys of the montayne / & promysed  
them to lede them and to goo drye foot  
with them vpon the see in to the londe  
of promysse / And there he assem  
bled peple without nombre / And  
some byleue that the deuyll had despyte  
of the ielues that had gyuen this chayne  
to the queene by whiche the feste of Oc  
tauyn cessed to be made / And whan  
the deuyll saue that he had there of the  
ielues without nombre about þe grete  
montayne / He made many falle down  
from the toppe to the ground synethe /  
And made of them without nombre  
to be drownded in the see / And thus  
the deuyll aduenged hym on them /  
And many of them that escaped y  
am cristen / for whan they wold haue  
goon vpon the montayne with the o  
ther they myght not go vpon so sharpe ro  
cks / in such wyse that they that went  
vpon were alle to cutte with the stones /  
And the other were drownded in the  
see / and weren alle deed / And whan  
the other wolde haue doon the same /  
and were by cause they wiste not

what was happed of the other / certayn  
fessers goyng by them wold what  
was fallen of the other / and thus they  
that myght scape returned and went  
not after the other / And al this thyn  
ges ben conteyned in the said storie /  
The fourth cause of the Infructioun of  
this feste may be assigne here in this  
wyse / **¶** For our lord dequered  
seynt Peter out of his chaynes by my  
racle / And gaf hym polber to bynde  
and vnbynde / for we be holden and  
bounden into the bonde of synne / and  
haue need to be assouled / Therefore we  
worship the solempnyte of the chaynes  
afor sayd / for as he deserved to be  
vnbounde of the bondes of his chay  
nes / so receyued he polber of our lord  
Jhu crist to assoule vs / **¶** And this  
last reson may be lyghtly apperceyued  
for thou seest that thepyse accordeth  
thasolucoun and kysing of the chaynes  
made to thapostle / And the gospell  
recoreth the polber that was gyuen to  
hym for tassel / And thorefor of the  
dette requyret that absolucoun be made  
to vs / And this that somtyme he gy  
ueth absolucoun / And assoulet the  
dampned otherwhyle by the polber of  
the keyes whiche he receyued /  
It appereth in a myracle of the blessed  
virgyne marie / On a tyme there  
was a monke a scolger whiche was in  
the cyte of colyng in the monastery of  
seynt peter whiche monke was sensul  
and whan this monke was suppyed  
with fodeyn & the deuyll accused  
hym and cryed on hym that he had don  
alle maner synnes / That one sayd I  
am couetys / whiche so oft thou hast co  
uered agens the commaundement of  
god / And another sayd I am vayne  
glorye of whiche thou hast enioyed the  
in makinge a Raunte among men /  
And another sayde I am thy lesyng  
in whiche thou oft synnest in lenger /  
And other in lyke wyse /  
And contrarie to them some good  
werkys that he had don excused hym  
sayng / **¶** I am okedgenc / whiche  
thou dydest to thyng elders and soueray  
nes / Another sayd I am the songe of  
psalmes that thou hast songen to god  
moche ardantly / & seynt peter to whom  
he was a monke went to god for to  
E iij

## Of Seynt Stephen

pray for hym / and our lord answerde  
to hym / hath not the prophete sayd by  
my Inspyracion / *Dñe quis habitabit in*  
*tavernaculo tuo / lord who shall dwell*  
*in thy tabernacle / or who shall reste in*  
*thy hye hely montayn / he that shall be*  
*without spotte of synne / how may*  
*this man thenne be saved / which is*  
*not entred without spotte / He hath*  
*doon no rightwisnesse / And yet peter*  
*prayed for hym with the blessed virgy*  
*ne moder of god / Thenne our lord*  
*gaf vpon hym this sentence / that the*  
*soule shold retorne agayn to the body*  
*and that he shold doo penance / And*  
*thenne seynt peter with the say that he*  
*held in his hond fered the deuyles / and*  
*made them to flee / and after deliuered*  
*the soule to a monke of the same mo*  
*nastery / and commaunded hym that he*  
*shold bring it to the body / and he bare*  
*it to hym / and requyred of hym for his*  
*rewarde that he had brought it agayn*  
*that he shold say every day for hym the*  
*psalme Miserere mei deus / and that he*  
*shold ofte sowe his sepulture & here*  
*it cleue / And thus he requyred fro the*  
*deith and cam agayn to the world / and*  
*dyde hys penance / and recomped to*  
*alle the peple this that had happed to*  
*hym / Thenne late he praye this glory*  
*ous apostle seynt peter to be our aduo*  
*cate to our lord Ihesu cryste / that we*  
*may by the powber of the keyes gyven*  
*to hym haue very absolucion of oure*  
*synnes / that after the accomplisshment*  
*of this short & transitory lyf we may*  
*come to ever lastyng lyf in heuen amen*

Thus endeth this storie of seint  
Peter ad vincula /

Here foloweth the lyf of seynt  
Stephen the Pope /

**W**han seynt Stephen  
the pope had converted  
many of the paynims  
vnto the cristen fayth  
both by word and by  
example / and had also  
buried many bodies of the martirs in

the yere of our lord thre hondred & lxx  
he was sought by grete studye of Bal-  
ryen and of galien thenne emperours  
For by cause that he and his clerkes  
shold doo sacrefys vnto theyr ydolles  
or ellis to be slayne by dyuers women  
tis / and the sayd emperours made or  
dynaunce / that who someuer brought  
them / he shold haue all theyr substance  
and for that cause x of his clerkes  
were taken / and brought forth / and  
anon without awyng were byshed  
And the day folowyng seynt Stephen  
the pope was taken and brought to the  
temple of mars theyr god / to shewe  
that he shold adoure and doo honour  
to theydolle / or ellis he shold haue sen-  
tence to be byshed / But whan he was  
entred in to the temple he prayed to  
our lord Ihu cryst that he wold desioy  
the temple / and anon a grete party of  
the temple fylle / And alle they that  
were there / fledde for drede that they  
had / and thenne he went to the Cyne  
wyge of seynt luke / and whan Valen-  
terd that he sent to hym mo knyghtes  
than he dyd before / and whan they cam  
they fonde hym syngeynge masse / And  
anon he fynysshed deuoutly that which  
he had begon / And that doon they  
byshed hym in his sect /

Thus endeth the passyon of  
seynt Stephen the pope

Here foloweth thynuencion of  
seynt Stephen prothomartir /

**T**he Inuencion of  
the hely body of seynt  
Stephen prothomartir  
was made in the yere  
of our lord iij & xliij  
in the xliij yere of hon-  
ourus thempour / The Inuencion of hym  
the translation / and the coniunction  
were made by ordre / For a prest named  
lucien of the contay of Thelm / Of  
whom geuardy recometh emong the  
noble men and wyrteth thus / that on  
a fryday whan he was in his bed &



reſed / and Annethe alboke / He ſalbe  
an auncient man of noble ſtature wyth  
a bzge herd wyth a ſemelý byſage en  
uyonned in a Whyte mantel / In  
whiche there were litil ouches & croſſes  
of gold iſſued / he was hoſed wyth  
ſofen broidered wyth gold aboute whiche  
felde in his honde a rodde of gold /  
wyth whiche he touchet hym and ſayd  
Goo and wyth grete dyspencye opene  
our tombes / For we ben leyde in a  
place dyſhoneſt and of deſpyte / Goo  
thou therfor into John the byſſhop of  
Jeruſalem / and ſay to hym that he lay  
is in a more honourable place / And  
by cauſe that drougth and tribulacion  
is thurgh the world / Godd hath ordey  
ned to be deſonaynt and meraful to the  
world by our ſuffragges and prayers  
And lucian ſayd to hym / Syre who  
art thou / I am ſayd he gamaliel whiche  
nouriſhed thapofiſe poule & enſeygned  
hym the lawe of my fathers / And he  
that lyyth wyth me is ſeynt Stephen  
whiche was ſtoned of the Iewes / and  
caſt out of the cite for to be deuoured  
of the beſtes and byrdes / but he kepte  
hym to whom he kepte his faith wyth  
out hurtynge / And I wyth grete dy  
ſpencye toke by the bodye / & wyth grete  
reuerence buryed it in my neybe tombe  
And that other that lyyth wyth me is  
Nychodemus my newelbe whiche went  
by nyght to Jhu cryſt / and receyued  
baptiſme of Peter and John / & therfor  
the peynes of preſtes were agrey wyth  
hym / and wold haue ſlepye hym /  
but that they leſte atte reuerence of vs  
Neuertheles they toke away alle hys  
ſubiſtaunce / and expoſed hym from his  
pryncypate / and let hym ſtrongly &  
let hym lye for deed / And thenue I  
ledde hym in to my hous / where he ly  
ued after but a ſelwe dayes / and when  
he was deed I buryed hym atte feet  
of ſeynt Stephen / And the thirde that  
is wyth me is aſphas my ſone whiche  
in the xxv yere of his age receyued bap  
tisme wyth me / And Was a clene vir  
gine / and lerned the lawe of godd  
wyth my diſciple poule / And Etha  
my wyf and ſelemus my ſone whiche  
wold not receyue the faith of Jhu cryſt  
were not worthy to be in our ſepulture  
thou ſhalt fynd them buryed in a

nother place / And ſhalt fynd theyre  
tombes voyde and yde / and when he  
had ſayd all this / ſeynt Gamaliel be  
nyſſhed away / And thenne lucian  
awoke and prayd to godd yf this by  
ſon were twelue / that it myght be ſhe  
Wed yet the ſecond tyme and the third  
tyme / and the next fryday after ſole  
nyng / he appered lyke as he dyd to  
fore / and ſaid to hym wherefor haſt thou  
deſcayn to do that whiche I haue requy  
red the / and he ſayd to hym / Syre I  
haue no deſcayne / but I haue prayd  
godd / yf it be in his name / that it apere  
to me yet onys agayn / and Gamaliel  
ſaid to hym by cauſe thou haſt thought  
in thy courage / that yf thou fynd vs  
holu thou myghteſt deuyſe the reliques  
of eche of vs / I ſhalke enſigne the of  
eueriche by ſymplacide to knowe the  
tombes and reliques of eche of vs / and  
thenne he ſheWed thre panyers of gold  
and the fourth of ſiluer / of the whiche  
that one was ful of rede roſes / the o  
ther thre panyers of white roſes / And the  
fourth whiche was of ſiluer was full  
of ſaffron / and gamaliel ſayd to hym  
thye panyers ken our tombes / & theſe  
roſes ken our reliques / and the firſt ful  
of rede roſes is the tombe of ſeynt Ste  
phen / whiche only of vs alle deſerued  
the crowne of martirdom / The other  
thre were ful of white roſes ken the tom  
bes of me and nychodemus whiche per  
ſeuered wyth a clene herte in the confeſ  
ſyon of Jhu cryſt / and the fourth of  
ſiluer whiche is ful of ſaffron / is of  
aſphas my ſonne / whiche ſpyrithly  
wythnes of dyspencye / and yſſued  
out of this world pure & nette / and  
this ſayd he kanyſſed away / and the  
fryday aſter that weke ſole nyng / he  
apered to hym agayn alle angry and  
blamed hym greuouſly of his delay  
ment and necligence / And anon luci  
an abent to Jeruſalem / and recoſted  
alle by ordre to John the byſſhop / and  
called the other byſſhops / and went  
to the place that was ſhelbed to lucian  
and when they had begon to delue / &  
meued therthe a ryght ſweet ſauour  
was felt / And by the merueyllous fla  
uour and ſubtiueſſe / and by the me  
tes of the ſayntes lye ſeke men were  
heled of their infirmities / And thus

## ¶ Of seynt Stephen prothomartir

the reliques of thysle seyntes Were transported in to the chyrche of syon whiche is in Iherusalem / In the whiche seynt Stephen dyed thoffice of tharchdeken / And there were they ordeined for right honourably / In the same houre descended fro heuen moche rayne / and of thys vision and inuencion becometh mention in his crowne / and this inuencion saith seynt bede was in the same day þ his passyon is halowed / and his passyon as it is sayd was the same day also But the festes haue ben changed by double reson / The first reson is by cause that Ihu cryste was borne in erthe / that man shold be born in heuen / therfor it appertyneth that the feste of Seynt Stephen shold folowe the natyuite of cryste / for he was first martyr for cristen for to be born in heuen / and so it signe fyen that the one folowe that other / e therfor it is songen in the chyrche / yester day cryste was born in erthe / that thys day Stephen shold be borne in heuen / the second reson is that the feste of the Inuencion is more solemnly made than the feste of his passyon / e that is only for the natyuite of our lord Ihu cryste / Neuertheles our lord hath shewed many myracles in thynuencion of hym / And bycause his passyon is more wor thy than his Inuencion / therfor ought it to be more solennite / and therfor the chyrche hath transported his passyon to the tyme in which it is had in greet reverence / And as seynt austyn sayth the translation of hym was in this maner / Alexandre senatur of constantynople went with his wyf to Iherusalem And made there a fayre oratorye to Seynt Stephen the first martir / e after his deith he dyd hym to be buried by his body / and seven yere after Iuliane his wyf wold reforme in to her contrey / by cause that the pryntes did to her wrong And wold charge wyth her the body of her husbond / and whan she had made longe requeste to the bysshop with many prayers / The bysshop shewed to her two combes of siluer e sayde to her / I wote not which of thise almyne is thy husbond / And she sayd to hym / I wote wel / and went hastily / and enbraced the body of Stephen / And thus by cause of fortune / whan she went to haue

taken the body of her husbond / she took the body of the prothomartir and whan she was within the shipe with the body / there was herd hymnes and songes of angels / and a right sweet odour / and the deuyls cryed e mowed grete tempest sayng / Alas / Alas / for the first martir Stephen passeth her by / which keth vs cruelly with fyre / and the maronniers were in grete doute e cryed on seynt Stephen / And anon he appered to them and said I am here / doute ye nothyng / and anon grete was was and fayr weder in the see / Thanne were there herd the voyce of deuyls cryng / felow pryntes beinne thys shype / For Stephen our aduersaire is within it with that the pryntes of dust has sent fyre deuyls for to beinne the shype / but thangel of our lord plungeth them down in the grounde of the see / and whan they came to caladonye the deuyls cryed sayng / the seruante of god cometh which was stoned to deith of the felon ielwes / Thanne came they in sauet in to Constantynople / e the body of seynt Stephen was brought with grete reuerence in to a chyrche / and this sayth seint Austyn / the coniuncion of the body of seynt Stephen with the body of seint laurence was made by this ordenaunce / It happed that theodorian daughter of theodorian the emperour was gretly tormented with a deuyl / e whan it was told to her fader / which was at constantynople / he commaunded that his daughter shold be brought thider / and that she shold touch the reliques of seynt Stephen the first martir / And the deuyl cryed within her / If Stephen come not to Rome / I shalle not yssue out of her / For it is the wyll of thapostles / and whan the emperour herd that / he impetred and gat of þe clerge and peple of constantynople / that they gaf to the womans the body of Seynt Stephen / and they shold haue therefore the body of seynt laurence / And the emperour wrote to pelagien the pope / upon which the pope by the counsaile of the cardenalls consented to the request of the emperour / and thanne went the cardynallis to constantynople and brought to Rome the body of seynt Stephen / And the grekes cam for to haue



the body of seynt laurence / the body of  
seint stephen was receyved in to capuan.  
Whiche gate by theyr deuoute prayers  
the right arme / and byploded the yere  
chirche metropolitane / that is to say that  
churche stows see in honour of hym / and  
whan the romayns were comen to come  
they wolde haue borne the body of seint  
stephen vnto the chirche of seynt Peter  
ad vincula / they that haue it stode styll  
and myght goo no farther / And the  
wyll whiche was in the mayde cryed  
ye twayne ye you for nought / For he  
shal not be here / but with laurence his  
smyther where as he is / And for this  
cause was the body born thider / And  
the mayde touched the body and was  
alle hoole / and seynt laurence as enioy  
eng hym of the compynge of his hower  
and smyllynge turned hym in to that  
other parte of the sepulchre and made  
place and left half the place voyde /  
And whan the grekes sette theyr hon  
ours for to haue born alway laurence /  
they felle down to the earth as they had ben  
dead / but the pope and the clerkes  
prayed for them and alle the peple / &  
yet vnneth with grete payn cam they to  
lyf agayn at euensong tyme. Acuerthe  
the they were alle dead within 9 dayes  
after / and the latynes & alle they that  
so consented entred in to frenesye and  
myght not be hoole vnto the tyme that  
the two bodies were entombed to gydre.  
And thence was there a wyse herd  
fallen that sayd / O blessed come which  
hast enclosed in one tombe the glorious  
relies / the bodies of seynt laurence  
of spayne and of seynt stephen of  
Iherusalem / This coniunction was  
made aboute the yere of our lord 13  
xxv. Seynt austyn recounteth in the  
xxii booke of the cite of god / that vi  
dered bodies were reysed by the iuuoca  
tion and prayers of seint stephen / that  
is to wete that there was one / that  
lay dead / and the name of seint Ste  
phen was called ouer hym / and he was  
anon reysed to lyf / Also there was a  
childe whiche was seyne with a carke  
whom his moder bare to the chirche of  
seynt stephen / and was anon ray  
sed to lyf / And there was a nonne  
whiche was at her last ende / and was  
born to the chirche of seint stephen / and

there dyed in the syght of all the peple  
and after she aroos alle hoole / Also a  
mayde of yponence / of whom her fader  
bare her cot to the chirche of seint Ste  
phen / and after leyd it on the body of  
the deed mayde / and anon she aroos /  
And a yong man of yponence deyed /  
And anon as the body of hym was  
enoynted with the oyle of seint stephen  
he aroos to lyf / Another childe was  
born deed to the chirche of seint stephen  
and by the meites of seint stephen  
was anon restorred to lyf / and of  
this precious martir saith seint austyn  
Samuel master of the scole / & wyth  
a stole a houte his necke made reuelas  
cion of hym / Saul dyspoiled & stoned  
hym / Ihesu crist wrapped in poure clo  
thes entiched hym / and couered hym  
With his precious blood and stones / &  
seynt stephen shone in beaute of body  
in floure of age / in fayr specke of reson  
wisdom of holy thought in lberkes of  
deuynyte he was a strong piler of the  
fayth of god / For whan he was taken  
and holden with tonges among the hon  
ours of them stoned hym / In the fornais  
of fyre of fayth he was destayned /  
fynelie demened and liven / the fayth  
encreased and was not daynquysshed /  
And seint augustyn saith in an other  
place vpon this auctorite hardy brayne  
he was not flattered / but put out / He  
was not tasked / but hurt / he feared  
ne trembled not / but was chauffed  
and in an other place he saith thus / he  
holdy stephen thy felaw / he was a man  
as thou art / and of the masse of synne  
as thou art / and brought with the  
same prys that thou were / he was de  
kene and made the gospel / that thou  
redest or herest / There he fondy breton  
loue your enemyes / And this blessed  
prothymartir seynt stephen lerned in  
redynge / and prouffed and accom  
plyshed in obeyng / Thence late he  
praye deuoutly to hym that he praye  
for vs to that blessed lord for whom  
he suffred deeth / and prayed for them  
that persued hym / that he praye for  
vs / and that we may fele the effect of  
his prayer lyke as saule dyde whiche  
after was called paul the holy doctour  
and apostle Amen /

Thus endeth Thinuencion of  
Seput Stephen pworthmarke

Here foloweth of seynt domy  
nyh /and first of his name /



**D**omyngh is sayd  
as a kepar of our lord  
Or ellys as kepte of  
god / or it is sayd do  
myngh as to thety  
mologye of this name  
that is dominus / It is sayd kepar of  
our lordz in thre maners / that is to  
wete kepar of thonour of our lord/as  
touchyng to god kepar of the dynepar  
de or of the flocke of our lordz / Into  
his neygghbour / kepar of the wyll of  
our lordz or of his commaundementis  
as touchyng hym self / Secondly he is  
sayd domyngh as kepte of our lord  
Our lord kepte hym in his thre folde  
state / of whom the first is / that he was  
a lay may / In the second he was a  
chanon regular / And the thyrde as ap  
posite / for in the first state he kept hym  
self / in makynge hym self to begyn lau  
dably & wel / In the second to pforme  
wel / and in the thirde to accomplissh wel  
In the thyrde he may be sayd domyngh  
by the etymologye of thys name dñs  
Dominus is sayd as gyuyng mena  
res gyuyng a pesty / or gyuyng lasse  
So saynt Domyngh was gyuyng /  
that is to vnderstod gyuyng threkyng  
by leuyng of iuiuyng / gyuyng pestes  
by largesse of fraunchyse / for he gaf  
not only to poure men / But he wold  
ofte selle hym self for to releue and by  
poure men / And in gyuyng lasse / that  
was by makynge his body lene / For  
he gaf alleway lasse to his body than  
it desyred or appetited /



Of Seynt Domyngh frey  
and prechour /



**D**omyngh was  
duke of the ordre of  
the freyes prechours  
and a noble fader  
of the parties of  
spayne / of a toun  
named callorga of  
the dicat of oxenpece / and his fader  
was named ffelix / and his moder jo  
hane / of whom he cam as of the fleshe  
and his moder tofore that he was born  
salve in her slepe that she bare a lyall  
whelp in her belly / which bare a bren  
nyng brand in his mouth / and when  
he was issued out of her wombe / he  
brent alle the world / and also it semed  
to a woman that was godmoder to  
hym at font and helde hym y the chyld  
domyngh had a sterre right clere in his  
forehead which enlumyned al the world  
And as he was yet a chyld and in the  
keppynge of his nourice / he was ofte  
founde leuyng his hedde and lyng on  
the bare ground / And after when he  
was sent to parentyne for to lerne / he  
tastede ne dranke neuer wyne in y yere  
And when he salde that grete famyne  
was there he sold his clothes and al his  
substauce / and gaf the ppyes of them



to poure peple / & lha his good renome  
 grete / he was made chanon regu  
 lar of the bysshop of oyonence in hys  
 chyrche / And after he was myrrour  
 of luf into the peple / and was ordey  
 ned iustprouer of the chanonnes / and  
 day and nyght he entreded to rede / in  
 pryncing godz conynuelly that he shold  
 geue hym grace that he myght estende  
 to the liffte of his neyghbours / In  
 the boke of collacions of faders he rede  
 carppouly and toke therin grete perfec  
 tion / he went wyth the sayd bysshop  
 to thobous / And there he reprehended  
 his hoost of herselfe / and conuerted  
 hym to the fapth of Ihesu xyste / And  
 presented hym to our lord / as an hand  
 full of the first fruyte of the to comyng  
 haruest / It is rede in the geytes of  
 the cite of mounfort / that on daye as  
 seint domynk preachyd agens the here  
 syes / that he put in watyngg the aucto  
 ritates that he purposed / And delquered  
 the redde to an heretike for to argue  
 agens hys obiections / and that nyght  
 the heretikes assembled at the fyre / &  
 shelded to them that scoule / and they  
 ladd hym to cast it in the fyre / And yf  
 the redde brenned theyr fapth was  
 not luf trecherie / And yf it brenned  
 not / thenne he preachyd the very fapth  
 of the chyrche of Rome / And thenne  
 was the redde cast in the fyre / And  
 lhan it had be in the fyre a whyle / it  
 sprang out al sauf / And thenne one  
 of them that was more hardy than the  
 other sayd cast it in agayn yet / And  
 we shal preue better and more playn  
 by the trouthe / Thenne it was throlwen  
 in agayn / and it yssued out agayn  
 without brennyng / Thenne sayde he  
 late it be cast in the thyrde tyme / And  
 thenne shal we knowe without doubte  
 the yssue of this thyng / and it was  
 cast in agayn / And it cam out the  
 thyrde tyme without lesyon or hurt /  
 And yet the heretikes abydyng in there  
 hardnesse sware emonge them fermye  
 that none of them shold publishe this  
 thyng / neuertheles a knyght that was  
 there whiche was somwhat acordinge  
 to our fapth disclosed this myracle / &  
 it is sayd assemblable thyng happed at  
 the mount victorial in the temple Jus  
 ticia / that a disputacyon was ordeyned

agens the heretikes / lyke as the mala  
 dyce of thereyse grete in the Partys  
 of alleges / that disputacion solempne  
 was at the temple of iuppter / & were  
 ordeyned iuges on both parties / To  
 whom thaffirmacion of the fapth that  
 eueryche shold ensygne shold be luf  
 son in a booke / And the booke of seynt  
 domynk was chosen and presented  
 emonge the other / wpon the which the  
 iuges strouf agens them / how be it  
 it was ordeyned that the booke of one  
 parte and that other shold be caste in  
 to the fyre / And they that brenned not  
 shold be holden with out doubte for  
 the very fapth / and so the booke there  
 throlwen in to a grete fyre brennyng  
 And anon the booke of the heresies  
 was bren / and the booke of seynt domy  
 nk only was saued and not bren /  
 But sprang out of the fyre without  
 hurtynge and it was cast in the second  
 tyme / and it lepe out without bren  
 nyng / And after thys the other cristen  
 men went home agayn to there propre  
 places / and the bysshop of oyonence  
 deyed / and seynt Domynk abode there  
 allone with a felve xyston men and a  
 tholpyque agens the heretikes / And de  
 nouncyd & preached the word of god  
 fermely / And thaduersaryes of trouth  
 mocked hym / and spate at hym / and  
 threlbe at hym filthe of the stretes and  
 other right foule thynges / And bond  
 ledyng hym bysspes of swaue in grete  
 despayre / And lhan they threaned &  
 menaced hym / he answered without  
 fere or drede / I am not worthy to be  
 martyred / ne I haue not yet deserved  
 that deith by ghyre / And therfor he  
 passyd hardely by the way wher they  
 despised hym / and song and went joy  
 oufly / And they merueyled & sayde  
 to hym / hast thou no drede of deith /  
 what woldest thou haue doon yf the  
 had taken the / I had prayed you said  
 he / that ye shold not haue slayne me  
 so cruelly / But lyal and lyal ye shold  
 haue helven membre fro membre / one  
 after a nother / and thenne that ye had  
 shewed tofore myn eyen my membres  
 so detrenched / and thenne that ye had  
 lest my body so lyenge and fouled in  
 my blood / without to haue slayne me  
 at your wyll / He fond a man that

for the grete pouerte that he suffred was  
 joyned to the heretikes / and seynt do-  
 myngh seeing this / ordeyned hym self  
 to be sold / and that the prys of hym  
 shold be gyuen to the pour man to  
 brynge hym out of his pouerte / And  
 this dyd he for to brynge hym of the  
 foul error that he was in / And so  
 he wold haue ben sold yf not the deuyne  
 mercy had not otherlyse pourueged  
 Another tyme a woman cam to com-  
 playne to hym that her brother was in  
 the bondes of the satayns in grete cap-  
 tyvte / And that she knele no way  
 how to deliuer hym / And he was mes-  
 uyd of pyte in hys herte / And offred  
 hym self to be sold for the redempcyon  
 of that other / But god that knele  
 hym more necessarye for the redempcyon  
 spirituell of many captyues suffrid it  
 not / & yet he entended to be his pledge  
 and to lye for hym / his charite was  
 so grete / In a tyme he was lodged  
 with certayn ladyes whiche by occa-  
 sion of relygion they had be desceyued  
 of the heretiques / and thenne he fasted  
 and his felalbe with hym al the lence  
 with brede and water / so that by the  
 shadowe of relygion he toke fro them  
 that error / and in the nyght he wrote  
 sauf whan necessarye was / he lay down  
 vnder a table without other thyng /  
 And thus these wymmen were brought  
 to the knowleche of trouthe / and theñne  
 began he to thynke of the establishement  
 of his ordre / & of what offce it myght  
 be / For to goo and preche through the  
 world / and for censuraunce the cryen  
 fayth agens the heretikes / And whan  
 he had dwellyd yere in the parties  
 of thokuse after the deith of the bisschop  
 of oxenpense / vnto the tyme that the  
 counseyl shold be solempnyed at latra-  
 nense / Thenne he went to rome with  
 Jhacon bysshop of thokuse to the coun-  
 seyl generall for to geve of innocens  
 the pope that the ordre whiche is sayde  
 the ordre of the prechours myght be con-  
 fermed to hym & to hys successours /  
 And the pope wold not lyghtly ac-  
 corde to this thyng / And thenne it hap-  
 ped on a nyght that the pope salve in a  
 vision that the chyrche of latronense  
 was sorely menaced for to falle and  
 ouerthrowe / and as he behelde it alle

after / he salve on that other syde / seint  
 domyngh wynnynge agens it & suffer-  
 ned / and here it by and kepte it fro  
 fallyn / and thenne alwike the pope /  
 and vnderstode the vision and receyved  
 joyously the peticon of the man of god  
 And lude that he and his brethren  
 shold kepe somme Rule approued / &  
 he wold conferme it at his wyll / and  
 thenne seynt domyngh cam to hys bre-  
 thren and shewed to them what the  
 pope had sayd / and they were of nom-  
 bre / aboute vij or viii freres / whiche  
 anon called counseyl of the holy ghost  
 and chosen the rule of seynt Austyn  
 prechour and holy doctour / and wold  
 of one wyll be in orde / and name pre-  
 chours / & establisshed thelwith somme  
 customs more strynger in their luyng  
 whiche they toke aboue / and promysed  
 to kepe them truly / In this tyme inno-  
 cent the pope deyed / and honorius was  
 made pope and souerayn bisschop of the  
 chyrche / and he gafe of the same hono-  
 ur the confirmation of his orde in the  
 yere of our lord a MCC vij / And  
 on a tyme as he prayed at rome in the  
 chyrche of seynt peter for the increasynge  
 of his orde he salve comynge to hym  
 the glorious prynces of thapostles pe-  
 ter and poule / And hym semed that  
 peter gaf to hym the staffe first / And  
 seynt poule deliuered to hym the book &  
 they sayd to hym / goo and preche / for  
 thou art chosen of god to doo that occu-  
 pacion / and mynistrye / and in a lile  
 moment hym semed that he salve hys  
 sones sprad through out the world abro-  
 and is prechynge to the peple the word  
 of god / for whiche cause he cam agayn  
 to thokuse / and departed hys brethren  
 somme to paris / somme in to spayne /  
 And other to hologne / and he returned  
 agayn to rome / There was a monke  
 byfore the establishement of this orde  
 whiche was rauysshed in spirit and  
 salve the blessed virgyn our lady  
 seint marie knelynge with her handes  
 ioyned prayng her sonne for the su-  
 mayn lygnage / and to ofte withstode  
 her requeste / and atte last he sayd to her  
 that so besily requyred hym / moder what  
 may I doo more for them / I haue sent  
 to them patriarches and prophetes /  
 and lile haue they amended them / after



I am to them my self / and after that  
I haue sent to them appostles / And  
they haue sleyn them / I sent to them  
also martires / confessours and doctours  
And they accorded not to them ne to  
their doctryne / but by cause it aperteyn-  
eth not to me / to wythsay thy request  
I shal geue to them my prechours /  
by whom they may be enlumyned and  
made clene or elles I shal come ayenst  
them / my self yf they wyl not amende  
them / And another salbe that same  
tyme whan the xij abbottes of þe ordre  
of cysteres were sent to thobous agens  
the heretikes / For whan the sone had  
answerd to his moder as is aboue said  
the moder sayd to hym / Fayr sone  
thou oughtest not to doo to them after  
their malys / but after thy mercy /  
To whom the sone raynquysshyd by her  
prayers sayd / I shal yet doo to them  
mercy at thy requeste / For I shal sende  
to them my prechours that shal warne  
and enforme them / And yf thene they  
not correct them / I shal spare them  
no more / A ffre menour that longe  
tyme had be felow with seint fraunsyos  
counted to many of the freres of the  
ordre of the prechours that whan seint  
domynghe was at Rome for the confir-  
macyn of his ordre of the pope / he salbe  
on a nyght Jhu crist in thayer holdyng  
thre spere in his hande / and brandys  
shew them ayenst the world / and his  
moder ran hastily ayenst hym / and de-  
maunded hym what he wolde doo /  
And he sayd to her / alle the world is  
ful of vyces / of pryde / of luxurye / and  
of auarice / and therfor I wil destroye  
them wyth thys thre spere / Thenne  
the blessed Virgyn fell down at hys  
feet and sayde / Dere sone haue pyte /  
And tarye thy iustys by thy mercy / e  
Jhu crist sayd to her / seest thou not  
how many wronges and iniurges  
they do to me / and she answered / Some  
attempre thy wrath / and take a yll  
I haue a trewe seruaunt and a noble  
fugger agens the vyces / wher shal  
reine oueral e raynquysse the world  
and subdue them vnder thy seignourys  
And I shal geue to hym a nother ser-  
uaunt in to hys helpe that shal fight  
as he doth / and our lord her sone saide  
I am appeased and receyue thy prayer

but I wolde see / whom thou wilt sende  
in so grete an offyce / And thenne she  
presented to hym seynt domynk / And  
Jhu crist sayde / truly thys is a good  
and a noble fugger / and shal doo  
dyligently that thou hast sayd / And  
thenne she shelded to hym and offred  
to hym seint fraunsyos / and he preyed  
hym / as he dyd the first / And Seynt  
Domyng considered dyligently hys  
felawe in that wyson / For he had ne-  
uer seen hym before / and he found hym  
on the morne in the chyrche / and knele  
hym by that he had seen hym in the wy-  
son wythout other shelder / e began  
to kysse hym / and sayd thou art my  
felawe / thou shalt reyne wyth me / e  
we shal be to gyde / and none aduer-  
sarye shal surmounte vs / And thenne  
he recounted to hym alle by ordre the  
sayd vyson / and fro then forthon they  
were one herte and one soule in our  
lord / And commaunded that this lous  
thold be kept to them that thold come  
after them perdurably / And whan  
on a tyme Seynt domynk had recey-  
ued a nouysle in to thordre / Some that  
had ben his felawes pruerced hym /  
in such wyse that he wolde retorne to  
the world / And demanded after  
his golue / and whan seint domynk  
herd that he went to prayer / and as  
the ponge man had despoyled hym of  
his relygious clothys / and they had  
don on hym his sherte / he began to crye  
wyth an hye voye and saye / I chausse  
I brenne / certaynly I am alle brenne /  
doo of / doo of this cursed sherte whiche  
brenneth al my body / And myght not  
endure in no wise til he was despoyled  
of this sherte and clothed agayn wyth  
his relygious clothes / and brought  
agayn in to the chysire of the religious  
And whan seynt domynk was at  
holeyne / what tyme the freres were  
goon to slepe / A frere conuerse began  
to be tormented of the deuyll / and whan  
ffrere Keyner of losanne knewe it / he  
sayde it to seynt domynk / And seynt  
domyng commaunded that he thold  
be brought in to the chyrche before the  
altar of our lady / e v freres myght  
brenne the brennyng hym / And thenne said  
seynt domynk / I conuere the wicked  
spryte that thou telle to me wherfore

## 4 Of Seynt domyngh

thou veryste thus the creature of god?  
 And wherfor and how thou entredest  
 here / And he answered 3 kege hym / for  
 he hath deserued it / He dranke yster  
 day in the cite without lycence of the  
 priour / and made not the signe of the  
 crosse thereon / and 3 entred thence in  
 the signe of a hokel to thence that he shold  
 drynke me With the byn the sonner /  
 Thence it was founden that he had  
 dronken in the wyn / And in the mene  
 whyle / he made the signe of the crosse  
 and they wonge to matyns / and when  
 the deuyll herd that / he sayde 3 may no  
 longer abyde here / Syth they with the  
 grete hoodes aryle / and thus he was  
 constreyned by the prayer of Seynt do  
 mynyk to yssue and goo hys waye &  
 the frere was deliuered and hool / and  
 was wel ware euer after to doo agens  
 the wyll of the pryour / And as seynt  
 domynyk on a tyme cam to a ryuer to  
 ward the parties of tholouse / his bo  
 kes which had a custodie fyl in the  
 water / and coude not fynde them / but  
 must leue them behynde hym / And the  
 thyrde day after / a fysshar cast his hoke  
 in to the water / and supposyd to haue  
 taken up som grete fyssh / And drelve  
 up the bookes of seynt domynyk with  
 out ony letyng / lyke as they had  
 ben kepte delygently in an almshouse /  
 and on a tyme when he cam to a mo  
 nastery / And al the bretheren were at  
 resce / and he wolde not destrouble ne as  
 wake them / he put hym to prayer / &  
 entred in with his felawe / the gates  
 keyng shette and closed / also in lyke  
 wyse in the conflicte of therelikes as he  
 was with a conuerse of the cystels in  
 an euentide and cam to a certayn chyr  
 che / and fonde hit shyte and closed / he  
 made his prayers & sodenly they were  
 in the chyrche / and abode there all that  
 nyght in prayer / And when he had  
 prayed he had allway a custome to staū  
 che his thurst at some well or fontayn  
 lest he shold haue ony desyre to drynke  
 in the hous of his host / There was a  
 scooler in the holis of the steres at so  
 wyne for to here masse / and hit happed  
 that seynt domynyk sang the masse / &  
 when it cam to the offryng the scooler  
 wente and kyssed the honde of Seynt  
 domynyk with grete deuocion / & when

he had kyssed it / he felte come out of  
 his honde so grete sweteness / and so  
 swete an odour / as he euer had felte  
 to fore in his lyf / and fro than forthon  
 the Ardeur and brennyng of lechery  
 began to wege colde in hym / so that he  
 which afore had ben rayn & lecherous  
 was after so contynent / that his fleshe  
 shone alle of clereness and chastyte / and  
 the fleshe of seynt domynyk shone mos  
 che of grete chastyte and purete / of  
 whom the odour cured the fylthe of  
 the thought / **4** There was a prest  
 which saide seynt domynyk so ardently  
 in his predication With his felawes  
 and he concluded in hym self that he  
 wolde joyne hym to them / yf he myght  
 haue a look of the newe testament /  
 newe testamēt / necessarye to hym for to preche / and as  
 he thought thys / there cam a yong man  
 keryng a book of the newe testament  
 to selle vnder his testamēt / and among  
 the prest bought it with grete joye /  
 But as he doubtd yet a lytel he made  
 his prayer to almyghty god / & made  
 the crosse vpon the book without forth  
 and sphe opened the book and loked  
 within forthwith / & the first chapytre  
 that he fonde was in the actes of the ap  
 postles / that / which is sayde to petre  
 cam first to his syght / which was this  
 Arise up descende and goo with them  
 nothyng doubtyng / For 3 haue sent  
 them / Thene he went and joynd hym  
 to them / On a tyme when a noble  
 mayster in science and in fame was re  
 gent in tholouse in theologie / On a mo  
 nyng afore the day whyle he turned  
 his lessons / he was surprisid with sle  
 pe / and enclpynd hym on his chayer a  
 lytel / and hym scimed that seven steres  
 stode afore hym / and as he merueilled  
 of the nouuelte of this / the said ster  
 res grete sodenly in so grete light  
 that they enlumyned all the world /  
 and when he awoke / he was strongly  
 amerieuilled / and when he entred in to  
 the scoles / and as he rede / seynt do  
 mynyk with 3 freeres of the same h  
 te entred and cam amply to hym / &  
 shewed the purpoos and said / that  
 they couerpt to haunte his scoles /  
 Thence this mayster remembered his  
 vision / and doubtd not but this were  
 the seven steres that he had seen /



Whan saynt domynke was on a tyme  
at Rome / Master Reynold of saynt  
Anan deene of Orleannes / which was  
byshe in the lalte Canon / And hadde  
ben grete pre doctoz was comen with the  
byschop of Orleannes to the see / for to  
passe to Rome / And hadde ben longe in  
purposos for to haue lesse the world /  
and to entende to prechyng / but he was  
not yet auised how he myght accomplysh  
the it / and when he had herd thynkyng  
on of the order of the prechours of a car  
dinal / to whome he had told his will  
he asked saynt domynke / and exposed  
to hym his purposos / And thenne he  
had counseyle to entre in to the ordre /  
but withoute taryenge he was taken  
with so greuous sekene / that he was  
in despayr of his helthe / And thenne  
saynt domynke prayd hartely to oure  
fadir lady / the vyrgyne / to whome he  
had commyted alle the ordre / that she  
wolde geue to that deen helthe for  
a lytel tyme / And soonly the queene  
of mercy cam with thre maydens / And  
Reynold wakynge / and abyngyn the  
day / salde her come to hym / and oure  
lady sayde to hym / be of good chere / re  
quyre of me what thou wilt / And I  
shalle geue it to the / And as he thour  
ght what he shold requyre / one of the  
maydens saide to hym softly / that he  
shold requyre nothyng / but to com  
myte hym alle to her wille /  
And when he hadde so done / thenne she  
put forth her vyrgynall honde / and  
touched his eyes his nosethrellis / mouth  
handes / feet / and raynes / and enoynted  
them with the oynement of helthe  
which she had brought with her in sa  
ringe properly the forme of the boz  
es / which apperteyne to the membres  
And she sayd to the raynes / these rays  
nes be resteyned with the girdele of chas  
tite / And thenne she turned to the feet  
And sayd / I enoynte these feet / my pre  
sencion of theuangel of pes / And  
she said / I shalle sende to the an An  
guyle / for to restablysshe the to ful helth  
And thenne she shewed to hym the ha  
bit of the ordre / and sayd to hym /  
This is the habyte of thyne ordre  
And saynt domynke beyng in prayer  
saide alle this vyrgyn / And on the  
morn saynt domynke cam to hym / and

fond hym all hole / And herde of hym  
alle the ordynaunce of the vyrgyn / and  
he toke thabite that the vyrgyne shewed  
to hym / for to fore the fateres thes sur  
ples / And the thirde daye the moder  
of god was there / and enoynted the  
body of Reynold / that he took not on  
ly alwey the feke of feuers / but also ex  
tyncted and quenched the ardour of  
luxurye / lyke as he confessed after /  
that one onely meuyng of luxurye was  
not after in hym / And this vyrgyn  
saide ageyne a relyggyous man of the  
hospysal with his owne eyen / beyng  
present saynt domynke / and was also  
nedy thews / And this vyrgyn seynt do  
mynde publysshed to many bretheren  
after his dethe / Thenne was Reynold  
sent to bokyne and entended moche ar  
dauntly to prechyng / and increased  
the nombre of the freres / And after  
that he was sent to parys / And a  
lytyle after he deyed in oure lady /  
There was a yong man of the Cardy  
nal esteem / fylle with his hore in to a  
dyche / And was drawen out therof  
all deyd / and offred to saynt domynke  
And he made his prayers / and the yong  
man restablyssed to lyf / In the church  
of saynt Syme A mason had be hyred  
of the freres / for to repara the broken  
walkes / And a pece of the wal fel vp  
on the man / and slewe hym / but saynt  
domynke commaunded / that the body  
shold be brought to hym / And anon  
by the helpe of his prayers / he was re  
stablyssed to lyf and to helthe /  
In the same church at Rome on a ty  
me there were forty freres / and they  
had but lytel brede / Thenne saynt dom  
ynke commaunded to put the brede in  
thre parties / that there was / And as  
sone as ech of them had broken a mor  
selle of brede with ioy / there cam two  
yong men of y same habite e forme whi  
che entrid in to y refectory or fraterne e  
the lappes of their mantles y henge on  
their neck were ful of brede e when they  
had geuen it al stilly to seynt domynke  
they departed so sodely / y none of them  
wist where they cam ne whider they went  
e thenne seynt domynke gaf forth with  
his had hre e there to the freres e said  
Noll etc my bretheren / Whan  
saynt domynke on a tyme was in

his iourneys greuously troubled; With  
grette skodes of rayne he made the  
signe of the crosse / and charged alwey  
the rayne fro hym/and; fro his felawe  
lyke as he had; a paupelon upon hym/  
and; the grounde was al wet aboute  
hym/ And no droye cam nyghe hym  
the space of thre cubites/ On a tyme as  
he passid by shyppes towbarde the parties  
of thoullete / the shipman demaunded  
of hym a peny for his passage / And  
the holy man of god promysed; to hym  
the kyngdome of heuen/ for his labour  
sayeng; that he was the disciple of Ihesu  
crist/ And; that he had neyther gold  
ne syluer/ ne money / And; he dwelbe  
hym forsybly by the coxe / and; said;  
thou shalt leue here thy coxe / or thou  
shalt paye to me a peny/ The good; mā  
of god lyft vp his eyen to heuen/ and;  
prayed; a lytel/ And; as he had; a lytell  
thought; he looked; upon the ground;/ &  
saide a peny / whiche withoute doute  
was procurid by the wyll of god/  
Thenne sayd; he/ loo my broder take hit  
there/and; lete me goo in pees  
It happed; on a tyme/ that whan this  
holy man seynt domyngh was in hys  
ypage/ A relygious man/ whiche was  
of good; conuersacion/ and; holy acoun;  
panged; with him but he was of a straū  
ge langage/ And; they were sor;/ that  
they couthe not vnderstonde eche other /  
for to comforte eche other / And; they  
prayed; and; gace grace of oure lord; /  
that in thre dayes that they wente to gy  
der/ what by signes/ and; what by wor  
des eche of them vnderstonde / what that  
other mente/ Else was a man / whiche  
was besyde; with many deupples/  
And; was offerid; and; brouzt to hym  
And; he took; a stole and; put it about  
his olbne necke/ and; after bounde; a;  
bout the necke of the demonpake/ and;  
commaunded; them that were in hym /  
that fro thens forthon they shold; for  
mente nomore that man / and; anone  
they were tormentid; with in hym/ and;  
baganne to crye/ late ys goo / wherfore  
constreynest thou for to be so tormentid  
And; he sayd; / I shalle not lete you  
goo/ telle ye haue gyuen to me pledge  
that ye shalle not retorne ageyne/  
And; they sayd; what pledge maye we  
gyue to you / And; he sayd; the holy

martirs that resten in yonder church /  
And; they sayd; we may not/ For our  
mercyes requyre it not/ And; he sayd;  
ye muste needes gyue them/ or I shalle  
not suffre you to goo quyte/ And; they  
answerd; / that they wolde done theyre  
payne/ And; a lytell whyle after they  
sayd;/ how be it/ that we be not worthy/  
We haue gotten that the holy martirs  
shal be oure pledges/ And; he requy  
red; them to haue a signe and; token of  
this thyng;/ And; they sayd;/ goo to the  
shyppes/ where the heredes of the martirs  
ken/ and; ye shalle fynde them reuerent  
and; towred;/ And; thenne he wente/ &  
foud; lyke as they had; said;/ And; as  
he prechid; on a tyme / somme ladyes  
that had ben deceyued of heretikes line  
led; at his feet/ and; sayde to hym/ Ser  
uaunt of god;/ helpe vs/ yf it be trewe  
that thou prechist/ The spyrte of troth  
ur hath blynded; oure synnes /  
And; he said;/ be ye ferme/ and; tarye a  
lytell/ and; ye shalle see/ what lord; ye  
haue serued;/ And; anone  
they saide sprynge oute of the myddell  
of them/ a catte right horryble/ whiche  
was more than a grette dogge/  
And; had grette eyen and; flambynge  
her longe longe broode and; bloody/ and;  
longe into the naue/ He had; the talle  
short/ and; reyled; vp on hygh; and; the  
wed; the after end;/ whiche way he was  
ned; hym/ Oute of whiche ther yssued;  
a terribble stench;/ And; when he had;  
towred; hyther and; thider among; the  
ladyes longe/ At the laste he mounte;  
vp by the kelle rope in to the steeple/ and;  
knyssed; alwey keynng; a grette stench;  
after hym / And; the ladyes thanke;  
god;/ and; were conuerted; to the fresshe  
Catholique / when he had; ouercomen  
somme heretikes in the parties of the  
house / And; they were condempned; to  
be brened;/ he saide one among; them /  
whiche was named; Reynmond;/ And;  
he saide to the mynystres/ hope ye this  
man that he be not brened; in no maner  
with the other/ And; thenne he sayd;  
to hym/ spekyng; swete; to hym/  
I knowe wel sone/ that thou shalt yet  
be a good; man /  
And; he was lefte / and; abode then;  
ty yere in his euylle cherye / & in the



he was conuerted / and was a freere  
purchoure in that ordre / and fuyffhed  
his lyf well and laudably / And as  
he was on a tyme in spayne accompany  
ed with somme freeres / he saide in a by  
syon a right greet dragon / whiche sbo  
tholde in to hym the bretheren that we  
re with hym / And when he vnderstode  
this bysyon / he warned his bretheren  
to resiste strongly the fende their enemy  
And a lytel whyle after / alle tho fre  
res / excepte freer Adam and elbo Con  
uerfys departed from hym / And he de  
maunded one of them / yf he wolde go  
also / And he saide nay fader / I shalle  
not leue the hede / for to folowe the fete  
And anone he gaf hym self to prayer /  
and conuerted almost al by his prayer  
He was at saynt Seyte on a tyme at  
Rome / And sodenly the hooly ghooste  
lygheted on hym / And he called his  
bretheren in to the chappytte / And said  
apertly to fore them alle / that foure of  
his bretheren sholde deye shortly / elbo  
in body / and elbeyne in soule / And as  
none elbo freeres deye in our lorde /  
And elbeyne departed oute of thordre  
He was on a tyme at Bologne / and  
a freer an Almayn born named Con  
rade with hym / whome the freeres desired  
moche to haue in to thordre / And as say  
nt domyngh spak to the prour of as  
samare of the Cytylles in the Wygyle  
of thassumpcyon of oure lady of er  
teyne mater / And he saide to hym by as  
myable affaunce / I telle to the prour  
a thyng / whiche I neuer yet said to no  
man / ne thou shalt neuer telle hit / as  
longe as I shalle lyue / and  
that is this / I neuer yet requyred thyng  
of god in this lyf / but that I had my  
desyre / and the said prour saide to hym  
that prauentur he sholde deye byfore /  
And saynt domyngh by the spyrte of  
prophecy saide to hym / that he sholde ly  
ue longe after hym / And the prour sa  
ide to hym / Fader / requyre mayster co  
rade / that he geue hym self in to thordre  
for the freeres desyre hym moche /  
And he saide / broder thou requyrest a  
moche harde thyng / Ehenne whan com  
plyne was sayde / the other freeres wet  
to resiste / And he abode in the chyrche / &  
deye as he hadde be accustomed alle the  
wyght to be in oryson and prayer / And

when the freeres assembled at prym /  
And the chaunour began Jam lucis or  
to / Maister Conrade cam sodenly / whiche  
desyred to be sterred with nelbe lyght  
and fylle donne atte feet of saynt do  
myngh / And requyred thabyte of thoz  
dre / And receyued it perseverantly /  
And he was right relyggyous / and a  
gracous lector ofte in thordre / whiche  
as he lay in deyng / and had closed his  
eyen / the freeres had wende he hadde ben  
deed / And he opened his eyen / And he  
kyngre aboute sayde / Dominus Tobiscu  
whiche is to saye oure lorde be with you  
And they answered / Thy spyrte be  
with god / And thenne saide he / Alle  
Crysten soules by the mercy of God /  
maye reste in pees / And forthwith he  
deye / and rested in oure lorde / Seynt  
domyngh was of moche stedfast equa  
litye of thought / but yf he had be meued  
by pyte and by mercy / for he had a io  
pous herte / a peassible vyage of a ma  
within forthe / the compunction appered  
outward / and that shelded deconay  
te / In the day tyme / ther was none mo  
re comyn to his felawes and bretheren  
in al honeste / And atte houres in the  
nyght and in his prayers / ther was no  
ne more stedfaste / The day he departed  
to his neyghbours / And the nyght to  
god / his eyen were lyke a welke of te  
res / And ofte whan oure lordes body  
was lyfte by atte masse / he was so re  
uysched in his mynde / as he hadde sene  
Ihesu crist in his fleste / for whiche  
cause / he wolde not moche here masse  
with the other / he had a custome right  
comune / for to wake all the nyght in  
the chyrche / In suche wyse / that selde he  
rested in his bed for to slepe / & whan  
he was ivery and necessarye of sle  
pe / conscrepned hym / He rested hym  
tofore an aulter enclyned / or haue a se  
ne vnder his heede / he receyued wyth  
his propre hande thre tymes in the ny  
ght dysceplyne with a chayne of yron  
that one for hym self / & other for þ syn  
ners / & þen in the worlde / & the thirde  
them that ben tormentid in purgatorye  
He was on a tyme chosen to be bisshop  
in Coreacense / but he refused vnterly af  
fermyng to leue rather the erthe / than  
to consente to thelection / that was made  
to hym / It was asked of him on a tyme  
ff ij

wherfore he durlyd not more gladly  
in the dyocese of thoullete than in the di  
ocese of carcoffone/ And he sayd that in  
the dyocese of thoullete/ I fynde moche  
peple whiche honoure me/ And in car  
coffone it is al the contrarie/ For ther  
alle men assayle me/ It was demaun  
ced of hym by a man/ In what booke  
he moost studyed/ and he answered/ in  
the booke of charite/ On a tyme the ho  
ly man Domynik wote in the church  
of Bolyne/ And the deuyll appered  
to hym in the forme of a freer/ And se  
ynt domynik had supposid that he had  
ben a freer/ and made hym a signe that  
he shold goo to rest with the other fre  
res/ And he made to hym signes ageyn  
in mockyng hym/ Thenne seynt domy  
nik wolde knowe/ what he was/ that  
soo despyed his commaundement/ and  
tyghed a candel at the lampe/ and behel  
de hym in his face/ And he confessor  
that he was the deuyll/ And when he  
had blamed hym strongly/ anone the  
deuyll enioyed hym/ that he had made  
hym sweken his seilence/ And seynt do  
mynik sayd/ that he myght well speke  
as prioure and mayster of the freeres/  
And constreyned hym to say/ wherof  
he tempted the freeres in the quere/ he  
sayd/ I make them to come late/ and  
to goo oute early/ Thenne he brought  
hym in to the dortour/ And asked hym  
wherof he tempted the freeres there/ and  
he sayde I make them slee longe/ and  
arise late/ and thus I kepe them fro  
druyne sentyce/ and in the mene whyle  
he hadde hym in to the refectorye or fray  
tour/ and demaunded hym/ wherof he  
tempted them there/ And thenne the de  
uyll sprange vpon the tables/ and  
sayd oftymes/ noib more/ noib lasse/  
And when the seynt asked hym what  
he mente therby/ he said I tempte some  
freeres to take moche mete/ by whiche  
they be lette to doo goddes sentyce/ and  
somme that they take lasse/ than they  
shold doo/ for to make them ouer feble  
to kepe the obseruaunces of their ordre  
After he brouzt hym in to the parkoure  
or barowre/ and demaunded hym wher  
of he tempted the bretheren there/ then  
ne he put oute his tonge ofte/ and ma  
de a meynepous soune of confusyon/

And the seynt demaunded hym what  
he mente therby/ And he sayd/ this pla  
ce is al myn/ For when the freeres ben  
assembled to speke/ I tempte them that  
they speke confusedly/ and that they  
medle wordes withoute prouffyte/ and  
that one targe ne abyde not tilke the o  
ther haue spoken/ And atte laste he  
brought hym to the chappell/ but when  
he was tofore the dore of the chappell  
he wolde in no wyse entre in/ And say  
de/ I shall not come in there neuer/  
For this is a cursed holwe/ and is let  
te to me/ For what souneuer I wyne  
in other places/ I lese all here for when  
I haue made my freer to synne by my  
neglygence/ he purgeth hym anone of  
that neglygence in this place of malle  
diction/ and accuseth hym to fore alle  
the bretheren/ For they be here warned  
Confessed/ accused/ beken/ and assyl  
led/ And I here lese all/ wherof I so  
wote/ for lesyng of that I ioyde to  
haue wonnen in other places/ And  
when he had sayde al this he knyfsted  
alway/ And in the ende when the fre  
res of his pylgrymage appoched/ he  
was at Bolyne/ And beganne to lan  
guyshe by greuous infirmyte of his  
body/ And the dissolution of his body  
was shewed to hym by a vylgon/ for  
he saide a right faire yongyng/ whi  
che called hym and said thus/  
Come my frende/ come to ioyes/ come/  
And thenne he assembled the belue fre  
res of the Couent of Bolyne/  
And to thende that he wolde not leue  
them/ and dysperyt/ and orphanes/  
he made his testament and sayd/  
These ben the thynges/ that I leue to  
polt/ possede by ryghtfull heritage/ as  
to my sonnes/ First to haue charite/ to  
kepe humylyte/ to possede voluntary wo  
uerie/ and exhorted as moche/ as he  
myght straitely that they shold be no  
ne temporalle possessions in his owne/  
And that he that shold presume to  
touch and folde the ordre of freer pri  
chours with earthely rycheffes/ he put  
yd ferdfully/ that he shold haue the  
malediccion and curse of god almygh  
ty/ and of hym And the fre  
res made moche sorowe of his depart  
yng/ And he in comfortyng



hem swete lyf sayd / My brethern late  
not my departyng trouble yalb / and  
doubt ye nothyng / For ye that haue  
me more profitable dede than lyuynge  
And he cam to his last hour in the yere  
of our lord M C C xxi / And so slepte  
in our lord ihesu cryste / whos depar-  
tyng out of this world was sheld  
the same day and the same hour to the  
fere general thenne priour of the pre-  
chours of byzicia / And afterward  
to the bysshop of the same cyte in this  
manere / For as he slepte a lyght sleepe  
the heyd enclenyed to a walke / he salve  
the heym opene / and put down to the  
erthe also whiche ladders / Of which  
ihesu cryste & his moder helde the ende  
on hygh / And the angels descended  
& asanded by the ladders syngynge  
In the myddes of the ladders there  
was a sette sette / And upon the sette  
satte saynt domyngh with his heyd cou-  
ured lyke a freer / And ihesu cryste  
and his moder drelbe vp the ladders  
in to heuen so hye / that he that sat / was  
lyfte vp in to heue / & thene the opnyng  
of heym was shete & closed / And  
thenne the same freer cam to koloyne /  
And fonde that the same day and the  
same houre saynt domyngh deyd /  
There was a freer named raoul which  
was that tyme that he deyd at tybur /  
And wente to the aulke to syng messe /  
¶ And when he cam to the canon  
in which is remembred the lyuynge  
men / he thowt to pray for the helpe of  
saynt domyngh / And sodenly he was  
taupsshyd in his mynde and salve the  
holy man saint domyngh reborned with  
a croune of golde laureate / And  
goynge oute of koloyne by the waye  
royale / And thenne he marked the  
day and houre and fonde that saynt  
domyngh was thenne dede / And  
when the body of hym had leyn longe  
vnder erthe / And myracle shewd  
whychoute scassynge / And that his  
holynesse myght not be hyde / Ther  
ysued and cam out of the place where  
he laye a right grete odour the same ty-  
me when his tombe was opned which  
was bounden with yron bondes and in-  
strumetes and semente / And the  
stone take alway & the body transla-  
ed to an hyer place / And the odour

surmounted alle aromatys / Me there  
was none odour lyke to that / And  
it was not only in the bones of y holy  
body / But in the powder and chere  
and in alle therthe aboute was lyke  
saour / In such wyse as the erthe  
was born in to fer regyons / And re-  
neyd longe the same odour / And this  
odour also abode in the handes of the  
freeres that had touchyd somme thyng  
ges of the holy relikes / that hold wel  
that they were wasshen and frozen /  
Yet reneyd they longe and many da-  
yes the swete odour / And bare whet-  
nesse of the swete flauour and ever

In the prouynce of hongrye a noble  
man / His wyf and his sonne wente  
to viste in a chyrche the relikes of saint  
domyngh / And the sonne was seke  
and cam to his last ende & deyd / And  
the fader seyd the corps of the chyld  
to fore the aulke of saynt domyngh &  
began to wepe and saye / Blessyd  
domyngh I am to the alle glady and  
ioyeful but alas I goo home sorow-  
fully / I am with my sonne but I re-  
turne without hym / Velde to me ageyn  
my soue / Gyue to me agayn the glad-  
nesse of my herte / ¶ And aboute  
mponyngst the childe requyred & wente  
aboute in the chyrche / There was a  
yong man which was sef and sonde to  
a yonge lady / and wente to fyssh in  
a water / and he felle therin and was  
drownded / and he was a longe whyle  
in the water / & was drawe out al ded  
And the lady prayd saynt domyngh  
for the respyng of hym / and promysed  
that she wold goo barefoot vnto his re-  
likes / and yf he were reysed she wold  
make hym a freer / and quyte hym hys  
bondage / and he awos vp to fore them  
al / and she accomplysshyd her auowe  
In that same prouynce of hongrye  
there was a man that lyept by cause  
that his sone was dede & prayd saynt  
domyngh for his respyng to lyf / and  
aboute the soke crouynge / the dede  
body awos and openyd his eyes say-  
enge to his fader / Wherefore fader  
haue ye your face so weete / And  
he sayd sone they be the teares of thy fa-  
der / For thou were dede /  
And I remayned allone and sorow-  
ful / And he sayd fader

## ¶ Of seynt Domyng

ye wepte moche / but seynt domyngh  
had pyte of your wepyng / and gate  
by his meryte to rendre me to you all  
hool / A seek man there was whiche  
had ben viii yere slepyde / and desired  
to vsee the reliques of seint domyngh  
as prouynge and assayeng aroos out  
of his bedde / And anon he felte so grete  
kerte in hym self tho<sup>t</sup> he began hastily  
to goo / and the more he went / the  
more he was stronger to goo and the  
more clerker he saue / and when he  
cam / he receyued perseyght helthe / In  
that prouynce a lady ordeyned to doo  
sunge a masse in thonour of seynt do-  
myng / and she fonde not the preest  
atte hour due / And she wrappyd the  
candellys that she had made redy in a  
towberll / and leyde them in a vessell /  
And thenne she turned her a lytel &  
after cam agayn and fonde her candel-  
les entumyned and brennyng appertly  
and eche body ran for to see thys grete  
meruaylle / and abow there so longe tyl  
the candellys were went without eney  
ryng of the towberll / There was a sco-  
ler at bolyne whiche was named Nys-  
cholas whiche suffred grete payne in  
his raynes and in his knees / so that  
he had none hope of helthe / & auolbed  
to seynt domyngh and toke a threde to  
make a candel of his lengthe / and me-  
sured hym in lengthe and bred / And  
when the threde atteyned to his knees  
he called at euery mesure the name of  
Jhu xpyt and of seynt domyngh anon  
he felte allegeaunce / and sayde I am de-  
lyuerd and aroos vp and wepte for  
ioye / and cam to the chyrche without  
ony ayde / where the body of seynt Do-  
myng restyd / and godd shelded for  
hym myracles without nombre in that  
cyte / In Auguste the cite of cerylle  
was a mayde whiche was seek of the  
stone / and shold haue ben cutte / and  
for this paryll her moder commaunded  
her to seynt domyngh / and the nyght  
folowynge seynt domyngh cam to the  
mayde slepyng / and leyde in hir hande  
the stone with whiche she had ben tor-  
mented / And thenne she alwoke / and  
fonde her self delpyerd of the payne /  
and delpyerd to her moder the stone /  
And tolde her thysyon by ordre / And  
the moder hure the stone to the freeres /

And they henge it tofore thynage in  
mynde and remembraunce of this faye  
myracle that seynt domyngh had doon  
In palace in seiale there was a youe  
woman that had a sone whiche was  
gretey tormented with scrophules /  
whiche chylde ben wont to haue in  
theyr necke / and coude fynd no remedy  
she auolbed to god & to seynt domyngh  
that yf he myght be deluerd / she wolde  
make hym to labour in the werkes of  
the chyrche of freeres for no hyre but  
gladly for nought / and the nyght fo-  
lowynge a man appiered to hyr in that  
hyte of a freer / & sayd woman knowest  
thou thyse thynges / and named to her  
iii thynges / that was Naryn Vert-  
pelletre / lapacium / and the Iuse of por-  
ret / and she sayd she knewe them well  
and he sayde goo & take thyse thynges  
& consyte them with the Iuse of porret  
and lye on the fore of the necke of thy  
sonne / and he shal be al hool / Thenne  
she alwoke and dyd so and he was all  
hool / and the moder accomplished her  
wolbe / There was a man of piemont  
swollen lyke a monstre / auolbed hym  
to seynt domyngh / and he apperted  
to hym in his slepe / and opened his hely  
without payne and toke out alle thos  
dures and enoynted hym with hys  
holy honde and heled hym paryghtly  
In the cite of Auguste when in the felle  
of the translacon of Seint Domyng  
certayn wymmen were atte solempny-  
tees of the masses / and when they res-  
turned homward to theyr houses / they  
saue without a woman that spynned  
in the feste of one so grete a saynt / and  
they toke and repreued her charitably  
why she spanne at the feste of one so  
grete a seynt / and she was angry and  
answered / ye that be wymmen of the fe-  
res / kepe ye theyr festes / and anon the  
eyen of that woman swellde and there  
cam out roten matter and there yssued  
wormes so that one of the neygheours  
toke viii wormes out of her eyen /  
And thenne she repented her and cam  
to the chyrche of the freeres & confessed  
her synnes / And auolbed that fro  
than forthon the wold neuer mysse  
to the seruant of god domyngh / but  
shold deuoutly holde his feste / & anon  
the was made hool / here was a



Nonne namede marge whiche was seke  
at Erypolyn in the monastery of Ma-  
rie magdaleyn/and was smynon in the  
the so graciously that fyue monethes  
dureinge they doubted that she wolde  
haue deyed/and thenne she kethoughte  
her /and prayed thus in her self / lord  
god I am not worthy to praye to the  
me to be herde of the / but I praye my  
lord seynt domynik / that he be medya-  
tour betwene the and me that he may  
gete to me the benefite of helthe / And  
whan she had longe prayed in teares /  
she slepte and salbe seynt domynik  
with albo freeres that opened the cur-  
tayne that henge afore her bedde /  
and entred and sayde to her / Wherefor  
desirest thou so fore to be helde / And  
she sayde for that I myght more de-  
uoutly serue god / And thenne he dre-  
we out his oynement whiche was of  
swete odour from vnder hys coxe / and  
enoynted her the / and she was anon  
alle hool / and sayde this oynement is  
moche precious swete and lyght / And  
whan she demaunded how it was ma-  
mede he sayde to her / this oynement is  
the oynement of loue / & is so precious  
that it may not be bought for no prys/  
For in the pfectes of god is no better  
than loue / For there is nothing more  
precious than charyte / but it is sone  
lost yf it be not well kept / Thenne he  
appered to her suster that nyght that  
slepte in þe dortour sayng / I haue helde  
the suster whiche anon awos & ranne  
thider and sonde her hool / And whan  
she felde her enoynted with sensible Unc-  
tion/she wypped it with grete reuerence  
with a kende of sylke / And whan  
she had tolde alle this to the abbesse/ to  
her suster and to her confessor/and had  
shelbed the Uncion and kende they  
were smyten with the nouelte of the  
sauiour so swete smellyng that it myght  
not be compared to none Aromatike /  
and they kepte that Uncion with grete  
reuerence / hool agreeable the place is  
into god where the body of seynt Do-  
mynik resteth / hool be it that many  
myacles ben shewed there / yet one  
shalbe I say to you here and that shall  
luffe / Mayster Alysandre byshop  
of Tendoim reherseth in hys possyllys  
vpon this worde / Mercy and trouthe

haue mette to gyde / That a scolger  
duellynge at solepigne whiche was all  
gyuen to wycked knyghtes of þe worlde  
salbe a dyspon / That hym semed he  
was in a grete felde / and that a grete  
tempest of thondre and lightnyng de-  
scended from heuen vpon hym / & thenne  
he fled the tempest / and cam tofore an  
holbe and fond it shette / and knocked  
at the dore for to entre in / and thofesse  
answerde / I am right dyspnes that am  
enhabited here / and this hous is myne  
and thou art not right dysp / Therefore  
thou mayst not enhabite here / And  
thenne he wepte bytterly for this wor-  
des / and went to a nother hous that  
he salbe beyonde that and knocked at  
the dore for to come in / but thofesse  
whiche was within answerde / I am  
trouthe / and thou art not trewe ther  
for I may not receyue the / And fro  
thens he went to the iij hous beyonde  
that / and requyred that he myght come  
in for the tempest / and he that was  
within sayde / I am peas that duelle  
here / and peas is not with felons / but  
only with men of good wyll /  
And by cause I thynke the thoughtes  
of peas / I shalle gyue to the good con-  
seyll / My suster dwelleyth aboue me /  
whiche allway helpeth kaptures / goo  
to her and doo that she shall counseyll  
the / And thenne he went to that hous  
And she that was within sayde / I  
am mercy that dwelle here / yf thou  
wylt be saued fro this tempest / goo to  
the hous of the freres prechours at los  
leyne / and there thou shalt fynde the  
stable of doctryne / the iacke of scrip-  
ture / the asse of symplenesse / the oxe  
of discrecion / and marie enlumynyng  
joseph prouffytynge / & the chylde Ihesu  
sayng / and whan this scolre awoke  
he cam to the hous of freres / and re-  
counted his dyspon by ordre / And  
requyred to haue the habyte / & he recey-  
ued it / & abode in thondre / seynt domy-  
nik tofore thynstitucion of thondre salb  
Jhu crist holdyng thre darts in hys  
hond & menaced the worlde / thene I fre-  
re John of Bignay translaour of this  
boke wil nomore reherse this dyspon  
for in this present chaptre it is reher-  
sed tofore / & was sheld also to a moke  
wherfor I here make an ende / thene late  
F iij

## ¶ Of Seynt Syxte

Be confoure the holy lyl / the holy con-  
uerſacion / and the holy myracles / that  
god hath ſhelved / for this bleſſyd man  
Seynt domynik / and late he praye  
hym to be mediatur bytvene god and  
be that we may deſerue to be enoynted  
with thoynement of chyrche and of  
mercy / that after this ſhorſe lyl we  
may come to euerlaſtynge lyl in heuyn  
Amen /

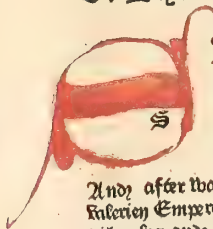
**Thus endeth the lyl of Seynt  
Domynik /**

**Here foloweth the lyl of Seynt  
Sixte and firſt of his name**



**Figus** is ſayde of  
ſiow that is good / and  
of ſtatue that is to ſay  
ſtate / ſo figus is as  
moche to ſay as goodly  
ſtate / Or figus is ſayd  
of ſiſto ſiſtie / as it were ſtedfaſt and  
ferme and figus / that is fixedy / For  
he was ſtedfaſte and fye in the fayth  
in paſſion / and in goody werke and  
operacio n /

**Of Seynt Sixte pope & martir**



**Figus the Pope**  
was of athenes / and  
was firſt a phyloſophre  
and after was diſciple  
of Ihu cryſte / e was  
the ſouerayn biſſhop /  
And after was preſentedy to decien e  
Kalerien Emperours With elbo of hys  
diſcyples and dekenes ſelycſſyme e  
Agapite / And whan decien myght  
not enclayne hem in no manere / he made  
them to be brought to the temple of  
mars for to doo ſacrifyſe to hym or for  
to be put in pryſon of mamerlyn / and  
whan he had refusedy to doo ſacrifyſe /  
and was brought in to pryſon of ma-  
mertyn / the bleſſedy ſeynt laurence cry-  
edy after hym ſayenge / fader whither

gooſt thou wythout the ſonne / preſe  
whither gooſt thou without the my-  
nyſtre / To whom ſixte ſayd / Some I  
leue the not / but greter ſatysfaktes ten  
due to the / after thre dayes thou deſen  
ſhal folowe me preſe / but in the mene  
whyle take the treſours of the chyrche /  
and departe them wher thou wyll / e  
whan he hady deſtributed them to yowre  
cryſten men Valerien the prouoſt ordey-  
ned that Seynt ſholdy be broughte a-  
gayn for to doo ſacrifyſe in the temple  
of mars / And yf he refusedy it he ſhold  
haue his hede ſmeton of / And whan  
he was ledde / the bleſſedy laurence cry-  
edy / after hym ſayenge fader leue me  
not / For I haue deſpended alle thy  
treſours / and thenne the knyghtes herd  
ſpeke of the treſours / and heldey lau-  
rence / And thenne they beſededy ſixte /  
Feliſſym and Agapite / and ſo they  
thre ſuffredy deſth to gyde / In this  
ſame day is the feſte of the tranſfigu-  
racion of our lord / and reuelacyon of  
nelbe wyth yf it may be founden of a  
ripe grape in ſomme chyrche / and this  
day ben the grapes bleſſedy in ſomme  
places / and the peple take therof and  
ete it in ſtede of holy brede / And the  
reſon why is of this that our lord ſayd  
in his ſoper / to his diſcyples / I ſhall  
not drynke of this generation of the  
wyne afore I ſhall drynke it nelbe  
wyth you in the regne of my fader /  
And this tranſfiguracion in that  
whyche he ſayd nelbe / repreſenteth the  
glorious Inuocacion that Iheſu cryſte  
hady after his reſurreccion / and therfor  
on this day of the tranſfiguracion  
whyche repreſenteth the reſurreccion / may  
ſeke nelbe wyth / And it is to wyte  
that ſome ſay that the tranſfiguracion  
was made in beer / but the diſcyples  
diſcloſedy it not but kepte it ſecrete / by  
cauſe our lord commaunded that they  
ſholdy not dyſcloſe it / tyl he was ryſen  
fro deſth to lyl / But after they many  
feſtedy and dyſcloſedy it on this day /

**Thus endeth of Seynt Sixte  
pope and Martir /**



Here begynneth the lyf of seinte  
Donat and first of his name

**D**onat is as moche  
to say as borne of god  
And that is by rege-  
neracion / of grace In  
fusion / and glorificacōn  
For there is treble ge-  
neracion spirituel of god / that is to  
say of natyure religioſite / and of  
body mortalite / For whan ſeyntes cō-  
ſider that it is ſayd that they be born / For  
the paſſinge out of thys world of  
ſayntes is not ſayd deſt of ſayntes /  
but natalyte / the chyld appetit to  
be born to haue larger place to dwelle  
in / more mete for to ete / lette aye  
to reſpyre / and to ſee lycht / And whan  
the ſayntes yſſue out of the hely of ho-  
ly chyrche they receyue aforeſayd after  
thys manere / and therfor they be  
ſayd born / or geyuyn ge / or geyuyn of god

Of Seynt Donat

**D**onat was norſh  
thyrd / and taught of  
the emperour Zuluſyan  
thene thys iulian was  
ordeyned to be ſoude-  
ren / but whan he was  
enſlaunſed to be Emperour / he ſleibe  
the fader and moder of donat / And  
donat fledde in to the cite of arentyne  
e dwellyd there with hyllarye monke  
and dyd there many myracles / for the  
prouiſt of the cyte had a ſonne demo-  
nake / and whan he was brought to  
fore Seynt donat / the wyckyd ſpirite  
began to crye and ſay / In the name of  
our lord Jhu cryſt doo me none harme  
ne be greuous to me / ne that I goo out  
of my hous / O donat wherfor conſway-  
neſt thou me to yſſue out with formen-  
tes / but he was anon deliuerd whan  
donat prayd / There was a man na-  
med Eufat which receyued in Tuſ-  
cane the rentes of the prync / and lette  
the money in the keepynge of his wyf

named Eufat / But for ſowwe  
that he had of the enemyes that deſ-  
troyd the contree / the hyrd the money  
and deyed for ſowwe / and whan her  
huſbond cam agayn he coude not fynde  
the money / and whan he with his chil-  
dren ſhold he brought to formente / He  
fledde to Seynt donat / and donat went  
with hym to the ſepulchre of his wyf / e  
ſayd with a clere voyce / Eufat / I  
coniuere the by þ keru of the holy ghoſt  
that thou ſay where thou haſt leyde this  
moneys / And the anſwerd out of  
the ſepulchre and ſayd / At the entree  
of the hyls where I dalue it / And  
thenne they went thider and fonde it  
like as he had ſayd / e a lytil wyyle  
after Satirus the biſſhop deyed in our  
lord / and alle the clergy choos donat  
to be biſſhop in his place / and ſo he  
was / On a day as ſeynt gregore e  
countre in his dyabique whan Seynt  
donat houſeled the peple after maſſe  
and the deken mynſtred the body of  
our lord to the peple / ſodanly the deken  
fyll wyth the chalys by thympulſion  
and theſyng of the paynms that  
cam thider / and the chalys brake / wher-  
of he was ſory and ſo was alle the  
peple / And ſeynt donat gadred to gy-  
dre the piertes of the chalys and made  
his prayer / and rempled it in his firſt  
forme / and a lytil pree the deuyll  
toke awaye and hydde it / which piere  
lacketh yet in the chalys / and that  
chalys is kepte in the ſayd chyrche in  
wytnes of thys myracle / And the  
paynms that ſalbe thys were conuer-  
ted to the fayth in ſo moche that lxxx  
of them receyued baptiſme / There was  
a well or a fontayne enſected that  
whiſ that drank of it was anon deyd  
And ſeynt donat went anon thider  
vpon his aſſe for to praye and make  
the water hool / and anon an horribil  
dragon yſſued out of the fontayn /  
and bounde his tayle aboute the legges  
of the aſſe / and adreſſed hym agynſt  
donat / and donat ſmote hym with  
his ſtaffe / or as ſomme ſay he ſpyte in  
hys mouth and he deyed / and thenne  
he prayd to our lord e chaſed awaye  
alle the venym out of the fontayne /  
Another tyme whan he e his felawes  
had grete thurſte / he made a fontayn

## Of Seynt Ciriacke martyr

to soure before them / The doughter of  
thempour theodocien Was tormentyd  
with a deuyll / and was brought to  
Seynt donat / and he sayd / thou foule  
spirite goo out andz dwelle nomore in  
this creature whyche is the forme of  
godz / To whom the deuyll sayd gyue  
me place where I shal yssue out andz  
telle to me whytther I shal goo / Seynt  
donat sayde to hym / fro whens camst  
thou hytther / andz he sayd fro deserte  
And donat anslyderd retorne thou thy  
der / andz the deuyll sayd / I see in the  
signe of the crosse out of which the  
fyre spryngeth agens me / & for drede  
of the fyre I doubt for to goo / gyue  
me place and I shal yssue out / Andz  
donat sayde loo here is place that thou  
mayst goo thy waye / andz retorne thy  
der that thou camest fro / Andz thenne  
he made alle the hous to tremble / andz  
Went his waye / **¶** There was a man  
borne to be buryed / & there cam a man  
that brought an oblygacion and sayd  
that he ought to hym the honored thy  
lynges / andz therfor he wold not suffre  
hym to be buryed in no wyse / wherfore  
his wyf whyche was wyddowe cam to  
seynt donat andz shewyd to hym that  
mater / and sayd that thylke man hadz  
recyued al that moneye / thenne went  
seint donat to the corpe andz touchyd the  
dede man with his hande / andz sayde /  
arise thou vp / and see what thou shalt  
doe to this man that suffreth not to be  
rye the / the whiche thenne satte vp andz  
pnyed that he hadz payd it & Dayn  
quysshed hym tofore all men andz toke  
thoblygacion in hys honde andz rente it  
in pieces / andz after sayd to seynt dona  
te / Gader comaunde me to slepe agayn  
And he sayd sone goo noib in to reste  
forthon / And in that tyme it hadz not  
reyned wel in thre yere / and that the  
erthe hadz be hureyn and brought forth  
no fruyt / the mescreantes cam to them  
pouur Theodocien requyrynz that he  
shold delpyer to them donat which had  
made that by his art magyke / But at  
the requeste of thempour / donat cam  
and prayed our lord that he wold sende  
to them reyne / And he sente to them so  
grette haboundance that al the other were  
bette / andz he went home alone /  
In that tyme that the gothes destroyed

ptalpe / and that moche peples departed  
from the fayth of godz / Euadryan the  
prouost was reprevyd of Apostasye / &  
seynt donat and seynt hylary reprevyd  
hym / andz thenne he toke them / & wolde  
haue constrainyd them to doo sacrifice  
to Iubyter / But they refused it / &  
he dyd do kee hylary so moche alle  
despoyled that he gaf vp his spyrte to  
god / and he leyde donat in pryson / and  
after dyd do synge of his lode the yere  
of our lordz CCC lxxx /

Thus endeth the lyf of Seynt  
Donat martyr

Here begynneth the lyf of seint  
Ciriacke martyr /

**C**iriacke was ordey  
nedz deken of Maracle  
the pope / andz was fa  
ken andz brought to  
maximien thempour /  
and was commaunded  
that he andz his felalbes shold delue  
the erthe / andz sholdz lere it on theyre  
sholdes into the place that he made /  
And there was seynt saturnyne whom  
Ciriacke andz sifinnius helpe for to lere  
And after Ciriacke was put andz en  
closed in pryson / andz atte last was re  
sentedz tofore the prouoste / Andz as  
Appropynan laded hym sodanly cam  
a tope with eight fro heuen which sayd  
Come ye blessed of my fader &c Andz  
thenne Appropinianus hylened & made  
hym self to be baptysed / And cam to the  
prouost confesseynz Iesu cryste / To  
whom the prouost sayde / Art not thou  
made crysten / Whiche anslyderd / Alas  
for I haue lost my dayes / The prouost  
answerd truly noib thou hast lost thy day  
es / andz commaunded to synge of hys  
lode / And whan saturnyn / andz sifin  
nius woldz not make sacrifice / they  
were tormentyd with dyuerse tormen  
tes / andz atte last were hylened / Andz  
the doughter of dyoclesyan named X  
thenie was tormentyd of the deuyll / &  
the deuyll cryed within her andz sayde /



I shalke not goo out tofore that Eriack  
the deken come / and thenne was Eri  
acke brought to her / and thenne sayde  
the deyll / yf thou wylt that I yssue  
and goo out / gyue me a vessel where I  
may entre in / and thenne answered Eri  
acke / so here is my body entre therein  
yf thou mayst / and he sayd / In to thy  
vessel I may not entre / For it is sig  
ned / and closed on alle sydes / but yf  
thou caste me out here / I shalke make  
the soon come in to babilone / and wshan  
he was constreyned to goo out arthen  
ne aped and sayd / I see the god that  
Eriack preacheth / and wshan he had bap  
tized her / and had grace of dyoclesian  
and of Serene his wyf / he dwelld  
and lued surely in an hous that he  
gaf hym / Thenne cam there a message  
fro the kyng of perse to dyoclesian  
waryng hym that he wolde sende hym  
Eriacke / For his doughter was ar  
mented of a deyll / and thenne by the  
papers of dyoclesian Eriacke went  
gladly wyth largo e smaragdo wyth  
alle thynges necessary in the thypp  
in to babilone / and wshan they cam to  
the doughter / the deyll cryed to hym  
through the mouth of the mayden / O  
Eriack thou art lbery of traueyll and  
he sayd / I am not lbery / but am gouer  
ned ouerall by the helpe of god / And  
the deyll said / neuertheles I haue  
brought the there as I wolde haue the  
And Eriack sayd / Ihesu cryst com  
mandeth the that thou goo out / And  
thenne the deyll yssued out e sayde  
O name terribble that constreyneth me  
And the mayde was thenne made hole  
And was baptyzed wyth fader e mo  
ther and moche other peple / And they  
effed to hym many pestes but he  
wold none take / and abode there yll  
days fastyng in brede and water / and  
at laste he cam to rome / And after si  
mones dyoclesian was dede / And  
Magymen succeded to thempyre /  
And was lbroth wyth Arthemye his  
sister / and toke Eriacke and bonde  
hym wyth chaynes / and commaunded  
to dralle hym tofore his chare /  
This magymen may be called e sayd  
the sone of dyoclesian by cause he succ  
eded hym / and had a doughter to  
whych he was called Kateriane / and

after he commaunded to carcase his bi  
caire to constreynne Eriacke and hys  
felalbes to doo sacrefyse / or elles sler  
them by dyuerse tormentis / And he  
toke Eriacke / and threlve pyfche mol  
ten and brennyng hot on his hede / e  
henge hym in the torment named ear  
lee / and after he dyd do smyte of the  
hede of Eriacke / and also byheded hys  
felalbes about the yere of our lord in C  
And Carcase gate the hous of Seynt  
Eriacke / and in despyte of crysten men  
he made a layne in the same place  
where Eriack baptyzed / and there lay  
ned and made lunkettis in etyng and  
drynkynge / And sodenly he wyth xij  
felalbes deyed there / And therfore  
the layne was closed vp / And the pay  
nens began to drede and honour crys  
ten men /

Thus endeth the lyf of Seynt  
Eriacke /

Here foloweth the lyf of saynt  
laurence and first of his name

**L**aurence is said as  
holdyng a colborne ma  
de of laurier / For  
sotyme they that sayn  
quysshed in bataylle  
were colbned wyth  
laurier holbes and braunches shelvyng  
byctorye / and it is alleway of coue  
nable verdour / of odour agreable e  
vertuous of strengthe / and the blessed  
laurence is sayd of laurier / for he had  
victorye in his passyon / wherof deaus  
confused sayd / I bene nolt that he  
be baynquysshed / he had verdour in  
clennesse of herte and purete / For he  
sayd my toyes hath no derkenes / he had  
odour of perpetuel memoire / wherof it  
is sayd he departed alle and gaf to  
poor peple / and therfor remayneth his  
dropture perdurable / whych he fulfill  
ed wyth holy werke / and shalwed  
it by hys glorious martirdom / he had

## The lyf of saynt laurence

strengthe by his vertuous prechynge  
by whiche he converted euall the pro-  
uost romayn/ This is that tree of such  
vertu / that the leef brake the stone /  
heled the deef / and doubted no thou-  
der / **A**nd thus laurence brake the  
hard herde / he gaf spiritual welhard /  
And defended the sentence for the thou-  
der of euyl peple

## Of saynt laurence the glorious martyr



**L**aurence martir and  
subdeken was of the  
signage of spayne and  
saynt syge brouzt hym  
thens / And as  
maister Johan beleth  
sayth / whan the blessed syge went  
in to spayne / he fonde there ii yongmen  
laurence and synant his cosyn right  
ordynat by honeste of maners and no-  
ble in all theyr werkes / and brought  
thym with hym torome / Of whom  
that one that was laurence abode with  
hym / And Vincent his cosyn returned  
in to spayne and there penysshed his  
lyf by glorious martirdom / But in  
this reson maister beleth repugneth the

lyme of martyrdom of that one and of  
that other / For it is said that laur-  
e suffred deeth vnder decian and vin-  
cent vnder dyoclesyan / and bylliane decian  
and dyoclesyan were about xl yere  
And ther were iiij emperours bylliane  
them So that the blessed synant  
myght not be yong / e the blessed syge  
ordyned laurence his archdeken / and  
in his tyme philipp thempour And  
philipp his sone receyued the sayth of  
Jhesu cryste / And whan they were ag-  
send they entredy gretely to embate  
the chyrche / And this emperour was  
the first that receyued the sayth of ihsu  
cryste / Whom as it is said Origenes  
couerded to the sayth / How be it that  
it is wode in other place other wyse /  
And that saynt poncian had don it  
And he regned the yere a thousand fro  
the byldynge ofrome So that the yere  
a thousand shold rather be yent to cele  
than to the yollles / **A**nd that yere  
was habyled of the romaynes with  
right gret apparelle of games e gret  
estatemens / And there was a knyght  
with philipp thempour named dion  
Whiche was noble e moche renomed in  
armes and in batayles / And whan  
in that tyme fraunce rebelled agens the  
empour / He sente theyr decan for to  
take albey the cōtenas e subdue them  
twome / e deaus so sent thider made all  
thynges wel / And subdued thym all  
torome / And had bycorpe / And  
whan thempour herd hys comynge  
And boldy honour hym more hys  
And wente agens hym intorome  
But for as moche as the euyl peple  
fele them more honoured / so moche more  
he was sholken in pryde / Tyme  
decian elate in pride begane to couer  
thempyre / And on a tyme whan  
decian knele that thempour slepe in  
his pauplon / he entred in secretly  
and cut the throate of his lord slepyng  
And thene he drewe to hym by petyes  
and prayers e also by promesses and  
them of the hoost that thempour had  
brought / And wente anone to the  
ofrome / And whan philipp the yoll  
herd this thyng / he was sore aford and  
doubted strongly And as sint saynt  
in his cronycle he depyured all his  
faders tresour e his to to saynt syge



and so saynt laurence to thende that if  
hit hapedy hym to be slayn of decen /  
that they shold gyue this tresoure to  
poure peple / and to the chyrches / And  
wonder not that the tresours that lau-  
rence gaf / be not namede the tresours  
of the emperour / but of the chyrche / or pa-  
trienture they were sayd tresours of  
the chyrche / For phelipp had lefte them  
to be dispendyd to the chyrche / And af-  
ter phelipp sledd and hydde hym for feare  
of decen / And thenne the senate went  
aynste decen / and consermed hym in  
thempyre / **A**nd by cause he was not  
sene to haue slayne his lord by treason  
but only for he had rennyd thepoldys /  
therfor he beganne right cruelly to pers-  
seute the chyrche and cristen men / and  
commaundyd that they shold be detrow-  
yd withoute mercy / And many thou-  
sand martirs were slayne among whos  
was phelipp was crobened with martir-  
dom / And after that deaus made a ser-  
ch of the tresours of his lord / Thenne  
was syge brought to hym as he that  
adouryd ihesu crist / and had the tre-  
sours of thempyre / And thenne com-  
maundyd decen / that he shold be putte  
in pryson so longe that by tormentys he  
shold renye god / and telle where the  
tresours were / And the blessed lauren-  
ce folowed hym / and cryd after hym /  
whether goost thou fater withoute a  
mystrye / what thyng is in me þ hath  
displeyd thy faderhe / or what thyng  
hast þ sene in me hast þ sen me / forsa-  
ke my bygnage or go out of hynde / proue  
me whether thou hast chosen a couena-  
nt mystrye / to whome thou hast com-  
mytyd the dispensacion of the body and  
blood of oure lord / To whome seynt  
syge sayd / I shalke not leue the my-  
strye / but greter serpyes and latayples  
be due to the for the feyth of ihesu crist  
be as old men haue taken more light  
for latayple / e to the as to a yong man  
shall remaine a more gloriouse latayple  
of whiche thou shalt tryumpe e haue  
victorye of the tyrant / and shalt fol-  
lowe me within thre dayes / Thenne he de-  
spoyld hym alle the tresours coman-  
dyng hym that he shold gyue them to  
chyrches and poure peple / And the bles-  
sed man sought the poure peple nyght  
and day / And gaf to ech of them that

as was nedefull / and cam to the holbe  
of an old woman / whiche had hydde  
in her holbe many cristen men e wy-  
men / And long she had had the hede as  
che / And saynt laurence leyd his had  
vpon her hede / And anon she was be-  
led of the ache e payne / And he blessed  
the feete of the poure peple / And gaf  
to ech of them almesse / The same nyght  
he wente to the holbe of a cristen man  
and founde therein a blynd man / and  
gaf to hym his sight by the signe of  
the crosse / And when the blessed syge  
wold not consente to decen / ne offere  
to thepoldys / he commaunded / that he  
shold be ledde forth / and be byged /  
And the blessed laurence ran after  
hym and seyd / Forsake me not holy  
fader / For I haue dispendyd the tre-  
sours that thou deluyerst to me / And  
when the knyghtes herd speke of the  
tresours / they took laurence / and bro-  
ught hym to the prouost / And the pro-  
uost deluyerd hym to decen / And De-  
cen Cesar said to hym / where ben the  
tresours of the chyrche / whiche we know  
we well that thou hast hyd / e he an-  
swered not / wherfor he deluyerd hym to  
Waleryan the prouost to thende that he  
shold helpe the tresours / and doo sacri-  
fise to thepoldys / or to putte hym to deth  
by dyuerse tormentys / And Waleryan  
deluyerd hym to a prouost namede Pro-  
lyte for to be in pryson / and he encheyd  
hym in pryson with many other / And  
there was in pryson a paynym namede  
Lucylye / whiche had lost the sight of his  
eyen with ouermuche wepyng /  
And seynt laurence promysed to hym  
to restablisse his sight / yf he wold  
hyleue in ihesu crist and receyue bap-  
tym / And he requyred anone to be bap-  
tyzed / Thenne seynt laurence took wa-  
ter and said to hym / Alle thynges in  
confession ben washten / And when he  
had dyspoyntly enformed hym in the  
artycles of the feythe / And he confes-  
sed that he hyleuyd alle / he shadd wa-  
ter on his hede / and baptysed hym in the  
name of ihesu crist / And anon he that  
had be blynde / receyved his sight agene  
And therfor cam to hym many blynd  
men / and wente ageyne enlumyned  
from hym / and haupnyng their sight /  
And thenne agayne Prolyte saide to  
hym helpe to me the tresours / to whom

## The lyf of saynt laurence

laurence sayd/ Ppolyte / yf thou wylt  
 hyleue in our lord Ihesu Criste/ I shal  
 shewe to the/ the treasures/ and promyse  
 to the lyf perdurable/ And Ppolyte sa-  
 yd/ yf thou doo this that thou sayst/ I  
 shal doo that thou request/ And in  
 that same houre Ppolyte hyleud/ and  
 receyued the holy baptysm / he e all his  
 meyne / And when he was baptyzed/  
 he sayd / I haue sene the sobles of the  
 Innocentes joyous and glady / And  
 after this Maleryan sente to ppolite  
 that he shold brynge hym laurence/ and  
 laurence said to hym late be goo to gy-  
 der/ For the glory is made redy to me  
 and to the / And thenne they cam to  
 Iugement/ And he was enquired as  
 gayne of the treasures/ And laurence de-  
 maunded dylacion of thre dayes/ and  
 Maleryan graunted hym on pledge of  
 Ppolyte / And saynt laurence in these  
 thre dayes gadred togeder poure peple  
 blynde and lame / and presentid them  
 tofore deaan/ in the palays of Salusty  
 en and sayd/ These here ben the treasures  
 perdurable/ whiche shal not be mynu-  
 ysshed/ but encreas / whiche he departed  
 to eche of them The handes of thise men  
 haue borne the tresours in to heuen /  
 Thenne Maleryan in the presence of de-  
 aan said / what largest thold in many  
 thynges/ Sacrefys anone/ and put fwo  
 the thynne arte magyke/ And laurence  
 sayd to hym/ Whether ought he to be as-  
 doured/ that maketh/ or he that is made  
 And thenne deaan was angry / and  
 commanded that he shold be beten with  
 scorpyones/ And that alle maner of tor-  
 mentes shold be brought to fore hym /  
 And thenne commaunded he hym/ that  
 he shold doo sacryfys for reschewe these  
 tormentes/ and saynt laurence answered  
 Thou cursyd man/ I haue alibey couey-  
 red these metes/ To whome deaus said  
 yf these be metes for the / shewe to me  
 them/ that be lyke to the/ that they may  
 ete with the/ To whome laurence said/  
 they haue gyven their names in to he-  
 uen / and thou art not worthy to see  
 them/ And thenne by the commaunde-  
 ment of deaan/ he was beten al naked  
 with rodde and scawes and ppeces of  
 prou burninge were leyd to his sydes  
 And laurence said/ lord Ihesu Criste/  
 goo/ sone of god / haue mercy on me

the seruaunt/ whiche am accused / and  
 I haue not repyed the/ and they haue  
 demaunded me/ and I haue confessed  
 the to be my lord/ And thenne Decian  
 sayd to hym/ I knowe wel/ that thou  
 despysest the tormentes/ by then art ma-  
 gyke/ but me thou mayste not despyse/  
 I shewe by my goodes and goodesses  
 that but thou wylt do sacryfys to them  
 thou shalt be punysshed by dyuerse tor-  
 mentes/ Thenne he commaunded/ that  
 he shold be longe beten with plommet  
 tys/ And thenne he prayd sayeng lord  
 Ihesu crist receyue my spyrte/ And  
 thenne cam a boye from heuen / deaan  
 brynge whiche sayd/ yet many tormen-  
 tes ben due to the / And thenne deaan  
 sayd replenysshed with felonye/ ye men  
 of Rome/ haue ye herde the crylles co-  
 fortyng/ this cursyd man/ whiche adou-  
 red not the goodes/ ne doubted not the  
 tormentes / ne dredeth not the pyntes  
 whiche / And thenne commaunded he  
 ageyne that he shold be beten with  
 scorpyones/ And thenne laurence smyl-  
 yng rendyd thankynges to god/ and pra-  
 yd for them/ that were there / And in  
 that same houre a knyght named Ros-  
 mayne hyleud in god/ and said to  
 saynt laurence/ I see to fore the a right  
 faire yongyngre stondyng / and with  
 a hymen clothe elensyng thy boundes  
 I adiure the by the lyuyng lord god  
 that thou leue not/ but haste the to bap-  
 tize me/ And thenne said deaan to hi-  
 leryen / I wene that he shal nold be  
 ouercomen by arte magyke/ And then-  
 ne he commaunded/ that he shold be im-  
 bounden/ and enclosed in the prysyn of  
 ppolite/ And thenne Romayne brought  
 an brellere or a cruse with water / and  
 fylle doune attre feet of saynt laurence/  
 And receyued baptyfysme of hym/  
 And when deaan knele it/ he comma-  
 ded that Romayne shold be beten with  
 rodde/ And he was so moche beten/  
 that he myght not holde hym vpon his  
 legges/ but in no maner myght no man  
 make hym say/ but that he was a good  
 Cristen/ and frely baptyzed/ And then  
 ne deaan dyd do synple of his frede/  
 And that myghte was laurence led to  
 decean/ And when Ppolyte whiche was  
 there saide that/ he began to wepe/ and  
 wolde haue sayd/ that he was cristen



And Laurence said to hym/hyde Ihesu  
 Criste within the/ And whan I shalle  
 crye here and come thyder/ And thenne  
 alle maner of tormentes/that couthe be  
 thoughten or thoughte/ were brought to fo-  
 re decian/ And thenne said decian to lau-  
 rence/ or thou shalt make sacrifice to the  
 goddes/ or this nyght shalle alle these  
 tormentes be dispended on the/ And  
 thenne laurence said to hym/my nyght  
 hath no darkenes/ but alle thynges thy-  
 ne in my syghte/ And thenne sayd de-  
 cian/ brynge hyder a bedde of prync/ that  
 laurence contynay may lye thereon/  
 And the mynysters despoyled hym/  
 And leyde hym stretchede oute vpon  
 a gredyng of prync/ and leyde him  
 nymyng coles vnder/ and helde hym with  
 forkes of prync/ Thenne said laurence to  
 valerian/ lerne thou curysd wretch/ i  
 for thy coles gyue to me restessyng  
 of alones/ and make redy to the tor-  
 ment perdurable/ And oure lord knowe  
 weth/ that I seynge accusede haue not  
 forsaken hym/ And whan I was de-  
 maunded I confestid hym crist/ And  
 I seynge wosted prync thankynges vnto  
 to god/ e after this he saide with a glad  
 chere vnto decian/ thou curysd wretch  
 thou hast wosted that one speche/ twene  
 that other/ and etc/ And thenne he ren-  
 deryng thankynges to oure lord sayde  
 I thanke the lord Ihesu Criste/ for I  
 haue deserued to entre in to thy pates/  
 And so gaf he his spyrte/ And then-  
 ne decian seynge all confusede walkede  
 in to the palais of Tiberie with vale-  
 rian/ and leste the body lye vpon  
 the pyre which ypolite in the mornynge  
 toke alwey/ with Justyne the prestre/  
 And berped it with precious oymen-  
 tes in the felde Nerane/ And the Erys-  
 ten men that buried hym/ fasted thre  
 dayes and thre nyghtes/ and habited  
 the wygges wepyng there and way-  
 cyng/ But many doute yf he suffred  
 vnder this decian/ for it is red in  
 the Cronycle/ that Sixte was long af-  
 ter decian/ Eutropius neuertheless affer-  
 meth and sayth/ that decian meynge  
 persecucion ageynst crysten men among  
 other/ he slewe the blessed laurence de-  
 ce and martir/ And it is said in a Cro-  
 nyke autentike ynough/ that it was  
 not vnder this decian emperour/ that

succeded to phelpp/ but vnder another  
 decyan yonger/ whiche was Cesar and  
 not emperour/ he suffred martirdome/  
 For byt bene Decyan the emperour/ and  
 this decyan the yonger vnder whome it  
 is said that laurence was martyrd/  
 ther were many emperours and popes  
 Also it is said that gallus and vo-  
 lufianus his sone succeded decyan/  
 And after them Valerian with galien  
 his sone helde the myppe/ And they  
 made decyan the yonger Cesar and not  
 emperour/ For aunciently whan ony  
 was made Cesar/ neuerthmore he was  
 Augustus ne emperour/ as it is redde  
 in the cronycles/ that Dyoclesyan ma-  
 de maymyan Cesar/ And after fro  
 Cesar he was made Augustus and  
 emperour/ In the tyme of these  
 emperours Valerian and galien Sixt  
 helde the see of Rome/ And this Decy-  
 an was called Cesar and not emper-  
 our/ but decyan Cesar only/ And he  
 martyred the blessed Iakob/ And cor-  
 nelly succeded after Iakob/ whiche  
 was martyred vnder Valerian and ga-  
 lien/ whiche reigned yf yere/ And lu-  
 cian succeded Cornely/ And Sixten  
 the pope succeded lucian/ And Denys  
 succeded Sixten/ And Sixte succeded  
 Denys/ And this is conteyned in that  
 Cronycle/ And yf this be trewe/ that  
 whiche master Iohan leleth writeth/  
 may be trewe And it is redde in an  
 other cronycle that the said galien had  
 two names/ and was called galien/  
 and Decyan/ and vnder hym Sixte e  
 Laurence suffred martirdom about the  
 yere of oure lord thre hundred/ and  
 thre score/ Godefroy in his booke/ that  
 is called antheonydes/ affermeth/ that  
 galien was called by another name  
 Decyan/ Seynt gregory sayth in hys  
 Dyaloges/ that ther was a nonne  
 in Sabyne/ whiche held her contynent  
 of her fleste/ but she eschewed not the  
 Jang lere of her tynge/ and she was  
 buried in the church of saynt laurence  
 the holy martir/ And was leyde to fore  
 the altar of the martir/ and was ta-  
 ken of the deuyles and departed and so  
 was a sondre/ and that one parte was  
 brent/ and that other parte remayned  
 hole/ so that on the mornynge the bren-  
 yng appered bysbyly/ Gregory of

## The lyf of saynt laurence

Tours sayth / that whan a certeyne  
preeſt repayred the churche of ſaynt lau-  
rence / And one of the ſermes was ouer  
ſhort / and requyred ſaynt laurence /  
that he whiche had norſpoken poure men  
boldy ſhewe his pouerte / And the leſ-  
me grew ſo ſodenly that ther remayned  
a grete parte / And the preeſt cut that  
part in to ſmal ptees and cured and  
heled ther with many makeoyes /  
And this wyſneſſeth ſeynt fortunate /  
It hapedy at Byroras a caſtell in y-  
taly / that a man was fore tryedy with  
twoth acke / And he adoucted this booe  
And anone the acke was gone / Seynt  
gregory ſitteth in his booke of dyaloges  
that a preeſt named ſandryne repayred  
a churche of ſaynt laurence whiche had  
be brent of lumbardes / and hyed mas-  
ny iberkmen / And one tyme he had no  
thyng to ſette to fore them / And then  
he made his prayers / and after looked  
in his paner / and there he found a moch  
whyte boof of breed / but hym ſemed  
that hit ſufficed not for one dyner for  
thre perſones / Seynt Laurence / whiche  
wolde not ſayle his iberkmen / dyd doo  
multyplye that his iberkmen were ſuf-  
feyned therby ten dayes / In the  
churche of ſaynt laurence at melan was  
a chalys of cryſtall / merueyfuſly cleve  
And as the deken bare it on a day of  
ſolempnyte / to the aulter / it ſpalle oute  
of his honours to the ground / and was  
all to broken / And thenne the deken  
weppynge gadered to gyder the ptees /  
And leydy them on the aulter / And  
praydy the holy martir ſeynt laurence /  
that the chalys broken myght be made  
hoole agayne / And thenne anone it  
was founden al hol / It is reddy in the  
booke of the myracles of oure bleſſid la-  
dy ſaynt Marge / that a Juge named  
Stephen was at home / and took glad-  
ly yeſtes / and prouered the Jugem-  
tes / And this Juge tooke aweye by  
force thre holdes / that were knygge  
to the churche of ſaynt laurence / And  
a gardyn of ſaynt Agnes / And poſſi-  
ſcedy them wrongfully / It hapedy  
that the Juge deyedy / and was brouzt  
to Jugement to fore god / And whan  
ſaynt laurence ſawe hym / he wente to  
hym in grete deſpyte / And ſtrayned

hym thre tymes by the arme right hard  
And tormentedy hym by grete payne /  
And ſaynt Agnes & other wyrgyns  
dayned not to take on hym / but turned  
their byſages alwey fro hym / And the  
ne the Juge geyvyn ſentence agaynſt  
hym ſaid / by cauſe he hath withſtanden  
other mennes thynges / and hath taken  
yeſtes and ſolde trouth / that he ſhould  
be put in the place of Judas the tray-  
tour / And ſaynt Providence whome the sa-  
vyd Stephen had moche luyd in his lif-  
cam to the bleſſid laurence and to ſay-  
nt Agnes and cryed them mercy for  
hym / Thenne the bleſſid wyrgyn Mary  
and they praydy to god for hym /  
And thenne it was graunted to them  
that the ſowle of hym ſhould goo agayn  
to the body / and there ſhould do his wo-  
nauce therty dayes / And oure bleſſid  
lady commaunded hym / that as longe  
as he lyued / he ſhould ſay the psalme /  
Beati immaculati / And whan the ſou-  
le cam to the body agayn / his arme was  
lyke as it had be brent / lyke as he had  
ſuffred that hurte in his body / And  
that token and ſigne was in hym as  
longe as he lyued / Thenne reddydy he  
that whiche he had taken and dyd his  
penaunce / And after xxx day / he paſſed  
oute of this world to oure lord /  
It is reddy in the lyf of ſaynt Henry  
themperour / that he and kunegonde his  
wyf were wyrgyns to god / by that  
ſement of the deuyll / he had his wyf ſuf-  
fered of a knyght / And he made his  
wyf goo barfoote vpon burninge aſ-  
thes / yſtan paas / And whan the aſ-  
tedy vpon them the ſaid thus / Als I  
am not corrupte ne defouled of any  
ne of al othe / ſo I theſe cryſte helpe me /  
Thenne Henry themperour was afflic-  
med / and paſe her a buffet on the che-  
ke / and a wyf ſaid the wyrgyn Mary  
hath delpyered the wyrgyn / and the wyf  
without any hurt vpon the burninge  
afflicte & whan themperour was dedy / there  
wente a grete multitude of deuyles to fo-  
re the cke of an heremyte / and he op-  
ned the wyndolbe and remaunded at  
laſt what they were / and one anſwered  
a legion of deuyles be he / that goo to  
the deſth of themperour / yf parauenture  
we may ſende any thyng in hym /  
He adured hym / that he ſhould



come agayne to hym / whiche retornyng  
sayde / we haue prouffed: no thyng /  
for whan this fals suspencion of hys  
wyf / and alle the good thynges and  
civile thynges were leyd in a balau-  
ce / this brente and brulede / Laurence  
brought forth a pot of gold of moche  
grea weyght / And whan he suppo-  
sed to haue surmountede / he aske that  
pot in the balauce on that other syde / so  
that it weyeth more and was heuier /  
And thenne I was angry / and brak  
an ere of the pot / And he asked that  
pot a chalysse / whiche the emperour hadde  
gouen to the chirche Emste:ce / whiche  
he had in speaill deuocion / And had  
made it in thonoure of saynt lauren-  
ce / And for the gretnes of it / hit had  
two eres /

**¶** And it was  
founden thenne that emperour deyd  
that tyme / and one ere was broken of  
the Chalysse /  
Gregory reherceth in his Regystre / that  
his predecessor couetyd to make bet-  
ter somme thynges aboute the body of  
saynt Laurence / but he wyte not where  
it lay / netheles the body of saynt lau-  
rence was discouered / and vntyled by  
ygnorance / but alle they / that were  
there present as wel monkes as other  
were dede in syfian dayes after /  
It is to beate that the passyon of saynt  
Laurence was moost excellent in foure  
thynges / lyke as it is founden by the  
sayenges of saynt Maymyn bisshope /  
and of saynt Austyn / First in the sor-  
rowes of his passyon or bytarnes  
Secondly in prouffyte or effect /  
Therdy in constauce / or strengthe /  
And fourthly in the merueylous kata-  
ple and maner of his bytornye /  
First it was right excellent in the byt-  
ternes of the payne / this sayth saynt  
Maymyn / And after somme bookes  
of saynt Ambrose /  
Wherof saynt Laurence was not fla-  
uy by short and simple passyon /  
For who that is synnyng with a sberdy  
he deyth but ones / And who that is  
aste in a fyre is deluyered at ones /  
but this holy man was tormentede by  
tynge and multiplyped paynes / so that  
the dethe shold not fayle hym at for-  
mente / ne fayle hym at the ende /

we rede that the blessed chylde

went thorough the flames / And haue  
gone vpon the coles brennyng barbet  
wherof saynt Laurence is not to be pre-  
ferred of lasse ghyre / For as they  
went in their paynes thorough the fla-  
mes / This in his torment laye vpon  
the fyre / They desolbled / and trace  
vpon the fyre with their fede /  
And this was respynded for to lepe  
his sydes therin /  
They praide in their paynes holdyng  
vpon their handes to oure lord god /  
but he was scratchede in his payne and  
prayd oure lord with alle his body /  
And it is to beate that the blessed lau-  
rence is he / that after saynt Stephen  
ought to holde the pyrnace / Not only  
for that he suffred greter payne / than  
other martyres / as is wel founde and  
redde / that many haue suffred as mo-  
che payne / but it is sayd for fyre causes  
fyrst for the place of the passyon /  
For hit was at Rome / whiche is he-  
d of the word / and syge of the A-  
posles /  
Secondly / for thoffyce of the predica-  
cion / For he accomplyshed dyligent-  
ly thoffyce of prechyng /

Therdy for the lobable dyscre-  
cion of the tynours / that he gaf alle  
to poure men wyfely /  
And these thre Reasons putteth Mai-  
ster Wylliam of Auerre /  
Fourthly for the antiquyte / and pros-  
ued martirdome / For yf it be sayd /  
that somme other haue had greter pay-  
ne / Alwey hit is not so Autentyk /  
And also somtyme in doubte / but the  
passyon of saynt Laurence is moche so-  
lemne / and approued in the Chirche /  
**¶** And therfore many Sayntes ap-  
proue his passyon in their Sermons  
and afferme hit /  
Fyftly for the degre of dignyte /  
For he was Archdeken of the syge  
of Rome / And as it is  
sayd / ther was neuer siche Archdeken  
in Rome /  
**¶** Sixtly / for  
the cruelte of tormentes / For he suffred  
them right grauous / as he / that was  
wised vpon a gredyon of yron /  
Wherof saynt Austyn sayth /  
Sythe / that the membes were broken  
by many dyuers ketynges / He was  
commaunded to be tormentede vpon a

gredyl of pryn/and was leide therupon  
whiche by contynuell heete / that was  
ther vnder / the gredyl hadde the force  
to brenne / soo that he was tormentid  
by the turnynge of his membris more  
forpethly / For the payne was the more  
longe / Secondly he was right excellent  
in effecte or prouffite / For after this /  
that Austyn and Maymyn saye / this  
byternes of payne made hym hygh by  
glorification / and honourable by oppo-  
nyon / renomed and lovable by deuocion  
and noble by contencion / First it made  
hym hygh by glorification / wherof saynt  
Austyn sayth / persecutour / thou be re-  
woodd ayenst the martir / e more than  
woodd / For whan thou assemblest pe-  
ne / thou encrease his glorie / thy en-  
gyn fonde not glorie of the eyde whan  
thynstramentes of the tormentes trans-  
ported hym in honour of bytorpe /  
And after Maymyn e in somme bo-  
kes of Ambrose it is sayd / how he hit  
that the membris were bounden in the  
fete of the sparkles / the force of the feith  
was not corrupt / the body suffred en-  
paynyng / but he gat the gayne of hel-  
the / And saynt Austyn sayth truly  
his body is blessed / For torment neuer  
chaunged hym out of the feith of god  
but his relygion adorneid hym in ho-  
ly reke / Secondly he was honourable  
by oppynyon and renomme after may-  
myn and Ambrose / that saye / we may  
lykene the blessed Laurence to mustard  
seed / whiche is broken by many ma-  
ners / whan by the grace of his mystery  
he replenysshed the world of good odo-  
ur / For to fore that he was confytur  
in his body / he was humble vnkowen  
and seuryfable / And after that he was  
all to broken and brente / he shedde in  
all the chyrches of the world the odour  
of his noblesse / **A**lso this is  
an holy thyng and playfaunt / that  
the solempnyte of saynt Laurence be no-  
bly honoured / whos thynnyng flam-  
mes be as Raynquysshoure holy chyrch  
habith this day in alle the world /  
in so moche that his gloruous passyon  
enlumyneth alle the world / by the glo-  
rye of his martyrd / Thyrde he was  
lovable by deuocion / wherof was he  
so lovable and so with deuocion to be  
reputed / Saynt Austyn sheweth it by

thre reasons / and sayth thus / We ought  
to receyue the blessed man with deuoti-  
on / First / for he gaf his precious blood  
for the loue of oure lord / And after  
for by cause he had vnto oure lord grete  
affyncte / shewyng that the feith of ci-  
sten men ought to defecue to be of the  
company of martires / Thyrde / by caus  
se he was so holly of conuersacion / that  
in the tyme of pyn he deseruyd the crow-  
ne of martirdom / **F**ourthly he made  
hym self noble by folowynge / wherof  
saynt Austyn sayth that the cause of all  
his passion was by cause he eschortid  
other to be lyke to hym / In thre thyng-  
ges he shewid hym to be folowynge  
First in stronge sufferynge of aduersi-  
tees / wherof saynt Austyn sayth / the  
moost prouffitable forme for to reforme  
the peple to god / is the faire speche of  
martires / It is lycht to praye / and it  
is prouffitable to admoneste and war-  
ne the thynges / And the examples be bet-  
ter than the wordes / And it is more to  
teche by werke than by word / And in  
thys right excellent maner of achynge  
the persecutours myght fel of Laurence  
hold he shone by grete dygnyte / And  
hold the merueylous strengthe of his  
courage gaf not only place of helue /  
but also comforted and strengthened  
ther by ensample of his sufferance / Se-  
condly by gretnes of the feith and re-  
uour of loue / wherof Maymyn sayth /  
and Ambrose also / whan he Raynquy-  
shyd by feith / the flammes of the per-  
secutoure he shewid to be by the fyre of  
sayth that he ouercam the embraiments  
of the fyre of helue / And by the loue of  
Christ not to feare the day of come  
Thyrde in brennyng loue / Maymyn  
and Ambrose seyn / that saynt Laurence  
enlumyned the world playnly / of the  
same lycht that he was embraied with  
and chaufferd the hertes of all crysten  
people / by the flammes that he suffred  
by these thre thynges sayth saynt May-  
myn after the booke of saynt Ambro-  
se that we ken called to the feith by  
the example of saynt Laurence / and em-  
braied to martirdome / and chaufferd  
to deuocion /  
Thyrde he was right excellent in con-  
staunce and in strengthe /  
And herof sayth saynt Austyn /



the blessed Laurence dwelld in Ihesu  
 criste into the temptacion / into the de-  
 mande of the tyrant / And into the  
 test / in whome thocasion was longe /  
 and by cause / that he had well eten and  
 well drunken / he was fat of this mete  
 And drunken of the chalyce / soo that  
 he felde not the tormentes ne eschevede  
 them / but succedede the Royanne of he-  
 ven / he was so constaunt / that he sette  
 not by the tormentes / but after that  
 saynt Maymyn sayth / he was made  
 more persficht in drede more ardaunt in  
 hure / and more joyous in brennyng /  
 for the first it is sayd thus / he was  
 stretched vpon the flammes of the gre-  
 te bonces / of fyre / and / turnede ofte fro  
 that one syde to that other /  
 And hold moche more he suffred of pay-  
 nes / so moche more he drede god /  
 And of the second he sayth thus /  
 whan the guyne of the mostard is  
 grounden / it chauffeth / And whan  
 Laurence suffred tormentes / he was en-  
 flamede ageyne / and / tormentede of  
 a newe maner of mercurious tormentes  
 / And the greter tormentes / that  
 the woode persecutours dyden / the more  
 trauer was Laurence to ouer saupour  
 And as to the thyrd / he sayth thus / he  
 was chauffede in the talbe of Ihesu  
 criste / that by grete hyenes of courage  
 he despyded the tormentes of his olme  
 body / that in haupng Wyrtour / of his  
 woode tormentour / he was joyous for  
 to despyse it by the fyre /  
 Fourthly he was right excellent in the  
 mercurious bataylle / and / in the maner  
 of his speche / And as it apperith of  
 pynly by the wordes of saynt Maymyn  
 and of saynt Austyn / The blessed  
 Laurence had fyue brennynges with-  
 oute forthe / whiche he al ouercom mans  
 ly / and / extynde them / The firste  
 was the fyre of helte / The second made  
 reall flamme / the thyrd carnal concu-  
 pisanse / the fourthe of brennyng coue-  
 tise / And the fyfte of a mad wodeness  
 The quenchynge of the first fyre / that  
 is of helte / Maymyn sayth / It myght  
 geue no place of brennyng to the wo-  
 lde fyre for to brenne his body / whiche  
 quenchede the fyre perdurable of helte /  
 he wente thurgh the fyre erythely and  
 material of this woold / but he escaped

and eschevede them / the howyble flambe  
 of the fyre perdurable of helte /  
 The quenchynge of the second fyre he sa-  
 yth also / he trauayled by bovelly bren-  
 nyng / but the dyuine ardoure quen-  
 chede the material brennyng /  
 And yet sayth he / hold he it the euylle  
 peple put vnder the sagottres & woode /  
 for kenece / and / make grete flamme /  
 Seynt Laurence espyed by the hete of  
 the fyth felde not the flammes /  
 And saynt Austyn sayth / the charite  
 of Ihesu Crise may not be surmoundede  
 with flammes / for the fyre that brenne  
 withoute forthe / was more feble / than  
 that whiche he embracyd within forthe /  
 And the quenchynge of the thyrd fyre  
 of carnall concupysence / sayth saynt  
 Maymyn / saynt Laurence passed thor-  
 ough the fyre / whiche he abhorred / being  
 not brenne / but he enlumyned shone he  
 brenned lest he shold brenne / And by  
 cause he shold not brenne he was brenne  
 Of the quenchynge of the fourthe fyre /  
 that is of Auarice of them / that couey-  
 se the tresours / of whiche they be deuy-  
 ued / Sayth saynt Austyn thus /  
 A man coueyous is armed by double  
 ardoure of money / and / is enemy of  
 trouthe / his auarice is for to stele gold  
 And by his felonye he leseth oure lord  
 He hath no thyng / he prouffeth no  
 thyng / humayne cruelte is withdraben  
 by his wyndes and / corporalle mater /  
 And Laurence goth to heuen / And he  
 sayleth in his flammes / Of the quench-  
 yng of the fyfte fyre / that is of the  
 furpous wodeness / hold he is to say  
 furpous wodeness of the persecutours  
 was deuyed and brought to nought /  
 Seyth Seynt Maymyn thus / whan  
 the wodeness of the mynystrs of the  
 flames was surmoundede / he restrayned  
 the brennyng of the wooldy wodeness  
 And till that tyme the duyple entent  
 prouffede / till that the trewe man as-  
 cended / and / mounted in to heuen glori-  
 ously / into his lord god /  
 And he made to cole the cruelte of the  
 persecutours confused / all wyth theyr fi-  
 res / And he sheweth that  
 the wodeness of the persecutours /  
 was fyre / whanne he sayde / the woode-  
 nesse of the charynges made us  
 by a gredel of pyon vpon the fyre

strongly brennyng/ And that was do  
ne/ to thende/ that he shoulde auenge the  
fyrre and grete heetes of indignacion  
And it was no wonder/ though he sur  
mounted these thre grete fyres without  
forth/ For as it is had of the wordes  
of the sayd maggyn/ he had within  
forth thre respydours or coldes/ and  
bare in his herte thre fyres/ by whiche he  
assuaged by coldenes all the fyre with  
oute forth/ And surmounted with the  
bracyng of more fyre/ And the firste  
coldenes/ was the desyre of celestyalle  
glorye/ The second was the remembra  
unce of the paine of god/ And the thir  
de was the clenness of his conscience/  
By this treuble coldenes he quenched  
alle the fyre without forth/ And he  
was cold of the first respydour/ whi  
che is desyre of heuently glorye/ as sa  
ynt Ambrose sayth/ the blessed Lau  
rence myghte not fele the tormentes of  
fire in his entayles/ whiche within  
him possessed the respydour of paradys  
Though the brente fleshe laye to fore  
the tyrant/ and the body brante/ cleue  
thesles the body suffred no paine in earth  
Whos forbe and courage was in he  
uyn/ Of the second coldenes or respyd  
our/ that is the remembrance of the los  
se of god/ he sayth thus/ when he rem  
berde to fore the commendacion of  
Ihesu Cryst/ al was a daye that he suf  
ferd/ Of the thirde coldenes or respy  
dour/ whiche is clenness of conscience  
he sayth thus/ the  
right stronge martir truly is brente in  
his entayles/ but he feyng the hynge  
dome of heuyn/ enioyeth/ as a baynque  
ur/ by the respydour of the clenness of  
his conscience/ And as saynt Marys  
myn sayth/ he had thre fyres within  
forth/ by the whiche he surmounted by  
embracyng al the fyres without forth  
The first was the gretnesse of the faith  
The second the ardaunt dilection/  
The thirde the depe knowledge of god  
whiche embracyd hym as fyre/ Of the  
first fyre sayth saynt Ambrose/ As mo  
che as the brennyng of the feyth chauf  
feth hym/ so moche cooleth hym the flams  
me of the torment/ We rede in the go  
spel that the fyre of the feythe is the  
fyre of the saupoure/ Chrysostome  
sayth/ I am in to the earth to  
put fyre there/ And with this fyre

was saynt Laurence embraced/ and so  
to not the brennyng of the flammes/  
And of the second fyre he sayth thus/  
the martir Laurence brennyd without  
forth of the embracymentes of the feyth  
but the greter flammes of the love of  
god/ brenned hym within forth/  
Of the thirde fyre he sayth thus/  
The right euell flammes of the pryde  
dur myght not surmounte the mayte/  
For he was ouer moche more ardaunt  
by chauffed in his thorow/ by the  
pyes of trouth that he felte/ not the flams  
me withoute forth/ whiche is the  
thyde and ouermy/ Laurence was  
the other martir sayth/ he was  
as toward offyre the harte of the  
a wyggle among al the other  
But at this daye the wyggle of  
thes ten chaunged in to the  
many/ And as Mayster Thomas  
sayth/ It was for the sake of  
fomme/ that the may brende with  
thyues and chyldeyn at the selemny  
te of festes/ And whos the  
nyght with tapers and lyches/ but by  
cause many aduentures were made in  
these wyggles/ It was eschewed  
that the wyggles shold be brunt in  
fastynges/ And neuer Joles the em  
perour name is retyned/ And is  
retyned/ And is called wyggle/  
The second retyninge is called  
the or dore/ For he onlye  
phry have thei aduentures made  
of ther martirs/ by the  
half among the  
is in the  
For he onlye and  
oulye/ But  
lence of his  
for the gyltlesse of his passion

Thus endeth the booke of saynt  
Laurence martir



¶ Here foloweth of saynt yppolite martr and first of his name

**Polite** is said of yppolite that is as moche to say/as vpon and lyue/that is a stone/as who sayth vpon a stone/that is to vnderstande founded vpon Crist/Or of in/and polye/that is a crite/Or Polite is as moche to say/as polysthe/that he was wel founded vpon the stone Crist/by constance and steadfastnes/he was in the crite above by aspre/and couerynge/he was polysthe by the hitarnes of his tormentes/

**Polite buried** the body of saynt laurence/ And after he cam in to his holme/ and gaf the pees to his seruantes/ and to hye Chamcyers/ And commyned them with the sacrament of the auter/whiche Iustyne the prest had sace/ And the table was ouerd/ but as he took ony mete/the knyghtes cam/ and baled hym adrey/ and brought hym to thempour/ And when decyan thempour salde hym/ he smyleng sayd to hym/ Arre thow nold made an enchanter/whiche hast borne alwey the body of Laurence/ And Polite sayd/ that haue I done/not as an enchauntere/ but as a Cristen man/ Thenne decyan kyng replensshed with grete furoure commaunded/ that he shold be despoyled of his habyte/ that he wate as a Cristen man/and that his mouth shold be loken with stones/ To whome polite sayd/thou hast not despoyled me but rather clothed/ To whome decan seyd/hw is it/that thow art nold so forlyffe/that art not ashamed of thy nakednes/Mow therefore make thou sacryfise/and thou shalt lyue/or elles thou shalt perisse with laurence/ to whome polite sayd/ I wold/ I myght be

made thegample of saynt laurence/whome thou presumest to name with thy folbe mouth/and polute/ Thenne decyan made hym to be loken with scoues/ and all to renke with combs of yron/ And he confessor with a clere hope/ that he was Cristen/and when he had despyed these tormentes/ he dyde hym to be clothed with the vesture of a knyght/that he to fore used/ in exhortynge hym that to weyue his amptye/ and his first chynalre/ And Polite sayde I am the knyght of Ihesu crist/ e thenne decyan replensshed with grete brath despyer hym to Walerpan the prouost/ e that he shold take alle his faulces/ e see hym by dyuerse tormetes/ And thenne he fonde that alle the meyne of polytes holme were cristen/ And alle were brought to fore hym/ e when he wolde haue coustrened them to do sacryfise/ One named Concordia Nourice of polite answered for them alle/we had leuer deye with our lord chastyte/ than lyue synfully/ e thenne decyan kyng present/ commaunded that she shold be loken with plomettis of lede vnto the tyme/that she gaf ouer her spyrte/ e polite sayd/ Syre I thank the/that thou hast sente my nourice to fore the sight of thy sayntes/ e after that Walerpan dyde do lode polite with his meyne to the pake Tyburne/ e polite comforted them alle/ e said vnto them deye you not for ye e I haue one only god/ e thenne Walerpan comanded that all they shold ben lyked to fore polite/ e thenne he made polite to be bounden by the feet vnto the neckes of thre horses/ and made hym to be dailen among thornes/ beretes e wiche tyll he rendyd/ e gaf to god his spyrte/ he deye aboute the yere of our lord CC lxxvi/ And thenne Iustyn the prest toke the bodies of them e buryed them by the body of saynt Laurence but he wouthe not fynde the body of synt concordia For it was cast in to a prey/ A knyght that was named porphyre wende that the blessed Concordia had gold and precious stones in her clothes/ and cam to a man named herenay/whiche was secretly a Cristen man/ and sayd to hym/ kepe my cunnyle secretes/ And dailie concordie out of the

preuy / For I tolde / that ther ben in  
her bestymmentis gold and precious sto  
nes / And he sayd sheibe to me the pla  
ce / where she lyeth / And I shal kepe  
thy connyng / And shalle telle to the  
what I shalle fynde / And thenne he  
drew her oute of the preuy chambur / e  
fonde nothyng / And thenne the knyght  
fledde albey anone / And Hyreneus  
called to hym a Crysten man / named  
Albunde / And bare the body to saynt Jus  
tyn / and he took it deuoutely / and bu  
ryed hit by the body of saynt ppolite  
with the other / And whan Waleryen  
herd that / he dyde do take Hyreneus &  
Albunde / and threwe them all quicke  
in to the preuy / And Justyn took out  
their bodies / and buryed them with  
the other / And after these thynges don  
decyan and Waleryen ascended in to a  
golden chare / for to go and tomenten  
Crysten men / And decyan was rauys  
shed of a deupple / and cryed / O Ppolite  
thou hast bounden me with sharp charynes  
and leddest me albey / And Waleryen  
cryed also / O laurence thou dealdest me  
with fery charynes / And the same hou  
re Waleryen deyde / And decyan retor  
ned home / and deyde the thrydde daye  
tormented of the deupple / and cryed  
laurence esse thow a lytel / I conure  
the to esse thy tormentes / and so deyde  
And whan Tryphone his wyf / whi  
che was moche cruell / sawe this thyng  
she leste alle / and toke to Trypke her  
doughter / and wente to saynt Justyn  
and dyd so baptyse her / with many  
other / And that other day after that /  
as Tryphone praid the gaf vp her spy  
ryte / and deyde / And Justyn the preest  
buryed her body by saynt Ppolite /  
And whan knyghtes / heryng that the  
quene and her doughter were toomen  
Crysten / cam with their wyues to Jus  
tyn the preest / for to receyue baptyisme /  
Claudius the emperour / whan Trypke  
wolde not doo sacryfise / dyde do cutt her  
throate / e dyde do bynde the other knygh  
tes / And the bodies were borne with  
the other in to the felds Verane / and  
there buryed / And it is to be noted he  
re expressely / that Claudius succeeded  
decyan / whiche married saynt laurence  
and saynt ppolite / but he succeeded not  
decyan the emperour / For after the Crow

nykes Volusyan succeeded decyan / and  
galgen succeeded Volusyan / And claudi  
us succeeded galgen / so it shoueth that  
galgen had two names / that is to say  
te galgan and decyan / and so said Wyn  
cent in his Cronyke / and goffrey in  
his booke / Galgan called one vnder his  
helpe that was named decyan / whome  
he made Cezar / but not emperour / so sa  
yth Ryehard in his cronike / O the  
martir sayth Ambrose in his preface /  
The blessed martir Ppolite considered  
that Ihesu crist was very duke / and  
he wolde be his knyght / and had leue  
be his knyght / than duke of knyghtes  
And he purseyued not saynt laurence  
whiche was put vnder his keepyng /  
but folowed hym / so that in suffryng  
martirdome he leste the salve of the ty  
raunt / and cam / and possessed the tres  
sour of very rychesses / whiche is the gy  
fte of the kyng / pardurable and pry  
tuel / Ther was a carter / named Peter  
whiche poked his oye in the cart in  
the feste of marie magdalene / and so  
folowed his wyf / and beganne to curse  
him / And anone the oye and the cart  
were smyten with thonder / And that  
same peter / whiche had so curser was  
tormented of euell tormentes / For he  
re took hym / so that he brente the fene  
lyes and the flesch fro his thyng / and  
the bone apered / and that the thyng  
legge fylle of / thenne he wente to a chir  
che of oure lady / and byd his legges in  
an hole of the chyrche / And prayd  
oure lady with tres deuoutely for his  
redyemance / And on a nyght the ble  
ssyd Marye with saynt Ppolite cam  
to fore hym in a dyspon / And the pa  
per to ppolite that he wolde restablishe  
peter in his first helthe / And anone say  
nt ppolite toke his legges in the hole  
and toke and set it in his place / like  
as on grassyth in a tree / And he felte  
so moche payne in that dyspon / that he  
alboke and cryed so bolde / that he  
alboke alle the meyne / and they awos  
and toke lyght / e sawe that peter had  
two legges & two thynges / but they had  
supposed that it had be illusion / e they  
tasted yet / e yet este ageyne / and sawe  
that he had veryly his membris / e the  
ne they alboke hym / e demanded of  
hym how it happened /



And he wende / that they had mocked  
 hym / And whan he saue it / he was all  
 amysed / yet neuertheles the nelve thye  
 was softer than the olde / And myghte  
 not wel susteyne his body therwith /  
 And by cause this myracle sholde be  
 publysshid / he halde an hool yere /  
 And thenne the blessed Marye ap-  
 peryd to hym and saynt to saynt Pro-  
 byte / that he shold perfourme that whi-  
 che apperteyned to that cure / And the-  
 re he abode / and felt hym self al hool  
 And thenne he entred in to a recluage  
 to whome the deuyll apperid oftyme  
 in the lyknes of a woman naked /

and ioyned to hym naked / And the  
 more he defended hym / the more the de-  
 uylle approched ner in temptyng hym  
 shamefully / And whan he had ben sha-  
 mefully trauayled of her / he took the sco-  
 le of a prestes necke / and gyrd hym  
 with hit / And anon the deuyll depar-  
 ted / And lefte lyeng there a styngyng  
 and toren careyne / And so grete sten-  
 che yssued / that ther was none that sas  
 we it / but said that it was the body of  
 somme ded woman / whiche the deuyll  
 had taken

Thus endeth the lyf of saynt ypolite

**H**ere foloweth the assumpcion of the glorious vyrgyne  
 oure lady saynt Marye



**F**ynde in a booke sente  
 to saynt Johan theuans  
 gelyst / or elles the booke  
 whiche is sayd to be a  
 poraphum is ascribed  
 to hym / In what ma-  
 ner the Assumpcion of the blessed Myr-  
 gen saynt Marye was made /

Thapostles were departed / and gone  
 in to dyuerse Countrees of the world /  
 for cause of prechynge / And the bless-  
 ed lady and Myrgyne was in an  
 holbe by the mount of Syon / And as  
 long as she lyued / she byspard all the  
 places of her sone with grete deuocion /  
 that is to say the place of his baptyseme  
 G m

Of his fastynge/ of his passion/ of his sepulture/ of his resurrection/ and of his ascension/ And after that Epphianes sayth/ the lyued four and twenty yere after thascension of her sone/ And he sayth also/ whan our lady had conceyued Ihesu Criste / she was of the age of fourteen yere / And she was deliuered in the xvj yere/ And lyued and abode with hym thre and therty yere And after his dethe/ she lyued four and twenty yere/ And by this account whan she departed oute of this world she was lyvj yere old/ but hit is more probable/ that/ whiche is red in another place/ that she lyued after the ascension of hys sone thretyne yere/ And soo thenne she was lx yere old / And on a day whan alle thapostles were spradd thurgh the world in prechynge/ the glorious byrgyne was gretefully espoused and embraced with desyre to be with her sone Ihesu Criste/ And her courage eschaufed was moued/ And grete haundaunce of tere ranne without forth by cause she had not egally the comforts of her sone/ whiche were witholden from her for the tyme / And an angell cam to fore her with grete lycht/ and salued her honourably / as the moder of his lord/ sayenge / Al hylle blessed Mary/ receyving the blessing of hym that sente his blessing to Jacob/ who here a solble of palme of paradys lady whiche I haue brought to the/ whiche thou shalt commaunde to be born to fore thy tere / For thy solble shal be taken fro thy body/ the thirde day next folowynge And thy sone abyedeth the his honouurable moder/ To whome she answered / yf I haue founde grace to fore thy eyes I pray the that thou touchest to the lye to me thy name/ And yet I pray the more hartely / that my sones and my bretheren thapostles may be assembled with me/ soo that to fore I depe/ I may see them with my bodily eyes / And after to be buried of them/ And they sayenge here / I maye pelyce by my choos to gods/ And also yet I praye and requyre/ that my spryde resyue oute of the body/ see not the bodye/ ne lyched spryde ne sende/ And that no myght of the deuyll come agaynste

me/ And thenne the Angel sayd/ Lady wherfor desyrest thou to knowe my name/ whiche is grete and meuenphus All thapostles shall assemble this day to the/ and shall make to the noble eyes quyes at thy passenge/ And in the presence of them / thou shalt gye by thy spryde / For he that brought the people to by an heer/ fro Judee to Babylon may withoute doute soonly in an hour byng thapostles to the/ And wherfor doubtst thou to see the lyched spryde/ sythe thou hast broken stercly his heed/ And hast despoiled hym from the tymbre of his powder / Neuertheless thy wyll be doone/ that thou see not the fende / And this said the Angel moued in to heuen with grete lycht/ and the palme shone by right grete clerenes and was lyke to a grene wodde/ whose leues shone lyke to the morowe sterre / And it happed as saynt Johan the euangelyst prechid in Ephesym/ the heuen soonly thondred / And a byge chylde took hym by/ and brought hym to fore the gate of the blessed byrgyne Mary/ And he knocked at the dore / e entred/ and salued the byrgyne honourably/ whome the blessed byrgyne behelde / and was greatly adressed for Joye/ and myght not abyene her fro byppynge/ And sayd to hym/ Johan sone remembre the of the worde of thy mayster / by whiche he made me moder vnto the/ And the sone vnto me / who I am called of thy mayster / and my god/ I praye noli the dethe of condicion humayne/ And recomende my body to thy kepyng/ I haue herby saye that the Ielwes haue made a counceyll and sayd/ late is abyde bretheren vnto the tyme that she that bare Ihesu be dede / And thenne incontynent we shall take her body/ and shall caste it in to the fire/ and brenne it/ Thou therfore / take this palme/ And ker it to fore the tere whan ye shall bere my body to the sepulchre/ Thenne said Johan/ O worldy gods that alle my bretheren thapostles were here/ that we myght make thyng requyes couenable/ as it shoulde/ and is dygne and worthy/ And as he sayd / that alle the Appostles were myghty



with clothes fro the places where they  
preched/ and were brought to fore the  
dore of the blessed Marye /  
And whan they salbe them assembled  
they meteuelyd/ and sayde / For what  
cause hath oure lord assembled vs here/  
Thenne saynt Iohan wente oute and  
sayd to them/ that oure lady shold pas  
se and departe oute of this world/ and  
addre more to sayenge/ brethren be was  
re and kepe yow from wepyng whan  
she shal departe/ by cause that the pe  
ple that shal see it / be not troubled/  
And sayde/ loo these how they drede the  
deth/ whiche pteche to other the resurreci  
on/ And denys disciple of pauls offer  
meth this same in the booke of dyuine  
names/ That is to wete/ that alle thap  
posiles were assembled at the assump  
cion and deth of oure lady/ Marye / e  
were to geder there / And that esle of  
them made a sermon vnto the prayng  
and laude of Ihesu Criste/ and the bles  
sed Marye his moder / he saide thus  
sayng to Thymothee/ Thus be and  
thou as thou wilt knowest/ And ma  
ny of oure holy brethren dyde assen  
ble at the dyspon of the moder/ that re  
sured god / And James broder of  
god was there/ And Peter thapposile  
moost noble and souerayne of the theo  
logens / And after that me seme /  
all the Ierarches lyft her vp after  
and acordinge to her vertue wythoute  
ende/ This saide saynt Denys / And  
whan the blessed Marye Marpe salbe  
all the Apposiles assembled/ she bles  
sed oure lord/ and satte in the myddes  
of them/ where the lampes tapres and  
pyghes brenned/ And aboute the thir  
de houre of the nyght/ Ihesu Criste cam  
with swete melodye and songe with  
thorders of the Angels the compaynes  
of patriarches/ thassembles of martirs/  
the Couentes of Confessours/ the Car  
rolles of Virgynes/ And to fore the bed  
of oure blessed lady the compaynes of  
alle these sayntes were sette in ordre /  
And made swete songe and melodye/  
And what euequys were done of oure  
blessid lady and there halowyd/ hit is  
all sayd and enseygned in the forsaide  
booke/ whiche is attribued to saynt Ios

han / For first Ihesu Criste began  
to saye/ Come my chosyn/ and I shal  
sette the in my sete / For I haue couey  
ted the beaute of the / And oure lady  
answerd/ Syre my herte is redy/ And  
alle they / that were comen with Ihesu  
Criste entwined swete sayenge/ this  
is she that neuer dwelld in dede of ma  
ryage in delyt / And she shal haue  
frughe in refection of holy soules/  
Thenne she sange of her self sayenge /  
Alle the generations shal saye/ that I  
am blessed/ For he that is myghty hath  
done grete thynges to me/ And the na  
me of hym is holy/ And the chauns  
tour of chauntours entwined more ex  
cellently aboute alle other sayenge/ Cos  
me fro bytane my spouse come fro Egi  
ptane/ Come/ thou shalt be crowned/  
And she saide I come / For in the be  
gynnyng of the booke hit is wretton of  
me/ that I shold doo thy wyll / For  
my spyrte hath joyed in the god/ my  
felthe/ And thus in the mornynge / the  
solbe yssued oute of the body/ and fled  
vp in the armes of her sone / And she  
was as fer enstraunged fro the payne  
of the fleshe/ as she was fro corrupcion  
of her body / Thenne sayd oure lord to  
thapposiles/ Were ye the body of thy  
Marye my moder in to the halle of Jo  
sephat/ And leye ye her in a newe se  
pulcre/ that ye shal fynde there/  
And abyde me there thre dayes / tyll  
that I retorne to yow/  
And anon she was enuyronned wyth  
floures of Roses/ that was the compa  
ny of martirs/ and wyth lylles of the  
kaleyes/ that were the company of aun  
gels/ of Confessours/ and Virgynes /  
And thapposiles cryed after her say  
enge/ Ryght wyse Marye/ Whether  
gooste thou lady remembre the of Be  
/ And thenne the compayne of sa  
yntes that were abyden/ were awakend  
with the solbe of the songe of them/  
that mountid / and cam agens her/  
And salbe their kyngde here in his pro  
pre armes the solbe of a woman/ e sa  
we y this solbe was Joyned to hym  
e were abassid e began to crye sayenge  
Who is this / that ascendeth fro de  
sette fulle of delys Joyned to her

to her frende / And they that accompa-  
nyed her said / this is the right fayre  
amonge the daughters of Ierusalem /  
And lyke as ye haue sene her fulle of  
charite and dylection / so is she ioyous  
ly receyued / And sette in the seir of glo-  
ry on the right syde of her sone / And  
thapostles saue the soible of her keyng  
so wyght / that no mortal tynge myght  
expreste it / And thenne thre maydens  
that were there woked of the clothes fro  
the body / for to wesse it / the body and  
ne shone by so grete clernes / that they  
myght wel fele hit in touchyng and  
wasshyng / but they myght not see it /  
And that lyght shone as long as they  
were aboute the wasshyng of it / And  
thenne thapostles took the body honou-  
rably / and leyde it on the bier / And Jo-  
han sayd to peter here this palme to fo-  
re the bier / For oure lord hath ordeyned  
the aboute vs / And hath made the pas-  
tour and pryncer of his sheep  
To whome peter sayde / It appertayneth  
keiter to the to keere it / For thou art cho-  
sen Ouyngyn of oure lord / And thou  
oughtest to keere this palme of lyght /  
at the theycques of charite / and holys-  
nes / thou that drankest of the fontayn  
of perdurable clernes / And I shalke  
keere the holy body with the bier / And  
these other Appostles our bretheren shal  
goo rounde aboute the body / yeloung  
thankynges to god / And thenne saynt  
poble sayd to hym / I that am lest of  
the Appostles and of yow alle / shalke  
keere with the / And thenne peter and  
poble lyfte by the bier / And peter  
beganne to synge and say / Israel is  
ysued out of Egypte / And the other  
Appostles folowed hym in the same son-  
ge / And our lord couerid the bier and  
thapostles with a cloth / so that they  
were not sene but the hys of them was  
herd only / And the Angells were  
with thapostles syngeyng and wyle-  
nyssed all the kynde with merueylous  
sibetnes / And thenne alle the people  
was moued with that sibete melodye  
and ysued hastily oute of the cite / &  
enquyred what hit was / And thenne  
ther were somme that sayde to them /  
that Marye such a woman is deed / &  
the disciples of her sone Ihesu haue her  
and made such melodye as ye here about

her / And thenne ran they to armes / &  
they warned eche other sayeng / Come  
and late vs see alle the disciples / and  
late vs brenne the body of her / that ha-  
re this traytre / And when the pryncer  
of preestes saue that / he was al abas-  
shed / and full of angre and sayd / Wo  
here the tabernacle of hym / that hath twi-  
uiled vs and oure bygnage / hehede  
what glory he now receyuet / And in  
sayeng so / he leyde his honours on the  
bier / wyllyng to turne it / and ouertur-  
ne it to the ground / **A** Thenne sodenly  
bothe his handes were drye / and cle-  
ued to the bier / so that he henge by the  
handes on the bier / and was fore wor-  
mentid / and wepte and brayed /  
And the Angells that were there in  
the clothed blynded alle the other peo-  
ple / that they saue no thyng / And  
the pryncer of preestes said / saynt pe-  
ter despyse me not in this tribulacion /  
And I pray the to pray for me to our  
lord / Thou oughtest to remembre when  
the Chamberlaine that was bysser accused  
the / And I excused the / And saynt pe-  
ter said to hym / We be now empyshyd  
in the swyre of oure lady / and maye  
not now entende to seke the / But and yf  
thou byleuest in our lord Ihesu crist  
and in this that keere hym / I wene  
hope that thou soone shalt haue helthe  
and be al hoole / And he answered / I  
byleue our lord Ihesu crist to be the so-  
ne of god / And that this is his right  
hooly moder / And anone his honours  
were loked fro the bier / but yet the drye-  
enes and the payne cessid not in hym  
And thenne saynt peter said to hym /  
kyss the bier / and saye I byleue in  
god Ihesu crist that this woman is  
in her hely / and remayned wyngyn  
after the chyldyng / And when he had  
so sayd / he was anone all hoole passid  
ely / And thenne saide peter to hym /  
Take that palme of the honde of oure  
broder Johan / and leye it on the people  
that be blynde / And who that wyll be  
lene shalke receyue his sight agayne  
And they that wyll not byleue shal  
neuer see / And thenne thapostles bare  
Marye vnder the monument / And saue  
by it lyke as oure lord had commaun-  
ded / And at the thyrde day Ihesu crist  
cam with a grete multitude of Angells



and falslyd them / and saide ptes be  
with yow / And they answered / god /  
glory be to the / which ony makest the  
gret myracles and merueyles / And  
oure lord sayd to thapostles / what is  
nolb youre aduys / that I ought nolb  
to doo to my moder of honour / and of  
grace / Syre it semeth to vs thy semau  
tes / that lyke as thou hast raynquys /  
shyd the deth / and regnest worlde with  
oute ende / that thou reys also the body  
of thy moder / and sette her on thy ryzt  
sid in perdurablyte / And he graunt  
ed it / And thenne Mychaell the angel  
cam / and presentyd the solble of Marye  
to oure lord / And the saueour spacke  
and sayd / Arise vp / haste the my cul  
uer or doune / take macle of glorye / Be  
fel of lyf / Temple celestyal / And lyke  
as thou neuer feltest conceyvinge by no  
ne aduchement / thou shalt not suffice  
in the sepulcre no corruption of body /  
And anon the solble cam ageyne to the  
body of marpe / and yssued gloriously  
oute of the tombe / and thus was recey  
ued in the heuently chambre / and a gre  
te compaignie of angels with her / And  
saynt Thomas was not there / And  
whan he cam / he wolde not belyue this  
And anone the gyrdell / with which  
her body was gyrded cam to hym fro the  
ager / which he receyued / And therby  
he understode that she was assumpt in  
to heuen / And alle this here to fore is  
sayd / and called / Apocryphum / Wherof  
saynt Jerom sayth in a sermon to pau  
la and Eustochium / her doughter /  
That book is sayd to be apocryfum sauf  
that somme wordes which ben worthy  
of septe / and ben approued / of seyntes  
as wrytyng nyne thynges / that is to  
wete / that the comforte of thapostles  
was promysed / and gyuen to the wy  
rge / And that al the sayntes assem  
bled ther / And that she deyed without  
payne / And was buryed in the kyle of  
Iosephat / And there were made redy  
the obseques / and the deuocion of Ihesu  
crist / and the compaignie of the celestyal  
all compaignie / and the persecucion of the  
Iewes / and the thynging of the myra  
cles / and that she was assumpt in to he  
uyn body and solble / But many other  
thynges ben put there more at fantasye  
and semulacion / than at trouthe

As that / that Thomas was not there  
And whan he cam he doubted / and es  
ther thynges semblable / which ben be  
ter not to belyue them / than to belyue  
her clothes and vestyments were lese  
in her tombe / to the comforte of good cri  
sten men / And of one partye of her ves  
tyments it is sayd that ther hapned su  
che a grete myracle as foloweth / Whan  
the duke of Normandy hadde assyged  
the cite of chartres / The bisschop of the  
cite took the cote of oure lady / And  
sette it on the hede of a spere lyke a ba  
ner / and wende oute ageynst the enemy  
es surely / and the peple folowed hym /  
And anone all the hoost of then emper  
were tourned in to fransye / and were  
slynde / and trembled / and all were alas  
shed / And whan they of the cite salve  
this thyng / about the dreyne demons  
straunce / they wende on egrelly / and sle  
we their enemyes the which thyng dis  
pleid moche the byrgyn saynt Marpe  
as it was proued by that / that her  
cote ranspydd albey / And the duk the  
ir enemy fonde it in his lappe / It is  
redde in the reuelacions of saynt Ely  
sabeth / that on a time as she was rauis  
hed in sperryt / she salve in a place mo  
che fer fro folk a tombe or a sepulcre en  
uyronned with moche lyght / and was  
like the forme of a woma withyn forth  
And there were about it a grete mul  
titude of angels / and a lytell whyle  
after she was taken oute of the sepul  
cre / and borne vp on hygge with that  
multitude / And thenne cam ageynst her  
a man beryng in his right arme the sig  
ne of the crosse / e had with hym many  
angels withoute nombre / which recey  
ued her moche ioiously / and ledde her  
with grete melodye in to heuen / and a li  
tel whyle after / Elyzabeth demaunded  
of an angel / to whom she spak of / of  
that bysion that she salb / It is shewed  
to the / sayde the aungel in that bysion  
that the byrgyn oure lady is assumpt  
in to heuen as wel in her body as in her  
solble / It is said in the same reuela  
cions / that it was shewed to her / that  
the xij day after the solble departed fro  
her body she was so assumpt in to heuen  
e also / when oure blessed lady spak  
to her she said / After thascencion of our  
lorde an hole yere and as many dayes  
more as ben fro the ascencion vnto her

## 4 The assumption of oure lady

assumption the ouer lpyed/ And  
also she sayd alle thapposites were at  
my departynge / and buryed my body  
honourably / And yl dayes after was  
reysed / And thenne saynt Elzabeth de  
maunded of her / whether she shold hys  
de this thyng / or that she shold many  
feste it / and shewe it / And she sayd /  
It is not to be shewed to flesshly ne  
unblyepngz people / ne it is not to be  
hyd to deuoute and crysten peple

It is to be noted / that the glorious  
Byrgyne Marye was assumpt & lyfte  
vp in to heuen entyrlly / joyously and  
gloryously / She was receyued entyrlly  
ly / that is holly as the chyrche blyeueth  
debonayrly / And that afferme many sa  
yntes / and enforce them to proue it by  
many reasons / And the reason of saynt  
Bernard is such / he sayth that god  
hath made the body of saynt Peter and  
saynt James so gloriously to be hono  
ured / that he hath enhaunfed them by  
meuuepous honour / that to them is de  
puted place couenable for to be worshi  
ped / And alle the world goth to seke  
and offre to them / Thenne yf the body  
of his blessed moder were on the erthe  
And not hauntd by deuoute dyspoc  
cion of cristen men / it shold be meueyell  
to her / that god wold not haue done  
as moche worship to his moder and ho  
noured as moche her body / as the bo  
dyes of other sayntes vpon the erthe /  
Jherome sayth thus / that the Byrgyn  
Marye mounted in to heuen / the viij  
kalendas of septembris / That he sayth  
this of the assumption of the body of Ma  
rye / but the chyrche wyl rather debona  
ryly blyue it / than folysfully to doub  
te it / And he preued it afterwarde /  
that it is to be blyened / y they y aroos  
with oure lord haue accomplyshyd  
their pordonable resurrection / wherefore  
shold not we say thenne / that it is do  
ne in the blessed Byrgyne Marye / &  
also many blyue that saynt John the  
euangelyst is glorifyed in his fleshe  
with Ihesu crist / And thenne moche  
more oure lady ought to be glorifyed  
in heuen to the body and soule / whiche  
sayth / worshipe thy fader and moder /  
And he cam not to breke the laibe  
but to fulfille it / And therfor he ho  
noureth his moder aboue all other /

Seynt Austyn affermeth not this  
only / but he proueth it by thre reasons  
And the first reason is the vnyte and  
assemble of the fleshe of oure lord and  
of oure lady / And sayth thus put  
faction / and wormes is the reproche of  
condpacion hymayne / whiche Ihesu ne  
uer touchyd / And the fleshe of Ihesu  
is out of this reproch / the nature of ma  
rye is one of thews / For it is proued  
that Ihesu crist hath taken his fleshe  
of her /

4

The second reason is /  
that the dygnite of the body of her / of  
whome hym self sayth / this is the syge  
of god / the chambre of oure lord / of he  
uen / and the tabernacle of crist / she is  
worthy to be where he is / soo precious a  
treasure is more worthy to be kept in he  
uen than in erthe

The thyrde reason is parfeght entyrl  
nes of her Byrgynall fleshe / and sayth  
thus / Enioye thou marye of honours  
fle gladnes in body and in soule /  
In thy pryncer sone / And by thy pr  
yncer sone thou oughtest to haue no har  
me of corrupcion / where thou hadest  
none corrupcion of Byrgynite in thy  
dyng so grete a sone / so thou whome he  
endelbed with so grete glorie be allwey  
withoute corrupcion / and lyeue entyrl  
ly / whiche laste entyrl hym / that is  
parfeght of alle / And that she be with  
hym whome she bare in her wombe / and  
that she be at hym whome she chylde  
gaf soule / and now / Marye mo  
der of Ihesu Crist admynystrasse and  
seruaunt / And by cause I may none  
other thyng se / I dare none other say  
se say / ne presume / And herof sayth a  
noble versyfyer thus / Transit ad ethe  
ra / Virgo puerpera / Virgula Jesse / Mon  
sine corpore / sed sine tempore tendit ad  
esse /

4

The Byrgyne that chylde  
mounted vnto heuen / the lytel wyde of  
Jesse / not withoute body / but with oute  
tyme she entended to be there Byrgyne  
pure and uette /

4

Secondly / she  
was assumpt and take vp gladly  
And herof sayth Gerard bisshep / and  
martir in his Omelye / The heuenes re  
ceyued this day the blessed Byrgyne /  
The Angels were glady / the cherubgels  
enioyed / The Thrones songen / The vi  
mynacions made / mekodel / The pyms  
eyppas amonged / The potestates



seraph/cherubyn and Seraphyn songen  
 songes and praynges/ And byn  
 gyng her with thanknges and laus  
 as was the peger of the dpyne and  
 fourayne mageste/ Thyrly/the was  
 lyfte vp in to heuen so honourably/that  
 Ihesu Crist hym self with al the stren-  
 gthe of the heuently company cam agens  
 her/Of whome saynt Jerome sayth/  
 who is he that is suffisaunt to thynke  
 how the gloruous quene of the world  
 wente vp this day/ And how the mul-  
 titude of the celestyal legions cam ag-  
 geynst her with grete talent of deuocion  
 And with what songes/ she was bro-  
 ught vnto her sete/ And how she was  
 receyued of her sone and embraced with  
 peashable chere and clere face/ And how  
 she was enhaunced above all other cre-  
 atures/ And yet he sayth/ it is on this  
 day/ that the Chyualrpe of heuen cam  
 hastily for to mete with the moder of  
 god/ and enuoynded her with grete  
 lycht/ and brought her to her sete with  
 praynges and songes spyrual/ And thenne enioyed them the al-tyall  
 company of Jerusalem with soo grete  
 gladnes/ that no may may reuante/  
 ne telle/ and made ioye and song alle  
 enioyng in charyte/ By cause that this  
 feste is euery yere kepte by the kyng  
 and made and continued to all othe-  
 And it is to bekyne/ that the moder  
 hym self cam and met with her  
 And brought her with hym and  
 he in her sete with grete ioye/ And  
 how hadde he accomplisshed other thinge  
 that which he commaundeth in the dar-  
 ke sayenge/ honour thy fader and moder/  
 Fourthly/ she was receyued  
 exaltedly/ Saynt Jerom sayth/  
 this is the daye/ in which the wyrgyne  
 Marye not corrupte wente vnto the hy-  
 enes of the throne/ And she was there  
 enhaunced in the heuently kyngdome/  
 And honouryd gloriously spittinge  
 next vnto Crist/ And how she is en-  
 haunced in the heuently chyrche/  
 Secundy the byshop rethreth in his Or-  
 melpes/sayngz/ Our lord Ihesu Crist  
 may praye this blessed wyrgyne his  
 moder/as he dyd/ and magnifye/ soo  
 that she be continually prepyed of that  
 mageste and honoured/ And cautions  
 ned of the company of Angels enche-

sed with the surmes of Archangels/  
 possessor of the thrones/ & gyde about  
 of the domynacions/ enuoynded with  
 the serua of the potestates/ bekypped  
 with thembraimentes of the pryncipa-  
 les/ enioyed with the honoures of the  
 vertues/ okered with laudes and pray-  
 ynges of the cherubyns/ and possessed  
 on alle parties with not recuntable so-  
 ges of the Seraphyns/ And the ouer  
 grete and ineffable Trynpte enioyeth  
 in her perdurable gladnes/ And hys  
 grace redoundeth all in her/ And may  
 lycht all othe to entande and alwaye  
 on her/ the ouer thynnyng order of thap-  
 posses honoure her with ineffable laus-  
 de/ the honourable multitude of martires  
 beseech her in all maner/ as to one so  
 grete a lady/ The felausshyp of Confes-  
 sours innumerable contynue their song  
 to her/ The ryght noble and lycht com-  
 pany of wyrgyns make noble carolynge  
 of the glorie of her/ Helle full of ma-  
 lyce howlith/ And the cursyd deuyls  
 crye vnto her/ and drede her/  
 There was a clerke deuoute vnto the  
 wyrgyne Marye/ which studyed euery  
 daye/ how he myghte comforte her &  
 geynste the payne of the fyue woundes  
 of Ihesu Crist sayenge thus/ Reioyce  
 the wyrgyne/ and moder vnto the world  
 which receyuest the ioye of the angels  
 Enioye that thou conceyuest/ Enioye  
 the/ that chyldest the lycht of clernes/  
 Enioye the moder/ which neuer were  
 touchyd/ Alle feitures and all creatur-  
 res praye the moder of lycht/ be thou  
 for Is allwey prayenge to oure lord/  
 And as this clerke had lpyng  
 with an ouer grete seknes/ And cam  
 vnto his ende/ he beganne to drede &  
 was troubled/ And oure blessed lady  
 appered to hym/ and sayd/ Sone/ where  
 for tremblest thou so grete fer/ whi-  
 che hast so ofte shewyd to me ioye/ be  
 thou ioyefull now thy self/ And that  
 thou mayste enioye perdurably come  
 with me/ Ther was a monke moche so-  
 ly and lycht of his lypynge/ But des-  
 moue to oure lady/ which on a nyght  
 wente to doo his folpe acsomed/  
 But whan he passyd before the and-  
 ter of her lady/ he sawe the wyrgyne  
 and so wente forth/ out of the chyrche  
 And as he shoulde passe a Ryuer/ he

## The assumption of oure lady

felle in the water and drowned/ and  
 the deuyles toke the soule/ thence cam  
 Angels for to deliuer it/ And the de-  
 uyles sayd to them/ wherfor come ye h-  
 der/ ye haue no thyng in this soule/  
 And anone the blessed Virgyn Marye  
 cam/ and blamed them/ by cause they  
 had taken the soule/ whiche was heres  
 And they sayd that they had founden  
 hym synnysshynge his lye in euyl w-  
 kes/ And she sayd/ hit is false that ye  
 saye / I knowe well / that whan he  
 wente in to ony place/ he falsed me  
 first/ And whan he retorned/ and cam  
 ageyne also/ And yf ye say/ that I do  
 yoll wronge/ let vs putt it ageyne in  
 Iudgement of the souerayne kynge /  
 And whan they stode to fore our lord  
 of this matir/ It pleased hym/ that the  
 soule shold retorne ageyne to the body  
 And repente hym of his synnes and  
 trespasses/ And thence the brethermen sa-  
 we that the matyrs were ouer longe  
 differred/ and sought the festayn/ and  
 wente to the Knyght / and founde hym  
 there dwyned/ And whan they had  
 dwelley the body oute of the water/  
 what they shold doo/ they wist not /  
 and mearvelled what he had done/ and  
 soonly he cam ageyne to lyfe/ and tolde  
 what he had done/ and after synnyshed  
 his lyfe in goody werkes /  
 Ther was a knyght/ whiche was my-  
 ghty and rych/ that dispended folp-  
 his good / and cam to so grette pouerte  
 that he / whiche had ben accustomed to  
 gyue largely grette thynges/ had neede  
 to demaunde and aske the synale/  
 And he had a right chaste wyf/ and mo-  
 che deuout/ to the blessed Virgyn ma-  
 ry / And a grette solemnynge approch-  
 at the whiche the knyght was accus-  
 med to gyue many festes / And he  
 had nothyng to gyue / wherof he was  
 gretely ashamed/ And he wente in to  
 place deserte ful of heynes / and of  
 beppynge / soo longe th at the feste was  
 passed / for to wayle there his euyl  
 fortune/ and for to schelbe shame /  
 And anone a knyghte moche howyble  
 cam syttinge on an hors/ whiche atte-  
 sonned the knyght / and enquired of  
 hym the cause of his grette heynes/  
 And he tolde hym al by ordre that/ as  
 was happed to hym/ And this folke

knyght sayd to hym / yf thou wyll a  
 lytel oseye to me/ thou shalt habounde  
 in glorie / and in rychesse more / than  
 thou were to fore / And he promysed  
 to the deuyll/ that he wold doo so glad-  
 ly/ yf he accomplyshed that he promys-  
 sed / And thence he sayd to hym / goo  
 home in to thyne holbe/ and thou shalt  
 fynde in such a place there soo moche  
 golde/ and soo moche syluer / And  
 thou shalt fynde there also precious  
 stones/ And doo so moche/ that such a  
 day thou bringe me hyther thy wyf/  
 And the knyghte retorned home in to  
 his holbe / and founde alle thyng lyke  
 as the deuyll had promysed /  
 And anone he bought a palays/ and  
 gaf grette gyftes / and bought agayne  
 his herstage/ and took his men agayn  
 to hym/ And the day approched whiche  
 he had promysed to lede his wyf to the  
 fente / And called her/ late vs goo to  
 hors lute/ For ye must come with me/  
 Into a place for hens/ And she turn-  
 bled and was aferd / and durste not  
 gaynsaye the commaundment of her  
 husband/ And the commaundment her  
 self deuoutely to the blessed Virgyn  
 Marye/ And beganne to ryde after her  
 husband/ And whan they had ryden a  
 good wyyle / they salte in the wyde a  
 chirech/ and she descendid fro the hors  
 and entrid in to the chirech/ her husb-  
 and abode withoute/ And as she comman-  
 ded her deuoutely to the blessed Vir-  
 gyne Marye in grette deuotion/ and con-  
 templacion she soonly slepte/ And the  
 ghoryous Virgyn dyde on sembla-  
 ble byr of this lady / and departed fro  
 the aulter/ and yssued oute/ and moun-  
 ted vpon the hors/ And the lady al-  
 de sleppynge in the chirech/ And the kny-  
 ght wente / that she had ben his wyf/  
 that was with hym/ and wente alwy-  
 forth/ And whan he was comen to the  
 place assigned / the deuyll cam with  
 a grette Rese to the place/ And whan he  
 approched / and cam ner/ he quaked  
 trembled anon/ and durste go no ner /  
 Thence sayd he to the knyght/ thou  
 moost trepoure of alle men / wherfor  
 hast thou deceyued me / and hast thus  
 dryde to me harme for such a grette goo-  
 des as I haue gyuen to the/ I sayd to  
 the / that thou shouldest bringe thy wyf



to me/ And thou hast brought the mo-  
 der of god/ I wold haue thy wyf/ and  
 thou hast brought to me Marce / For  
 thy wyf hath done to me many iniury/  
 so/ therfor I wold take on her venge-  
 aunce / And thou hast brought to me  
 this for to torment me/ and for to sen-  
 de me to helle/ And whan the knyghte  
 herd this / he was sore abasshed / and  
 myght not holde hym fro wepyng/ ne  
 durst not speke for drede and meruey-  
 le/ And thenne the blessed Mary sayde  
 Thou seest spyte by what foly durst  
 thou wyll geue and annoye my deuou-  
 te seruaunt / this shalke not be leste in  
 the Inpyntment / I hende the in thyse  
 sentence/ that thou descende in to helle/ &  
 that thou two hens forth haue no pre-  
 sumpcion to geue none that calle vpon  
 me/ And thenne he wente alwey wyth  
 grete solowng/ And the may sprang  
 doune fro his hors/ and kneeled doune  
 on his knees to her feet/ And the wy-  
 gyng our lady blamed hym/ and com-  
 manded hym to reforme ageyne to his  
 wyf/ whiche yet slepte in the church/ &  
 had hym that he shold cast alwey alle  
 the rycheesses of the deuyll /

And whan he cam ageyne/ he found his  
 wyf yet slepyng/ and awoke her/ and  
 tolde to her alle that was byfallen /  
 And whan they were comen home/ they  
 shewe alwey alle the rycheesses of the  
 deuyll / and duellyd alwey in the bo-  
 untynges of our lady/ and wexed af-  
 terward many rycheesses that our lady  
 gaf to them

There was a man / whiche was ruyf-  
 shed in Jugement to fore god/ For he  
 had moche synned/ and the deuyll was  
 there and sayd / ye haue nothyng on  
 this soule / but it ought to be myn /  
 For I haue therof an Instrument pub-  
 lyque/ To whome our lord sayd/ wher  
 is thy Instrument/ I haue he said  
 an Instrument/ that thou saydest with  
 thy propre mouth/ and hast ordeyned  
 it for endure perpetuall / For thou say-  
 dest/ in what houre that ye eten of it/ ye  
 shalke dye/ And this is of the bygnage  
 of them that toke of the mete forbidden  
 And by the ryght of this Instrument  
 publyque he ought to be juged to me/  
 And thenne our lord saide/ late the  
 man speke/ but the man spak not/

And the deuyll sayd yet ageyne/ the  
 soule is myn/ For yf he hath done any  
 good/ dees / the wyflike dees passen  
 the good/ withoute comparyson /  
 And thenne our lord wold not any  
 geue sentence ageynst hym/ soo that he  
 gaf hym terme of eyght dayes/ soo that  
 at the ende of eyght dayes/ he shold ap-  
 pere ageyne to fore hym / and geue a  
 compes of alle these thynges/

**A** And as he wente fro the dysage  
 of our lord solowng and trembleng  
 he mette with a man/ whiche asked the  
 cause of his heynnes / And he tolde to  
 hym all by ordre/ And he sayd to hym  
 doute the no thyng/ ne be not aferd/  
 For I shalke helpe the manly for the  
 first / And he demaunded of hym his  
 name/ And he sayde Werpe / And af-  
 ter he found another/ whiche promysed  
 to helpe hym for the second/ And when  
 he had asked his name/ he sayd his na-  
 me was rightwysenes /

At the eyghte day he cam to the dome to  
 fore the Juge/ and the deuyll opposid  
 to hym the first caas / and trouthe an-  
 swerd and sayd/ We knowe well that  
 ther is double deth/ corporelle and In-  
 fernal/ and this Instrument that the  
 deuyll alledgeth ageynste the spekech  
 no word of the deth of helle/ but of the  
 deth of the body/ And of that it is cle-  
 re that al men be enclosed in that senten-  
 ce/ that is to wyte that he dyeth in his  
 body/ and that is not the deth of helle/  
 And as touchyng the deth of the bo-  
 dy the sentence endureth alwey/ but as  
 to the deth of the soule / it is repelled  
 by the deth of Ihesu Criste /  
 Thenne the deuyll saide / that he was  
 discharged of the fyrste /

Thenne he opposed and alledged the se-  
 cond/ but rightwysenes cam/ & answerd  
 thus/ hold be it that he hath ben thy ser-  
 uant many yeres/ netheles reason gayn-  
 sayeth it/ For reson murmured alwey  
 by cause he serued so cruel a lord/  
 But at the thyrde obiection/ he hadde  
 none helpe/ and our lord sayde brynge  
 forth the balauce / and late alle the  
 good and euylle be loked/ and thenne  
 trouthe and rightwysenes sayde to the  
 synner/ Kenne with al thy thought in  
 to the lady of mercy/ whiche spaketh by  
 the Juge/ and stude to calle her to thy

## The Assumpcion of oure lady

h lpe/ And whanne he had so done/ the  
blessid Marye mynne cam in to his  
chambre/ and leyde her hande vpon the  
launce on the syde wher as there was  
feyn good dedes/ And the deuylle ent  
forde hym to dwelle on that other sy  
de / but the moder of mercy was and  
obteyned / and deliuered the synner /

And thenne he cam ageyne to hym  
self/ and amended his lyf/ It hapned  
in the Cytie of Bourges/ about the yere  
of our lord/ 1378/ that whan  
the crysten men were compyned and hou  
seled on an euesteday/ A child of a Je  
we wente to the aulter with the other  
children/ and receyved oure lordes bo  
dy with the other / And whan he cam  
home/ his fader demaunded hym whens  
he cam/ And he answered / that he cam  
fro scole/ and that he had ben howseled  
with them at masse / And thenne the  
fader full of wodeness/ toke the chylde  
and threwe hym in to a brennyng fur  
nace that was there / And anone the  
moder of godd cam in the forme of an  
ymage/ whiche the child had sene ston  
dyng on the aulter / and kepte hym  
fro the fire withoute takyng any harme  
me / And the moder of the child with  
her grete cryng/ made assamble many  
crysten men/ and Jelyes / the whiche  
saue the child in the furnace without  
any harme or hurt / and drewe hym  
oute/ And demaunded hym/ how he es  
caped/ And he answered and sayde /  
that vnerent lady whiche stode vpon  
the aulter/ cam/ and helpe me/ and put  
alwey ake the fire fro me / Thenne the  
crysten men vnderstondyng this/ to be  
thymage of oure lady/ toke the fader of  
the child/ and threwe hym in to the for  
nace/ whiche incontynent was brent &  
consumed /

¶ Ther were certeyn  
monkes to fore day stondyng by a ry  
uer/ and talked and iangled there of  
fables and yde wordes / And they  
herd a grete robyng/ and oores ketyng  
the water comyng hastily / And the  
monkes asked/ who ken ye/ And they  
sayde we ken deuyls / that here to helpe  
the folke of Ebronyn prouost/ of the  
holbe of the kynge of Fraunce/ whiche  
was Apostata in the monastery of sa  
ynt Galle / And whan the monkes  
herd that/ they doubted strongly/ And

creped hygher saynt mary praye for vs/  
And the deuylles sayden / Well haue  
ye called Marye / For we wolde haue  
disioyned you / and haue dwelled  
you/ by cause your dissolute & oute of  
of tyme Janglyng/ And thenne the  
monkes returned to their Couent /  
And the deuylles wente in to helpe /  
There was a woman that suffred ma  
ny grones and iniuries of a deuyl /  
whiche appered bysely to her / in the  
forme of a man/ And she sought ma  
ny remedies/ nold hooly water / nold  
one thyng/ nold other/ but he cessed not  
And thenne an hooly man counceyled  
her / that whan he cam to her / that she  
shold lyke vpon her handes to benay/ and  
crepe saynt Mary helpe me/ And whan  
she had soo done/ the deuylle fled all a  
fraid/ as he had be smytyn with a sto  
ne/ and after stode and sayde/ The cur  
syd deuylle entre in to his mouth/ that  
taught the that / And anone rang  
shed alwey/ And neuer cam ageyne /

¶ Here foloweth yet of the as  
sumpcion of oure blessed lady





The name of that  
sumption of the right  
holy Vyrgyn Marye is  
shelved in a Sermon/  
made and ordeyned of  
duerse sayenges of sa

yntes / the whiche is redde solemnly in  
many churches / and therein is conteyned  
alle that I can fynde in the world. / In  
narracions of holy faders / of the depar  
tyng oute of this lyf of the gl'orious  
Vyrgyn Marye moder of god. / that I  
haue sett here to the louyng & prayyng  
of her / Seynt Cosme whiche had to sure  
name Iesure sayth / he hath lerned of  
his fory goers / whiche dyd / that ought  
not to be forgotten / And sayth that Ihe  
su cryst ordeyned and disposed the lyf  
of his moder to be penysshed / he sent an  
Angel accustomed / whiche shelved to  
her to fore the demonstraunz of hir de  
partynge / that the deyth shold not come  
solenly / and gyue to her tribulacion /  
And she had prayd hym her sone face  
to see when he was here in erthe / that  
she shold not see any wycked spyrte  
he sent thence to her the angel to fore

with these wordes / It is tyme to take  
my moder with me / And thus as thou  
hast replenysshed the erthe with ioye / so  
make heuen to enioye / Thou shalt ren  
dre the mansions of my fader ioyous /  
And thou shalt comfort the spyrtes  
of my sayntes / Be not thou wrotte to  
leue the world corruptible with his co  
uetyses / but take the celestyall palays

Moder be not aferde to be taken fro  
thy fleshe / thou that arte called to the  
lyf perdurable / To ioye without fayt  
lyng / to the rest of xps / to sure conuer  
sacion / to refection not recordable / to ly  
ght not quenchable / to day not cuenyng  
to glory not recountable / to my self thy  
sone maker of alle thynges / for I am  
lyf perdurable / loue not corruptible / ha  
bitacion not recordable / lyght without  
darkenesse / Bounte not estymable /  
I geue withoute tremblenge to the  
heres ease / None shalle rauyshe the  
oute of my hande / For in my hande  
ben alle the endes of the world / Delys  
uerie to me thy body / For I haue  
put in it my deyte / or godhede / The  
deyth shal neuer haue ioye on þ / for thou

# **¶ Of Challengynge of oure lady**

hast borne the very lyght/breakyng ne destruction shall not enuyonne the/for thou hast deservyd to be my vessel/come thou anone to hym/ which is borne of the for to receyve the gwerdons of the wombe of the moder/ & the reward of thy myght for my mete/ Come now fast & hast the to ioyne the to me thyne only sone / I knowe wel thou shalt not be cōstrened for the love of another sone than of me that sheweth the byrgyn & moder/ I shewe the a waile of stedfast fayth/ thou art an Arch of salvation / A byrde to them that flee/ A staff to the feeble/ A ladder to them that go by and mount to heven/ the moost defona pr aduocate for synners/ I shal byng thapostles to the/ of whome thou shalt be buryed ryght of their bondes / For it appertyneth to my spirytuel childre of lyght / to whome I haue geuen the holy ghoost to burye thy body / And that they accomplysh in thy persone scrup of thy merueylous departyng out of the erthe / And after that the aungel had recounted these thynges / he gaf to oure lady a bolde of palme/ sente fro the plant of paradys/ in token of the byctorye agaynste the corrupcion of deith/ and clothes of immortalitye/ and whan he had al sayd/ he styed by in to heven fro whens he cam fro/ Thenne the blessed byrgyn mary assembled her neyghbours / and sayd to them/ I lete you welte certaynly / that I am at the ende of my temporell lyf / & shalle haste by departe / wherfor hit behoueth that ye waite / For to evereste that shall passe out of this world/ come gladly good angels and byched spyrtes / & whan they herd this/ they began to wepe & say Thou doubtst the syghte of the spyrtes/ which have deservyd to be moder of the maker of all thynges/ & haue hym that robbed hel/ which have deservyd to haue the seate above Cherubyn & Seraphyn/ how shalle we doo theene/ and whither shalle we flee / & there were a grete multitude of bymmen wepyng / And sayd that she shold not leue them Orphanes/ And the blessed Virgyn oure lady said in comfortyng them / ye that be moders of sones corruptible maye not wel suffer to be a lictle whyle thus fro your children / how theene ought

not I to desyre to goo to my sone/ whiche am moder & byrgyn/ and he is only sone of god the father/ and yf ye or any of you had but one sone/ ye wold desire to see hym/ & be comforted in the signage of hym/ & I theene that am not corrupt wherfor shold not I be desirous to see hym/ which is tyf of al creatures/ and whyles they spak these thynges/ the blessed saynt Johan the euangelyst cam & enquired how the mater went/ & thenne whan oure lady had tolde to hym of hir hastly departyng/ he folle down stretchyd to the erthe/ and sayd with wepyng to ryse/ O lord/ what ken we/ wherfor sendest thou to us so many tribulacions/ Why hast not thou erst taken alwey the soule fro my body / & that I hadde ken better bysted of thy blessed moder/ than I shold come to her departyng/ & thenne the blessed Virgyn lad hym wepyng in to her chambre/ And shewed to hym the palme and the besymentes/ which the aungel had brought/ and after leid her doune in her bedde/ for to be there tyl her passyng/ and anone after cam a grete noise of thonder whycher than snobe / in which thapostles were brought to fore the gate of oure blessed lady like as it had rayned/ so fell they down one after another/ And as they merueyled of this thyng/ Johan cam to them/ & tolde to them what the angel had shewed to oure lady/ And thenne they al wept and saynt Johan comforted them/ & thenne they dreyd their eyes/ & entred in to the blessed byrgyn/ & sailebed her honorably & adoured/ & she sayd to them/ My dere children/ god my sone kepe you all/ And whan they had tolde to her of their comyng/ she said to them all their estate/ And the apostles sayd/ Request honourable lady and byrgyn / we beholdyng the ken greatly comforted/ like as we shold be in oure lord and mayster / And we haue only comfort in oure self by cause we hope that thou shalt be medpatre for us vnto god/ And thenne she sailebedd polble the name/ god saue the expositour of me comfort / how be hit/ that thou hast sent Ihesu Criste in his fleshe/ Neuertheles I am comforted sayd saynt polble/ that I may see the in fleshe/ And vnto this daye I haue prayd



to the peple that thou hast borne Ihesu  
 Cryste / And noib I shall preche / that  
 thou art borne vp to heuen to hym /  
 And after the byrgyn shelded to hym  
 that whiche thangel had brought / And  
 warned them that the lyghtes shold  
 not be put oute lyke that the were de-  
 parted / And there were CC xx sapres  
 And thenne she clad her with the clothe  
 of moraltyte / And saleded them alle  
 And ordeyned her body to abyde in her  
 bedde vnto her yssue and departyng /  
 And Peter stode at the hedde / And Jo-  
 han at the feet / and the other Apostles  
 were aboute the bedde / and gaf laude to  
 the byrgyn moder of god / And thenne  
 Peter beganne the songe and sayd /  
 Enioye thou spouse of god in the cham-  
 bres celestyal / thou candeltyll of lyght  
 withoute darkenes by the is shelded the  
 euerylastyng lyght and clerenes / The  
 blessed Archibisshop of Constantynople  
 bytynesst / that alle thapostles were  
 assembled at the passyng of the blessed  
 byrgyne maye the right swete moder  
 of god / sayenge thus / blessed lady mo-  
 der of god / thou that hast recouered of  
 the nature humayn the vith / which may  
 not be eschewed / yet shalt thou not sle-  
 pe / ne the eye shalke not shumber that ke-  
 peth the / Thy departyng hene ne thy dor-  
 myngon shalke not be withoute bytynes  
 The heuens recounte the glorie of them  
 that songen ouer the in erthe / and of  
 them shalke the trouthe be shelded /  
 The choldres crye to the honour and to  
 hym that mynystreth to the / The angelis  
 shalke preche the seruyce of lye done in  
 the by thapostles / whiche were assen-  
 bled with the in Jerusalem / And saint  
 Denys Axiopagite witnesst the sa-  
 me sayenge / We as I knowe wel / and  
 they and many of oure bretheren were  
 assembled for to see the body of her that  
 bare god / And James the broder of  
 god / And Peter the right noble and  
 souerayne of theologiens were present  
 And after it plesyd them / that after  
 his byspon / alle the souerayne prestes  
 songen bynynges after that eche of them  
 had wonayred in his thought of the bou-  
 te of her / And sent Cosme in folow-  
 yng the narracion sayth / And after  
 this a grete thonder knocketh at the  
 doore with soo grete an odour of floures

nes that with the swete spyrite the  
 holbe was replenysshed / in such wyse /  
 that alle they that were there sauf the  
 Apostles & the byrgyns which helde  
 the lyghtes slept / Thenne our lord cā  
 with a grete multitude of Angelis / &  
 toke the soule of his moder / And the  
 soule of her shone by soo grete lyght /  
 that none of thapostles myght behold  
 it / And our lord sayd to saynt Peter  
 Surge the corpe of my moder with gre-  
 te reuerence / And kepe it there thre da-  
 yes dylygently / And I shalke thenne  
 come ageyne / and transporte her vnto  
 heuen withoute corruption / And shalke  
 clothe her of the semblable clerenesse of  
 my self / whiche that I haue taken of  
 hye / And that whiche she hath taken of  
 me shalke be assembled to gedre & acorde  
 That same saynt Cosme rehereth a dre-  
 desull and a merueylous mysterpe of  
 diffencion naturall and of curpous in  
 quysyngon / For alle thynges that ben  
 sayd of the glorious byrgyne moder  
 of god / ben merueylous aboute nature /  
 and ben more to doute than enquire /  
 For when the soule was yssued oute  
 of the body / the body sayde these wordes  
 Syr I thanke the / that I am worthy  
 of thy grace / Remember the of me / For  
 I ne am but a thyng saynt / and haue  
 kepte that / whiche thou deliuerdest me  
 And thenne the other alwoks / and saith  
 the body of the byrgyn withoute soule  
 And thenne began strongly to wepe /  
 and were heuy and sorowful / And  
 thenne thapostles took vp the body of  
 the blessed byrgyne / and bare it to the  
 monument / And saynt Peter beganne  
 the psalme / In exitu Israel de egipto  
 And thenne the compaignes of Angelis  
 gaf bynynges and praynynges to the  
 byrgyne / in such wyse / that at Jerusa-  
 lem was moued for that grete ioie / soo  
 that the souerayne prestes sent grete  
 multitude of peple with geyues & sta-  
 ues / & one of them in a grete furour cā  
 to the here / & wolde haue throwe it down  
 with þe body of the blessed moder of god  
 And by cause that he enforced hym soo  
 malyciously to touche & draibe doune  
 the corpe / he losse his bondes by his de-  
 seruyng / for bothe his handes were cut  
 of by the lyrestes / & henge on the here /  
 & he was tormeted by horrible sorow / &

he requyred pardon/ andz promysedz a  
 mendes/ Andz saynt pater sayd to hym  
 thou mayst in no wyse haue pardon yf  
 thou hysse not the here of the blessed  
 Byrgyne/ Andz that thou confesse  
 also Ihesu Cryst the sone of godd to be  
 fourmed in her / Andz thenne whan he  
 had soo dones / his hondes were ioynedz  
 ageyne to his wryngs andz was al ho  
 le/ Thenne saynt pater took a leef of the  
 palme/ andz gaf hit to hym/ and sayde/  
 Go in to the Cyte/ andz leye it on them  
 that ben seke/ andz they that wyll byle  
 ue shalke receyue helthe / Andz thenne  
 whan thapostles cam to the Rale of Jo  
 saphat/ they fonde a sepulchre lyke vnto  
 the sepulchre of our lordz / Andz leydz  
 therein the body with grete reuerence /  
 but they durste not touche hit / whiche  
 was the right holy Vessell of god/ but  
 the sudary/ in whiche she was wrappid  
 andz leydz it in the sepulture/ Andz as  
 thapostles were aboute the sepulchre af  
 ter the commaundement of oure lordz /  
 At the thyrde day a colde moche bryzt  
 enuironedz the sepulchre/ Andz the vois  
 of Angels was herdz solbne swetely/  
 And a merueylous odour was felte /  
 swete smellyng/ Andz whan oure lord  
 was come andz sene descendz there/ all  
 were merueylously abasshedz / Andz he  
 bare the body with hym of the blessed  
 Byrgyn with moche grete glorie/ Andz  
 thenne thapostles kyssed the sepulchre  
 andz returnedz in to the holles of saynt  
 Iohann euangeliste in presyng hym as  
 kepar andz garde of so noble Byrgyn /  
 Andz notwithstondynge one of thap  
 ostles fyledz at this grete solempnyte  
 Andz whan he herdz soo grete myracles  
 he merueyledz andz requyredz with gre  
 te desyre/ that her sepulchre myght be o  
 penedz for to knolbe the trouthe of alle  
 these thynges/ Andz thapostles denyed  
 it to hym/ all sayd that it ought ymol  
 to suffyse the wytnes of soo grete pr  
 sones / to shende that lest parauenture  
 the mysbyleued men shold say/ that the  
 body were stolen albeie / or drawen by  
 theste/ Andz he thenne whiche was an  
 gry sayde/ why defende ye to me that /  
 whiche am semblable to polb in your  
 comyn tresoure/ Andz at the laste they  
 openedz the sepulchre / and fonde not the  
 body/ but they fonde only but the Vesty

mentes andz the sudarye/ Sernt E  
 mayn Archbissopp of Constantynople  
 sayth that he fonde wroton in engly  
 she entymothyn/ in the thirde booke  
 the xl Chappitre/ Andz the same wyll  
 nesseth the grete damascen/ that as the  
 noble emperesse Helene in mynde of her  
 ly church had made many churchs in  
 Constantynople/ among all other she  
 desyred in the tyme of Marcan thenne  
 wour at balthenes a merueylous church  
 in thonour of the Byrgyne Marce/ and  
 called Juuenal archbissopp of Ieru  
 salem/ andz alle the other bissops of pa  
 lestyne/ whiche dueltz thenne in the ci  
 ty tyall for the sene whiche had be  
 don in Calcedone/ and she sayd to them  
 We haue herde saye/ that the body of the  
 ryght holy Byrgyn oure lady is in  
 che a place in such a wombe in the Rale  
 of Iosaphat/ We wyll thenne that for  
 the garde of this Cyte/ that the body of  
 that blessed Byrgyn be transportedz  
 der with due honour andz reuerence/  
 Andz Juuenalle answered to her  
 as he had founden in Auncient byss  
 rynges/ that the body was borne in to gy  
 rye/ andz was not in the monumēt/ for  
 ther was no thyng left but the Vesty  
 mentes andz the sudary only/ Andz the  
 testymētes Juuenall sente thenne in  
 to Constantynople/ andz were there  
 honourably / Andz late no man were  
 that I haue made this of my propre  
 de and engyn/ but I haue sette it here  
 whiche I haue by doctryne andz sayd  
 lernedz of the lesson of them/ whiche by  
 tradicion andz lernyng of thei for  
 ers haue receyuedz it/ Andz hyder to en  
 dure the wordes of the sayd Sermon/

4 Pet of thallumpcion of oure  
 bleuid lady



Erply Johan damasc

**O**uere/ whiche for the ty  
me was a greke/ sayth  
many merueibus thynges  
of the assumption of  
the right holy and gho  
stly byrgyne marce/ For he sayth in  
his sermons/ that this day the right ho  
ly and sumptuous Arke/ whiche hure  
lithin her/ her maker was brought e  
sete in the temple/ whiche was not ma  
de of honde/ On this day the right ho  
ly culture or doune/ Innoent and sym  
ple fled/ fro the arke/ that is to say fro  
the body in whiche godd receyued/ and  
forer arte/ On this day þ byrgyn that  
conceyued/ not knolvyng the passions  
erthely/ but endued/ by thentendments  
erthely/ shalke nat fayle/ but shalke be  
called very huen/ soible dwellyng in  
the celestyal tabernacles/ And how be  
hit that the right holy soible be separate  
fro her blessed body/ And that her body  
was leyd in sepulchre/ neuertheles it is  
not dede/ ne shal not be corrupte by ro  
tynge/ That is to wete/ the body of wh  
me childenge/ the byrgynye remayned  
withoute ony hurtynge or dissolucio  
e is transporte/ to better e more holy  
ly withoute corrupcion of deth for to  
remayne in the tabernacles/ perdurable  
And lyke as the sonne shynynge clere  
otherwhyle is hyd/ and appereth fur  
lyng a short tyme/ yet she hath nothyng  
lste of her lyght/ but in her self is the  
fontayne of lyght perdurable/ And  
thou arte the fontayne of lyght with  
oute wastynge the tresour of lyf/ how  
be it that by shorte intervalle/ or space  
of tyme thou shalt be brought to corpo  
rell deth/ Neuertheles thou gyuest to  
be abundantly clerenes of lyght with  
oute defraute/ And thyng holy dormyng  
on or slepyng is not called deth/ but a  
passynge or departynge/ or more proper  
ly a comynge/ For thou departynge fro  
the body/ camste to huen/ And Jesu  
Christ/ Angels and Archangels/ And  
all the huenly company cam to mete  
the/ the soible and dampned/ spyrtes  
doubte moche thy noble and excellent co  
mynge/ And thou blessed and glorious  
byrgyn thou wentest not to huen/ as  
dye helpe and thou mountest not as  
woble dye vnto the thyrd huen only

but thou camest and dweldest the spes  
ge ryall of thy sone/ The deth of other  
sayntes may wel be sayd/ deth/ for that  
deth maketh them blessed/ but she hath  
no place in the/ for thy deth/ ne thy tras  
mygracion or thy perfection or thy depar  
tynge maketh the not ne gyueth to the  
sure to be blessed/ for thou arte begyn  
nyng myddell and ende of alle weles  
and goodes/ whiche eynde thought hu  
mayne/ Thy sure/ thy very perfection/  
and thy concepcion withoute seed/ And  
thy byrgyne habytacion haue made  
the blessed/ wherof thou saydest thy  
self/ that thou art not made blessed/ by  
thy deth/ but of thy concepcion in all ge  
neracions/ And deth hath not made the  
blessed/ but thou hast ennoblysshed the  
deth/ in takynge alwey the huyenes and  
forwile therof/ conuertynge it in to hope  
For god sayd/ lest parauenture the first  
forme of man/ that is to wete Adam  
put forth his hande/ and take of the  
tre of lyf/ and eyue perdurable/ how  
thenne shalke not she eyue in huen per  
durable/ that hure this lyf/ whiche is per  
durable/ and withoute ende/ Somtyme  
godd putte/ oute of paradys the first  
paradys whiche slepte in the deth of  
synne buryed/ fro the begynnyng of in  
obedience and gloryng/ and now she  
that hath borne lyf to all humayne ag  
nage/ and was obedient godd the fa  
der/ and putte alwey fro her all ordure  
of synne/ how shalke not she be in huen  
Wherfor shold not she enioye the patre  
of huen/ she stretched/ her ere to the ser  
pent/ of whom she tooke the venym mor  
tal/ And by cause she dyd it for delyce  
she was subdued to serynge and byrg  
ynge forth children in sorow/ and pay  
ne/ and was condemned/ with Adam  
But this blessed byrgyne that encl  
ned/ her ere to the word of god/ whom  
the holy ghost replenysshed/ whiche hure  
in her wombe the mercy of the fader  
whiche conceyued/ withoute knowlege  
of man/ and childed/ withoute payne/  
and forwile/ how durst deth swoblyd her  
how myght ony thyng haue corrupcion/  
that hure lyf/ And yet sayth the sayd  
damascene in his sermons/ Weryly the  
Aposels were departed/ thorough the  
world/ in al countres e entred to pre  
ching tynen e to delyb them out of the

## 4 Of Thallumpcion of oure lady

depe darkenesse by one holy word / &  
 broughte them to the table celestyall / &  
 to the solempne espousayles of God /  
 And thenne the dypune commaunde-  
 ment / which is a nete or a childe bro-  
 ught them fro alle the parties of the  
 world in to Iherusalem in assemblyng  
 them byldene his wynges / And then-  
 ne Adam and Eue our first parentes  
 cryed / Come to vs ryght holy / and  
 helpeful Selver / which fulfyllest oure  
 desyre / And the company of sayntes /  
 which was there sayd ageyn / Remay-  
 ne with vs our comfort / And leue vs  
 not orphelins / thou art the comforte of  
 oure trauayles / wressyng of oure  
 werynges / that yf thou lyue / hit is to  
 vs a glorious thyng / to lyue with the  
 And yf thou dye / it is glorious to vs  
 to dye with the / how shoulde we be in  
 thys lyf / and shalle be deservable fro the  
 presence of thy lyf / And as I suppose /  
 such thynges / and semblable sayden  
 thapostles with grete plenty of them of  
 the church with grete waylynges and  
 sregles in compleynyng them fro the de-  
 partynge / And the retornynge toward  
 her sone sayde / Syr I pray the to be ve-  
 ry comfortour to my sones whom it ple-  
 syd the to calle brethern / which ben he  
 up and sorowful of my departynge /  
 And with that I shalle blysse them  
 with my honde / geue to them thy blys-  
 syng upon my blyssyng / And thenne  
 she streched out her honde / and bles-  
 syd / alle the college of good Crysten  
 men / And thenne sayd after lord I  
 commend my spyrte in to thy handes  
 receyue my soule thy loue / which thou  
 hast kepte withoute blame of synne /  
 to thy self / And I commend my body  
 to the erthe for to kepe it hole / or wher  
 it shalle please the to enhabyte it trans-  
 porte me to the / so where thou arte the  
 fancement or fruyte of my wombe / that  
 I be duellyng with the / Alle these  
 wordes herd thapostles / Thenne sayd  
 oure lord / Arise vp my beloued / and  
 come to me / O thou mooste fayr amonge  
 mynemen my loue / thou arte fayr / and  
 no spotte of sylthe is in the / And  
 whan the right blessed Marygen herd  
 that she commended her spyrte in to  
 the handes of her sone /  
 Thenne thapostles were reuelled with

tress / and kysed the tabernacle / And  
 by the blessing and holynes of the ho-  
 ly body / who someuer touched the were  
 deuoutely were heled of what someuer  
 seknes they had / dyables were chaced  
 fro demonyakes / The ayer and the he-  
 uen were purgged by thassumption of  
 the soule / and the erthe by the deposi-  
 tion of the body / And the water was  
 sayntified by the waschyng of the bo-  
 dy / For the body was waschen with  
 ryght holy water and clene / And the  
 holy body was not made clene by the  
 water / but the water was habyled of  
 her / And after the holy body was wou-  
 den and brapped in a clene sudary /  
 and was leyd upon the bed / and lam-  
 pes brente full bryght about her / Ouy-  
 gnements gaf a grete and fragraunt  
 odour / the waynges and presynges of  
 angels resounded / And thapostles &  
 other that were there songe dypune son-  
 ges / And the Ark of oure lorde was  
 borne in to Mount of syon vnto the Ra-  
 le of Iosephat upon the / breddes of the  
 Apstles / And the Angels went to  
 fore some / And somme folowed the bo-  
 dy / And other conueyed her / And she  
 was accompanied of alle the plenty of  
 the church / And some of the Jylbes  
 herd hit in their euyl malice / desired  
 doune fro the Mount of syon / e one of  
 them which was a membre of the de-  
 uylls ranne folowly vnto the holy body /  
 And assagyled it for to haue alle it to  
 the erthe dralyng hit with bothe his  
 handes / e both his handes cleuyd to the  
 bere / e were departed fro the body / lyke  
 as lbo stauces had ben salued of / e so  
 he was lyke a tronke / til that feryt cha-  
 ged his thought / And he waylyng so-  
 rowfully repented hym / e they that saw  
 the bere tarped / e made that Jylbe wor-  
 shippe e toucht the holy body / e thenne  
 his handes ageyne in to their first esta-  
 te / e thenne was the body borne vnto the  
 Rale of Iosephat / e ther it was embow-  
 ed e kissed e songes songen of holy  
 wynges e presynges / e ther were wep-  
 te many tress / e thenne þ holy body was  
 leid in the tombe honourably / but her  
 soule was not left in helles ne her flesch  
 the felte neuer corrupcion  
 And they sayden / that she was the  
 welke / which neuer was dygged / the



felde not erod / The Bygne not cut / tho  
 lyne byrnyng fayne / whiche shalke not  
 be holden in the bosome of the erthe /  
 for hit appertheyneth / that the moder  
 be enhaunted with the sone / And that  
 the mounke to hym like as he descended  
 in to her / And that she that hath kepte  
 her Virgynyte in her childyng / ought to  
 be no corrupcion / And she that haue  
 the creature of alke the world / in her  
 belly / ought to duelle in dyuine terna-  
 cles / And that she whome the fader  
 had taken to espouse / were kepte in the  
 chambers celestyalle / And tho thynges  
 that linge to the sone / ought to be posse-  
 ded of the moder / And alke this sayde  
 Johan damascene /

¶ Yet of thallumpcion of oure  
 lady after saynt Auctyn

Aynt Auctyn the  
 weth autentically in a  
 sermon of the right ho-  
 ly assumption of oure  
 blessed lady sayeng he  
 þ haue begone to speke

of the body of þ Marygyn perdurable &  
 of thallumpcion of her blessed soule We  
 say thus / Yerst that we fynde nothyng  
 of her byrdon / yth that oure lord han-  
 gynyng on the Crosse / commaunded her  
 to his disciple / sauf that Luke recordeyth  
 in his wrytynges sayeng / that all they  
 were by one courage perseveryng with  
 the Marygynne Marpe / moder of our lord  
 ihesu cryste / what is thenne to save  
 of her deth / and of her assumption /  
 wherof the scripture remembreth no thyng  
 ge / It is thenne as me semeth to be en-  
 quered thyng whiche is acordyng to  
 trouthe / without whiche / Auctoryte is  
 nothyng / We remember the condicion hu-  
 mane / We doute not to saye / that sure  
 by the wente to temporall deth / And yf  
 we saye that she is resolued in to co-

myng putrefaction / in wormes and in to  
 ashes or dust / It behoueth vs to wepe  
 and thynte suche thynges as appertheyn-  
 eth to soo grete holynesse / and to the  
 seygnoyre of such a chambrer of god /  
 We knowe wel that it was sayd to the  
 fyrst fader / thou art poude / and in to  
 poude thou shalt retorne / but the flesch  
 of ihesu cryst escaped fro this condy-  
 cion / for his flesche suffred neuer cor-  
 rupcion / Thenne is excepte fro this ge-  
 neral sentenre the nature taken of the  
 Marygynne / And god sayd to the wo-  
 man eue / I shal multiplye thy dysca-  
 ses / and thou shalt byrnyng forth chyldren  
 with payne and sorowe / But marpe  
 suffred neuer suche dysleases / of whome  
 the swerde of sorowe perced the soule /  
 But Marpe chylded without sorowe  
 And thenne yf she were quyte / and  
 had no parte of sorowe in childyng /  
 thenne ought she not to haue parte of  
 dysleases ne of corrupcion / but she is ex-  
 cepte of somme other generalytes / by  
 cause that the dignyte gaf to her suche  
 seygnoyre / And though we saye / that  
 she suffred deth / yet is she not retyrned  
 with the bondes of deth / yf oure lord  
 wold kepe his moder entyre and hoole  
 and the chastyte of her Virgynyte /  
 wherfor may he not kepe her withoute  
 corrupcion of stenech of rotynnesse / It  
 appertheyneth thenne into the debonayr-  
 te of oure lord / to kepe thonour of hys  
 moder / whiche was not come to breke  
 the talbe / but to accomplishe it / And  
 in his lyf had worshipped her to fore al  
 other by the grace of her concyuyng /  
 And therfor we ought well to beleue  
 that he honoureth her at her deth with  
 singular saluacion / and of special gra-  
 ce / And rotynnes and wormes ken but  
 reproche of humayne condycion /  
 And whan ihesu cryst is out of that  
 reproche / the nature of Marpe is excep-  
 ted / the whiche is the nature that he to-  
 ke of her / for the flesch of ihesu cryste  
 is the flesch of Marpe / the whiche he has  
 re aboue the steres / in worshyppynge  
 man aboue nature / and in worshy-  
 pyng more his moder / yf he be sone of  
 the very moder / Thenne is it couenable  
 thyng / that she be moder of the  
 same sone / Not as to the byrte of  
 the person / but to the byrte of  
 In iiii

bodyly nature / yf grace withoute pro-  
pyrte of especial & tēporell nature may  
make vnyte hold moche more thēne may  
the grace of corporall/ and especially na-  
ture/ make vnyte of grace / lyke as  
the disciples in Ihesu Crist/ of whome  
he sayth hym self/ that they beyn one as  
we be / And after he sayth / Fader I  
wylle that wher I am / they be wyth  
me/ And thenne yf he wylle haue wyth  
hym them / that ben ioyned soo wyth  
hym in the seyth/ and that they be iu-  
ges wyth hym/ what shalle thenne be iu-  
ged of his mēder/ Where is the worthy  
to be but in the presence of her sone /  
Therefor I vnderstande and hēleue  
that the solble of marge be honowrd of  
her sone/ by a right excellent prerogatyf  
possedyng her body gūdyfyed in Ihesu  
Crist/ whome she conceyued / And  
why shold not she possede her body glo-  
ryfyed/ by whiche she conceyued / For  
so grete an halowynge is more worthy  
to be in heuē than in erthe/ The sete of  
god / the Chamber of oure lord/ and  
the worthy tabernacle of Ihesu Criste  
ought and appertayneth better to be the-  
re/ as he is / than els wher / and soo  
right precious treasure is more worthy  
to be in heuē / than in erthe/ And by  
ryght no resolution of wytnnes maye  
not folow so grete entynes of thyng  
not compable / And by cause I fele  
not that the ryght holy body be not de-  
pyerd in to mete of wormes/ I doubt  
to saye it/ And by cause that the yf-  
te of grace incomparable surmounteth  
greatly thys estymacion that I fele /  
that the consideration of many scriptu-  
res admoneste me to saye trouthe/  
God sayth somtyme to his mynystres  
Where as I am / ther shall be my mynys-  
ter/ yf this sentence be generalle to alle  
them/ that haue mynystred Ihesu Crist  
by sayth and by werke/ how is ther o-  
ny more special than Marge/ For wyth  
oute doute / she was admynstresse in  
alle werke/ For she bare hym in her be-  
ly/ she chylded hym/ she nourished hym  
and leyd hym in the Crybbe/ she went  
wyth hym in to egypte/ and kept hym  
all her lyf/ vnto the deith of the Crosse/  
and departid not fro hym/ but folowed  
hym/ his dyuynite myght not be to her  
incroyble/ For she knelbe wel/ that she

had not conceyued of the seed of man  
but by dyuyn inspyracō/ thenne she  
haung seyth in the purgancie of her so-  
ne as of yf vertu of god not chāgeable  
said/ whan the wyf sayled/ Some they  
haue no wyf/ she wyf/ that he myght  
do alle thyngs/ And he accomplisshid  
anone that myracle / And thenne seest  
thou / that Marge was admynstresse  
of Ihesu Crist by seyth and werke/  
Thenne yf she be not wher as Ihesu  
crist will that his mynystres be wher  
shall she be thenne/ And yf she be there  
Is it not by grace paryeile and lyke  
And yf it be not egall/ wher is the es-  
gall mesure of god that rendereth to eu-  
erych after his deserte/ For by the deser-  
te of Marge is gūen to man lūynge  
moche grace/ Shalle thenne the grace be  
lassed to her keyng deyd/ May nay/ for  
yf the deithe of al sayntes be precious  
Certes I Iuge the deithe of Marge to  
be right precious/ whiche is receyued to  
the joyes perdurable/ by the donayrte  
of her sone Ihesu Crist/ more honou-  
rly than the other/ whome he had hono-  
ured by grace afore his other sayntes  
And I saye / that she ought not to be  
put / ne is not set to the comyn huma-  
nyte after the deith/ that is to wete / of  
wormes/ of wytnnesse and of pouer  
she that bare in her / hely the sauour of  
alle men / yf the dyuyn Wolent wyl-  
desaue to kepe the besymmentes of the  
children from hurtynge among the flā-  
mes of fyre / why shold not be thenne  
in his moder that whiche he kepte in a  
straunge besture/ It plesyd hym to ke-  
pe Jonas in the hely of the whale wyth  
oute corrupcion / shold not he thenne  
kepe his moder not corrupt/ he kepte dar-  
nyell a lyue in the pytte of Lyons fro  
ther disatempred longer oute he not to  
kepe Marge for so many yeres of meri-  
tes & dignytes & we know well that  
alle these dygnytes that we haue said  
haue not kepte nature / For we doubt  
not but grace hath kepte more the enty-  
ernes of Marge than nature/ And ther-  
ne oure lord maketh Marge to enioy  
in her propre sone/ both in soule and in  
body/ as she that neuer had tatche / ne  
spot of corrupcion in bryngynge forth  
so grete a sone/ For she is alwey wyth  
oute corrupcion that was fulle of soo



moche grace/ She is luyving entyerly/  
 the that childer the lyf of alle / And  
 thenne yf I haue sayd/as I ought to  
 saye/Ihesu Criste approue it thou and  
 thyne/And yf I haue not sayd as I  
 ought to saye/ I praye the to pardone  
 me thou/ and thyne/

**Thus endeth the history of that  
 umpcion of oure blessed lady  
 saynt Marpe**

**Here foloweth the lyf of saynt  
 Roche**



**Saynt Rock was**  
 borne in Mountpelier whi  
 che is a Colbne of grete  
 name vpon the bordure  
 of Fraunce/ and was  
 borne of noble progeny

His fader was lord of Mountpelier/ &  
 was named Johan/ and was comen  
 of the noble holdes of fraunce/ And  
 though he was noble of byrthe and ry-  
 che of lordship/ he was also vertuous in

all humanyte/ he hadde a wyf of noble  
 kynrede and fayr of bysage/namede li-  
 hera/ whiche to the deuoutely serued our  
 lord Ihesu Criste/ and byure in dypne  
 loue and hooly werkes/ And hold  
 wel that they thus had byured longe /  
 yet had they no child ne heyr/ wherfor  
 they ofte made their prayers/ And to  
 thed pylgremages/ And on a daye  
 moost specially / the wyf made her pray-  
 ers to our blessed lady prayeng deu-  
 outely for to haue a child/ and was in  
 very contemplacion/ in whiche she herd  
 the voyce of an angel seying/ O Lorde  
 in godd hath herd thy prayer/ and thou  
 shalt receyue of hym grace of thy peti-  
 on / And anon she wente to her hus-  
 bonde / and tolde hym as she had herd  
 of the Angel/ And thenne they herof to  
 yeful accomplysshid thate of matry-  
 mony/ and the conceyued/ and at tyme  
 was deliuered of a sone/ whiche in his  
 batpisme was named Rochus/ or Roc-  
 ke / And this Roche had inpyssid in  
 the sholder on his lyft syde a crosse /  
 whiche was a token that he shold be ac-  
 ceptable and byloured of godd / whiche  
 thyng when his fader and moder saw  
 they blessed godd / and his moder her  
 self nourysed and gaf solbke to  
 the child/ and fedde it/ And conmypped  
 and dyde gladly the other bynes of a  
 nourysse / whiche deuout moder fasted  
 thyres in the weke / And the blessed  
 child rocke absteyned hym thyres also  
 when his moder fasted in the weke /

And wold solbke his moder but  
 ones that day/ whiche was to al a gre-  
 te wonder/ and that day he was gladd  
 der/merper and swetter than the other  
 And after whanne he cam to fyue yere  
 of age / he disposed hym to the werkes  
 of penaunce/ and was moche oledgent  
 to fader and moder / And in the thir-  
 ft yere of his age / he fasted many &  
 dyuerse fastynges for Crysties loue /  
 And the more his members grewe /  
 the more the crosse / that to fore was  
 spoken of appered larger and more ap-  
 parant /

In that tyme the fader of saynt Rock  
 was seke / & salbe his last ende appro-  
 che/ & called to hym his sone rocke & sa-  
 yde/ O myn only sone Roche thou seest  
 wel that I shalle shortly fenyssh my  
 lyf/ alwey the wyll of god be fulfilled

## A The lyf of saynt Rok

e foure thynges with my lordship & he  
 rytage I leue to the & comāde þeacom  
 plesse/ First lyke as thou hast begon  
 ne/ that thou seue besyly god/ Soond  
 ly that thou remembre poure peple/ Wy  
 dolbes and Orphanes/ Thyrde I co  
 seryte and ordeyne the gouernour and  
 dyspensatur of al my tresours / that  
 thou dyspēde them in charytable and  
 meke werkes/ And fourthly that with  
 all dylygence thou hannte and frequē  
 te the hospytalles of seke and poure  
 men/ These forsayd thynges Rokke pro  
 mysed to his fader to fulfyll them to  
 his powber/ And anone after his fader  
 deye/ whome Rokke buryed honou  
 rably/ and leyd it in a sepulture / And  
 in the xx yere of his age he buryed al  
 so his deuoute moder/ And in selde da  
 yes he executed the tascament of his  
 fader effectuely/ And besyde Relygy  
 ous places of poure peple/ wretches op  
 pressid/ and seke men he curd by coun  
 cyle and werkes/ Wydolbes and Or  
 phans he comforted/ and poure may  
 dens to marye he releued/ And in these  
 goody offys and werkes he dyspēded  
 his faders goodes/ And whanne he had  
 fynysht his faders commaundementes  
 he deered to leue the contrē of Mount  
 peler/ and to make and seche other dy  
 uerse pylgrymagis/ and clad hym with  
 thabgar of a pylgryme/ and couerd his  
 hede with a bonet/ a scryppe on his shol  
 der/ and a pylgryms staf in his right  
 honde/ and soo departed/ and after ma  
 ny deserte places he cam to Rome / but  
 to fore he cam in to a tolbne called in la  
 tyn Aqua pendens where as was a co  
 myn and hard pestylence/ whiche whan  
 Rokke knelbe of many by the wy/ he  
 desponously wente vnto the hospytal of  
 that tolbne called Water hangyng /  
 and gat with grete prayers and la  
 bour of one Wynde / whiche had the  
 rule of thospytal that he myght there  
 day and nyght serue the seke peple/  
 Wynde was aferd/ and drede / lest  
 Rokke whiche was a yonge flouryng  
 man shold be smeten with the pestylen  
 ce/ but after that he cam/ them that be  
 re seke/ he blessed in the name of Criste  
 And as sone as he had touchd the se  
 ke men they were al hoole / And they  
 sayd and confessed as sone as this ho

ly man Rokke was comen in/ all they  
 that were deyed and seke / And the  
 fyre of pestylence had infected the cytye  
 tyd it/ and delueryd alle the hospital  
 of that sekene/ And after he wente  
 thorough the Tolbne / And ech hoole/  
 that was deyed with pestylence/ he en  
 tryd and with the signe of the Crosse  
 and mynde of the passion of ihesu criste  
 he delueryd them alle fro the pestylence  
 For whome somer Rokke touchd /  
 anone the pestylence leste hym / And  
 whan the tolb of Water hangyng was  
 delueryd fro the contagyon of the pesty  
 lence/ Rokke went to the Cyty of Genes  
 whiche is a grete cyty of ytalys/ wher  
 eke no lasse pestylence deyed/ And he  
 it in a spore place delueryd it fro the  
 pestylence/ And fro thens he cam to ro  
 me/ whiche was thenne so full of pesty  
 lence / that vnnethe in alle the Tolbne  
 coude not be founden one hoole wy  
 thew/ In the dayes ther was at Rome  
 a cardynal of the tytle of Anglerys /  
 whiche is a prouync of Lombardy/ and  
 the blessed Rokke cam in to this cardy  
 nals place/ And as he stode to fore hym  
 a tytel/ soonly a merueylous comfort  
 and hope entyd in to the courage of  
 the cardynal / he vnderstode the yonge  
 man saynt Rokk to be right dore with  
 god/ For his chere/ his maners / and  
 his attemperance shewd it / wherfor  
 he commended hym to Rokke / that he  
 shold deluer hym fro the pestylence / &  
 conserue hym/ And thenne Rokke dyd  
 sygne in the cardynals forside / and  
 made with his fyngre a crosse/ And a  
 none an apparaunt signe and a wry  
 crosse was seyn impressid in his forside  
 And soo the cardynal was preserued  
 fro the pestylence/ Neuertheles for the  
 nouelte of the thyng/ he prayd saynt  
 Rokke that the token of the crosse shold  
 be take alwey/ lest therby he shold be to  
 the peple a newe spectacle/ Thenne Rok  
 he exhortyd the cardynal/ that he shal  
 bere the signe of the crosse of oure red  
 mer in memorye of his passion in his  
 forside perpetuely/ and wherby it re  
 uerently/ by whiche sygne he was deli  
 ueryd fro the hard pestylence/ The cardy  
 nal thenne brought sent Rokke to the  
 pope/ whiche anone saide that is good  
 ly/ a hygh waye and heuily thyng



out of the forke of Roche/ And of  
 as when his dyuine vertue was kno-  
 wen to the pope/Rocke obtayned of hym  
 full remission of synne/ Thanne the car-  
 dyual began enquire of Rocke of his  
 bygnage and of his Countre/but wold  
 asseyning no mortal glorie byd his lig-  
 name/and requered agayne of the pope  
 his blessinge/ and departed fro hym /  
 And abode at Rome with the same car-  
 dyual thre yere contynuelly/and labou-  
 red in bysytynge and helpyng the pou-  
 re peple and them/that were seke of the  
 pestilence/ And after thre yere the car-  
 dyual beyng old deyed/ And Rocke for-  
 soke Rome/ and cam to the Colone of  
 Armyne a noble Cyt of Ytalye/whi-  
 che also he deliuered fro the sayd pesti-  
 lence/ And when that Colone was de-  
 liuered/ he wente to the Cyt of Mana-  
 sem in Iherusalem/ whiche was also sore  
 oppressed with seke men of the pesty-  
 lence/whome with all his hert he serued  
 diligently/ And by the helpe of god  
 made that colone quyte of the pestilence  
 And fro thens wente to placence/ For  
 he byderstode þat ther was grete pestilence

¶ Roche was euer of grete studye/  
 hold he myght in the name of Ihesu/ &  
 of his passion/deliuer mortal men fro  
 the burde of pestilence/ And so an ho-  
 le pere he bysytred the holmes of poure  
 men/ and they that hadde moost neede to  
 them/he dyd moost helpe/ And was al-  
 wey in thospytal / And when he had  
 ben long in thospytall of placence/ and  
 had seled almoost alle the seke men ther  
 in/ About mydnyght he herd in his sle-  
 pe an Angel thus sayenge / O Roche  
 moost deuoute to cryste awake/ & know  
 thou that thou art smeten with the pes-  
 tilence/ studye now hold thou mayst be  
 cured/ And anone he felt hym fore tas-  
 ken with the pestilence vnder his bothe  
 armes/ And he therof gaf thankynges  
 to our lord/ And he was so sore byed  
 with the payne / that they that were in  
 thospytall were depriued of their slepe  
 and rest of the nyght / Wherefor saynt rok-  
 amos fro his bedde and wente to the  
 strait place of thospytalle/ and laye  
 doune there abydyng the lycht of the  
 day/ And when it was day the people  
 goynge by/ saide hym accused the may-  
 ster of thospytal of offence that he suf-

fered the pylgrym to lye without hos-  
 pital but he purged hym of that default  
 sayeng that the pylgrym was smitten  
 with the pestilence/as ye see/ And en-  
 deuyng to vs he wente oute/ Thanne  
 the Cytezens incontynent put out sa-  
 ynt Roche fro the Cyt and subartes /  
 lest by hym the Cyt myght be the mo-  
 re infected/ Thanne saynt Roche sore  
 oppressed with feruent payne of the pes-  
 tilence/ suffred paciently hym self to  
 be eiede oute of placence/ And wente  
 in to a certeyne woode/ a deserte kaleyde  
 not fer fro placence / allwey blessinge  
 god/ And there as he myght / he made  
 hym a lodge of bowes and leues/ al-  
 wey gyuynge thankyng to our lord/  
 sayenge/ O Ihesu my sauour I thank  
 the that thou puttest me to affliction /  
 lyke to thyne other seruaunts by this  
 odorous ardour of pestilence/ and moste  
 meke worde I byseche the to this deserte  
 place/ gyue the respygery and comfort  
 of thy grace/ and his prayer synnystred  
 anon ther cam a clowde fro heuyn by the  
 lodge that saynt Roche had made with  
 bowes / where as sprange a fayre and  
 a bryght welke/ whiche is there yet vnto  
 this day/ whos water saynt Rocke drak  
 beyng sore a thurst/ and therof had gre-  
 te refresshyng of the grete hete that he  
 suffered of the pestilence feuer/  
 Thre was nyght vnto that woode a ly-  
 tell byllage / in whiche somme noble  
 men dwelled/ among whome/ther was  
 one wel byhued to god named gotard  
 whiche had grete husbondry/ and had  
 a grete famyllye/ and houshold/ & hys  
 Gotard helde many houndes for hun-  
 tyng/ among whome he had one moche  
 famyllyer/whiche holdly wold take bre-  
 de for the hounde / And whanne Roche  
 lacked brede / that hounde by the pur-  
 uuaunce of god brought fro the lordes  
 hounde brede vnto Roche/ whiche thyng  
 when gotard had aduertysed ofte that  
 he bare soo alwey the brede/ but he wyl-  
 not to whome ne bypther / wherof he  
 merueyled / and soo dyde al his hous-  
 hold/ And the next dyner/he sette a deli-  
 cate boof on the bord/whiche anone the  
 hound by his newe maner took alwey  
 and bare it to Roche / and Gotard fol-  
 lowed after/ and cam to the lodge of saint  
 Roche/ and there beheld hold famylly-  
 arly the hounde deliuerd the brede to

## **A** The lyf of saynt Rok

saynt Rokke/Thenne gotard reuerents  
 by salued the holy man and approched  
 to hym / but saynt Rok dredging lest  
 the contagious aier of the pestylence  
 myght infecte hym/sayd to hym/ Fren  
 de goo fro me in good pees/ For the  
 moost byolent pestylence holdeth me/  
 Thenne Gotard wente his way & lefte  
 hym/ and returned home/where by god  
 des grace he sayd thus to hym self alle  
 thyng/ This pouer man whome I haue  
 lefte in the woode and deserte/ certeyn  
 ly is the man of god/ for this bound  
 without reason bringeth to hym brede  
 I therefore that haue sene hym doo soo/  
 ought sonner to doo it/ whiche am a cri  
 stian man / By this holy medytacion  
 Gotard returned to Rokke/ and sayd  
 holy pylgrym / I desyre to doo to the  
 that thou needest/ and am aused neuer  
 to leue the/ Thenne Rok thanked god  
 whiche had sent to hym gotard/ And  
 he enformed gotard bespy in the la  
 ue of Crist/ And when they had ben  
 a while togeder/ the hoūd brought no  
 more brede/ Gotard appoynted counsell how  
 he myght haue brede/ for more and mo  
 re he hongred and ayed remedye of say  
 ynt Rokke/ Saynt Rok exhorted hym  
 after the text sayeng/ In the swete of  
 thy bysage thou shalt ete thy brede/ and  
 that he shold reuolue to the Colubne/ &  
 leue all his goodes to his byres/ and  
 folowe the way of crist/ and demaunde  
 brede in the name of Ihesu/ Thenne go  
 tard was ashamed to doo so where he  
 was knowen/ but at the last by the be  
 sy admonycon of saynt Rokke/ Gotard  
 wente to place/ where as he had gre  
 te knowlege/ and beggeth brede and  
 almesse at the dore of one his gossyp/  
 That same gossyp thretened sharply  
 Gotard and sayd/ he shamed his byg  
 nage/ and frendes by this folwe and  
 inconstant beggynge/ And put hym away  
 begynge bythe and scornynge hym/ For  
 whiche cause Gotard was consygned  
 to begge bespy at the dores of other me  
 of the Cyt/ And the same day the gos  
 syp/ that so had said to gotard was ta  
 ken sore with the pestylence/ and many  
 other that denyed almesse to gotard/  
 And thenne anone the Cyt of place  
 was infect with contagious pestylen  
 ce and gotard returned to the woode/ &

held to saynt Rokke all that was sayd  
 And saynt Rokke toke to gotard  
 to fore/ that his gossyp shold bestyde  
 whiche was done in dede / And saynt  
 Rokke meued with pyte and mercy be  
 yng full of pestylence/ And left gotard  
 in the woode/ And though saynt Rokke  
 were sore vexed with the pestylence/ yet  
 he with grete labour wente to place  
 And with touchynge and bespyng  
 he helpe and heled them alle / And also  
 cured thospyrat of the same Cyt/ And  
 he byng sore seke and almost came to  
 turned ageyne to Gotard in to the wo  
 de/ And many that herde that he and  
 Gotard were in the place of the desert  
 kalye cam to them/ whome he found al  
 with Rokke/ And to fore them alle he  
 dede these myracles / the wyld beasts  
 whiche wandred in the woode/ what  
 hurt sickness/ or dwellyng they had /  
 they ranne anone to saynt Rokke/ and  
 when they were heled/ they wold enu  
 ne their kedes reuerently/ and goo the  
 yr waye/ And a lytel while after Go  
 tard and his felawes for certeyne ne  
 cessities/ and errandes returned in to pla  
 ce/ And lefte that tyme saynt Rokke  
 allone in the kalye / and saynt Rokke  
 made his prayers to almyghty god /  
 that he myght be deliuered fro the woi  
 des of pestylence/ And in this prayer he  
 fel a slepe/ And in the mene while re  
 turned fro the Cyt/ And when he cam  
 and iogned hym to Rokke slepyng/ he  
 herde the vois of an angel sayeng / O  
 Rokke frende of god/ oure lord hath he  
 thy prayers / so thou arte deliuered fro  
 the pestylence / and arte made al hole  
 And oure lord comaundeth that thou  
 take the waye towarde thy countre /  
 With this soeyn voyce gotard was af  
 ftoned / whiche neuer to fore knewe the  
 name of Rokke/ And anone Rokke a  
 woke and felde hym self at hole by the  
 grace of god/ like as the Angel said /  
 And Gotard toke into Rokke shold he  
 had herde the aungel/ and what he had  
 said/ thenne saynt Rokke prayd gotard  
 that he shold kepe his name secret / &  
 to telle it to noman / For he desired no  
 worldly glory/ Thenne after a fewe da  
 yes saynt Rokke with gotard and his  
 felawes abode in the desert & enformed



them alle in godly werkes / And they  
thence beganne to lyege hoaly / wherin  
he exhorted them and conformed / and  
left them in that deserte kalle / And  
saynt Roche as a pylgrym doynge pe-  
uance entered brennyng in the boue of  
god toward his Countrey / and cam to  
a prouince of somlurdye called Angles-  
eye / and applyed hym to ward almayns  
neibere the lord of his prouince made  
warre with his enemy / whos knygh-  
tes took saynt Roche / as a spy / & deli-  
uerd hym to the lord as a traptour /  
this blessid saynt albeys confessinge  
Jhesu crist was deputed into an hard  
and streyght prysoun / And the blessid  
Roche pacyently wente in to prysoun / &  
suffred it gladly / where day and nyght  
rememberinge the name of Jhesu com-  
mended hym to god prayng / that the pry-  
son shold not dispryncyde hym / but  
that he myght haue it for whelldernes &  
punaunce / And ther he abode fyue yere  
in prayers / **I**n the ende of the  
fyfthe yere whan god wolde / that his  
solle shold be browt in to scholastyn  
of his sayntes / and be albeys in the  
syght of god / he that late mete to saynt  
Roche in to the prysoun / as he was accus-  
tomed euery day / he saue a grete light  
and shynnyng in the prysoun / And saint  
Roche knelyng on his knees prayng  
whiche alle these thynges he told to his  
lord / And the same herof ranne all as  
soure the cyte / soo that many of the Cy-  
tezens ranne to the prysoun by cause of  
the nouelte of this thyng / And there  
saue and beheld it / and gaf laude the  
wyf to almyghty god / and accused the  
lord of crueltie / and woodenes / **T**henne  
at the last whan saynt Roche knelbe by  
the wyll of god / that he shold synysse  
his mortal lyf / called to hym the ke-  
per of the prysoun / and prayd hym that  
he wolde goo to his lord / and to exhor-  
te hym in the name of god / and of the  
glorious Virgyn Marye / that he wolde  
sende to hym a preest / of whome or he de-  
wyd he wolde be confessid / whiche thyng  
was anone done / And whan he hadde  
confessid hym to the preest / and deuou-  
tely taken his blessyng / he prayd hym  
that he myght abyde allone thre dayes  
next folowynge for to be in his contem-  
placion / by whiche he myght the better

haue mynde of the moost hooly passion  
of oure lord / For Roche felte wel tho-  
that the cytezens prayd the lord for  
his deliuerance / whiche thynges the  
preest told to the lord / And soo it was  
graunted to saynt Roche abyde there  
allone thre dayes / And in the ende of  
the thyrde day / the Angel of god cam to  
saynt Roche sayng thus / O Roche god  
sendeth me for thy soule / of whome in  
this laste parte of thy lyf / that what  
thou now desyrest / thou shouldest now  
aske and demaunde / **T**henne saynt roche  
prayd into almyghty god with his  
moost deuoute prayer / that alle good  
cristen men whiche recurrently prayde in  
the name of Jhesu to the blessid Roche  
myght be deliuered surely fro the stroke  
of pestilence / And this prayer soo ma-  
de / he cryed / and gaf up the ghosste /  
Anone an Angel brought fro heuen a  
table dyuynely writen with letters of  
gold in to the prysoun / whiche he layde un-  
der the hede of saynt Roche / And in  
that table was writen / that god hadde  
graunted to hym his prayer / that is to  
wete / that who that calleth mekely to  
saynt Roche / he shall not be hurte with  
ony hurte of pestilence / And thenne af-  
ter the thyrde daye the lord of the Cyte  
sente to the prysoun / that saynt Roche  
shold be deliuered oute of hit / And they  
that cam to the prysoun fonde saynt Roche  
departed fro this lyf / And saue thouz-  
ande the prysoun a mercifulous lyght / in  
suche wyse / that withoute doubte  
they beheld hym to be the frende of  
god / **A**nd ther was at his de-  
ce a grete tapre brennyng / and another  
at his feet / by whiche tapres alle his  
body was lyghte / **F**urthermore / they  
fonde under his hede the forsayd table /  
by whiche they knelbe the name of the  
blessid Roche by authority / whiche name  
knolben / the moder of the lord of that  
Cyte knelbe many yeres to for saynt  
Roche to be the sone of the lord Johan  
of Mountpelier / whiche was broder ger-  
mayne to this lord / of whome we haue  
sawd / whiche thyng / and all that was  
done was by cause they knelbe not his  
name / **T**henne they knelbe hym to be  
neuelt to the lord / and also by the fig-  
ne of the crosse / whiche saynt Roche ha-  
ue as to fore is sawd / that he hadde hit /

## 4 The lyf of saynt Bernard

Whan he was borne oute of his moders  
belly/Thenne they kyng therof penitent  
and in grete waylyngz and sorowe /  
Atte laste with alle the peple of the cy-  
te they buryed saynt Rocke solemnly  
and relygiously / Whiche soone after  
the hooly saynt was canonyseid by the  
pope gloriously/ And in his glorious  
name and honoure they buyldeid a gre-  
te and a large churche/Thenne late he  
reuerently with deuocion praye vnto  
this glorious saynte/saynt Rocke that  
by his intercession and prayer he may  
be deliuered fro the hardy dethe of pesti-  
lence and epydemys/and that he may  
so lyue in this lyf and be penitent for  
oure synnes / that after this shorte lyf  
he may come vnto euerlastyngz lyf in  
heuen Amen/ The fest of saynt Rocke  
is allwey holden on the morn after the  
day of theassumpcion of oure lady/Whi-  
che lyf is translated oute of latyn in  
to Englysshe by me William Caxton /



Thus endeth the lif of saynt  
Rocke

Here foloweth the lyf of saynt  
Bernard the mellifluous doc-  
tor. And first of thyninterpretaci-  
on of his name

**B**ernard is said of  
that is a pytte or welke  
and nardus which is  
the glasse / sayth Bppon  
cantica is an humble  
herbe and of hote natu-  
re and wel smellynge/ He was hote in  
brennyng loue/humble in conuersacyon  
a welke in flouyngz doctrine / a pytte  
in depenes of science / and wel smell-  
yng in swetenes of fame/his lyf ha-  
th the brydow Abbote William of saynt  
Theoderick/and the felawe of saynt Ber-  
nard/ & herualous thabbot of beneuakke

Apnt Bernard

was borne in Burgo-  
yn in the Castel of fon-  
taines of noble bynna-  
ge/and moche relygi-  
ous / Whos fader was

Celestyn / and was a noble knyght  
in the world/ & moche religious to god  
And his moder was named Aleth /  
She had seven children/six males/and  
one female/The may children she nor-  
shed all for to be Monkes/and the do-  
ughter for to be a Nonne/ And anon  
as she had a childe/she offryd it to god  
with hir owne hondes/ She wolde refu-  
se straunge bresies / For lyke as she  
fedde hem with hir moderly mylke/so  
fedde she them with nature of goodenes  
And as longe as they grew and were  
vnder her hande she norshed them mo-  
re for desert than for the Courte / For  
she fedde them with more comyn & gost-  
ly metes/ lyke as she wold haue sent  
them right forth in to desert/ And as  
she bare the thyrd sone / Whiche was  
Bernard/ in her belly / she saue in her  
slepe of thynges to come/ Her soneid that  
she had in her belly a white al whiche &  
redde vpon the backe/sarkynge in her  
ly/ And whan she had told her dreme



to any holy man/he answered to her pro-  
phesye Thou arte moder of a right  
noble whelp/whiche shall be a bardeyn  
of the holtes of god/ and shall gye  
gret barbynges agens the enemyes/  
For he shall be a noble prechour / and  
shall guarysthe moche peple by the gra-  
ce of his tonge / And as Bernard  
was yet a lytel child / he was seke of  
the hede ache / and ther cam a woman  
to hym for to charme hym/ and ther by  
to assuage the greuous ache of his hede  
but he put her fro hym cryeng by right  
gret indignacion / And the mercy of  
god sayde not to his enfynce in go-  
dy houe/ For he aroos and felt that he  
was deliuered therof /

In the blessed nyght of the natyvyte  
of our lord whan the child Bernard  
abode in the chyrche thoffye of mayns  
and coueytyd to knowle / what houre  
Jesu xpe was borne/ The child Jhesu  
his appered to hym/ as he had be borne  
ageyne oute of his moders hely/wher  
for as longe as he lyued / he supposed  
that hour to be the houre of the natyvy-  
te of our lord/ And euer after as long  
as he lyued was gyeuen to hym in that  
hure more payssyght wytte/ and spech  
more haubondaunt / in such thynges as  
apperteynen to the sacrament/ And af-  
ter that he made a noble werke amonge  
alle his other werkes/ of the laude and  
praysyng of god/ and his blessed mo-  
der/ In the whiche werke he expolned  
the lessou euangelyst / how the Angel  
Gabriel was sente to the Virgyne ma-  
ry/ And whan thauncpnt enemy salbe  
the purpoos of the child full of helthe  
And sente agens hym many gynnys  
of temptacion / And on a tyme whan  
he had holdeyn his eyen/ and fixed them  
vpon a woman/ he had anone shame in  
hym self / and was a cruel tenger of  
self / For he lepte anone in to a ponde  
full of water and froz/ and was ther  
in so longe/ that al moost he was froz  
And by the grace of god he was co-  
leyd fro the hede of carnal concupiscence  
And that tyme by inspygacion of the  
troupe/ a mayde lepte her in his bedde  
by hym al naked/ ther wher he slepte  
And whan he felte her / he lete her lye  
in that syde of the bedde that she hadde  
taken/ and turned hym to that other

syde / And slepte/ And she carped a  
space of tyme/ and felt hym/ and ketild  
hym / and wolde haue draiuen hym to  
her entente/ And at the last whan she  
felt hym vnmeuable / though she were  
vnschamefast / yet she was ashamed e  
all confused/ aroos/ and wente her wey  
Another tyme as he was herlouraged  
in the holtes of a lady / she consydred  
the beaute of this yong man/ and was  
gretly achauffed/ and strongly desy-  
red his company/ And thenne she ordey-  
ned a bedde oute fro the other / And  
in the nyght she aroos withoute shame  
And cam secretly to hym/ And whan  
he felte her/ he cryed theues/ theues/ And  
she fled/ and lyght a candle for self / e  
sought the theef/ and none was found  
den / And thenne eche man wente to  
his bed/ ageyne/ but this unhappy wo-  
man rested not/ but aroos ageyne/ and  
went to the bed of Bernard/ as she dy-  
de to fore/ And he cryed theues/ theues/  
And the theef was souzt/ but he was  
not founde/ ne publysshed of hym whis-  
che knelbe her wel / And yet was she  
chawd the thyrd tyme/ And thenne  
with grete payne she cessed / what for  
dred and despayr/ And on the morne  
as they wente by the wey/ his felabys  
reprued hym of that he had so dremed  
of theues/ and enquired of hym what  
it was / And he answered/ Weryly I  
haue suffryd this nyght the assaylyn-  
ges of a theef / For myn hostesse enfor-  
ced to take albey fro me tressour not tre-  
couerabill / And thenne he bythought  
hym self that it was not sure thyng to  
duelle with the serpent/ And thoughte  
for to flee it / And thenne he ordeyned  
hym to enter in to the ordre of Cistels  
And whan his bretheren knelbe it /  
they wolde haue taken hym from that  
purpoos/ and our lord gaf to hym soo  
gret grace / that they myght not worne  
hym fro his conuersyon/ but he brought  
alle his bretheren/ and many other to  
religyon/ Neuertheles Gerard his bro-  
der a noble knyzt supposed albey that  
they were fayne wordes / and refused  
albey his monestementes and techyn-  
ges/ And thenne Bernard brennyng  
in the faythe and in the spyrte of wo-  
derly houe of charyte sayde/ My brother  
I knowe wel that one sharp traungell

## 4 The lyf of saynt Bernard

shall geue vnderstandyng to thyng eres  
 And after that he putte his fengre on  
 his spede/ and sayd to hym / one daye  
 shall come/ and that soone/ that a spe  
 re shall perce thy spede/ and shall ma  
 ke wey to thyng hert for to take the cou  
 seyle / that thou noll refuse/ And a  
 shorte tyme after Gerard was taken  
 of his enemyes/ and was hurte on the  
 spede in the place/ where his broder had  
 sette his fengre/ And was put in pri  
 son faste bounden/ And thenne cam to  
 hym Bernard / And they wold not  
 suffer hym to speke to hym/ And he cry  
 ed on hye/ Gerard broder/ knowe thou  
 that we shall goo shortly/ and entre  
 in to the monastery / And that same  
 nyght the boundes of Gerard brake/ &  
 felle of / and the dore opened by hym  
 self/ and he fledde out/ and sayd to his  
 broder/ that he had chaunged his pur  
 poses/ and wold be a monke/ And this  
 was in the yere of thynarnacion of o  
 ur lord/ a M/ & / and xij/ in the yd y  
 re of the ordre of Cysteaux/ The seruaunt  
 of god Bernard at the age of xxij y  
 re entred in to the ordre of Cysteaux/  
 with moo than thyrty felawes / And  
 as Bernard yssued with hys brethes  
 ren oute of his faders hoibes/ Guy that  
 was the oldest salbe Copnarde his yon  
 ger broder/ which was a lytel child /  
 and playd with the children/ And sa  
 yd to hym/ Copnarde broder/ alle the pos  
 session of our heretage shall apperteyn  
 me to the/ And the child answerd not  
 as a child/ and sayd/ we shall thenne  
 haue heuen/ and leue to me only the er  
 the/ This parre is not euently ne right  
 wysely deuoyd / And after the child  
 abode a lytel whyle with his fader/ but  
 afterward he folowed his bretheren /  
 when the seruaunt of god Bernard  
 was entred in to the ordre/ he was soo  
 espyryd / & in alle thyng occupyd in  
 god/ that he used no bodily wyse/ He  
 had ben a yere in the celle of Nouerces  
 And yet he wyte not whether ther were  
 any wyndowes on the hoibes or no/ and  
 oftymes he had entred and gone out  
 of the chyrche/ where as in the hede were  
 thre wyndowes/ And he suposed/ ther  
 had ben but one/ And thabbot of Cys  
 teaux sente of his bretheren for to edy  
 fy the hoibes of Clereaux/ And ma

de Bernard there Abbot / which was  
 there long in grete pouerte/ which ofte  
 made his potage with leues of holme/  
 And the seruaunt of god waked ouer  
 mannes polber/ And sayd that he loste  
 no tyme / but when he slept/ And sa  
 yd that the comparyson of slepe and of  
 deeth were lyke semblable / so they that  
 slepe ben lyke as deeth were with men/  
 and lyke as dede men ben sene slepyng  
 to god/ he was thurthe drawen to ony  
 mete for delyte of appetyte / but only  
 for drede of saylyng/ And he wente to  
 take his mete / lyke as he shold haue  
 gone to a torment/ And he was allwey  
 accustomed when he had eten / to weie  
 yf he had eten to moche or more than he  
 was accustomed/ And yf he hadde so do  
 ne/ he wold punyshe hym self soo that  
 he refreyned his mouth/ that he loste a  
 grete partye of the sauour and tastyng  
 of his mete / For somtyme he drank oyle  
 / when it was geuen hym by eroure  
 in steede of drynke/ He sayd that the wa  
 ter was goodd alone and refresshed  
 hym wel/ And he perceyued not / that  
 he drank oyle/ but when his eyyes we  
 re enoynted/ somme told hym therof/  
 And somtyme and other whyle he ete  
 the fatte of ralne fleish in steede of but  
 ter/ He said that all that he had lerned  
 of holy scripture / he had lerned it in  
 wooddes/ in feldees/ moost by medytacion  
 and prayenge / And confessed that he  
 had none other maisters but Chres and  
 Holme trees/ this confessid he among  
 his frendes/ At the laste he confessid that  
 somtyme when he was in medytacion  
 or prayenge / hym thought/ that all ho  
 ly scriptures apperdy to hym eyenly  
 ned/ On a tyme as he refresseth in au  
 tias / that he wold put among the wor  
 des suche as the holy gost counseyld  
 hym/ And whyles he made that tynge  
 he wold thynk of goodd courage/ what  
 he shold doo when that were made /  
 And thene a voye cam to hym sayng  
 talle thou hast acomplished this werke  
 thou shalt doo none other/ he had neuer  
 playser in clothynge/ he sayd that yf  
 thes were in demonstrance of need /  
 gence/ And outrageous clothynge was  
 folwe glouyng hym self in comyn  
 spynge outward/ fayne glouye / he had  
 his herte allwey this prouerte/ and of



sayd it/wh3r doth/that nom an doth/all  
may honour on hym/ke wane many re-  
res the sayre/ And as long as he my-  
g3t h3d it / he wane it/And whan he  
saide that it was knowen/ he leste hit  
anon3/ and took hym to comyn w3sure  
he laughed n3ur3/ but yf he made gre-  
ter force to laughe than to w3rayne him  
he was w3nte to saye/that the maner  
of p3pence was in the maners/of in-  
iures/of w3rdes/of domage/of thyns  
ges/and of mysdoynge of the body/  
On a tyme he wrote a letter to a Bis-  
shop frendly/ and admonest3d hym as  
myghtly/ And he was moche wrothe/  
and wrote to hym a letter sayng thus  
at the begynnynge / Greeting to the/  
that haste the spryde of blasphemye /  
to whome he answered / I suppose not  
to haue the spryde of blasphemye / ne  
haue sayd euylle to ony man/but on-  
ly to the prync the deuyll /

¶ An Abbot sente to hym sye hon-  
ored marke of syluer for to make a co-  
uente/but alle the money was robbed  
by theues by the theye/ And whan  
saynt Bernard herd thews / he sayd  
none other thyngz/ but blessed be god  
that hath spared me fro this charge /  
A Chanon regular cam to hym/and  
prayed hym moche/ that he wolde recey-  
ue hym to be a Monke/And he wolde  
not acorde hit to hym / but counseyled  
hym to retorne to his church/he sayd to  
hym / Wh3r haste thou soo moche in thy  
hol3s p3p3ed3 perfection/ yf thou wilt  
not shelde it / and deyuier it to hym/  
that coueyeth it/If I had thy bookes  
I wolde al to wende them/And Her-  
nard sayd to hym/ thow hast not wende  
many of them/but that thou myghtest  
be p3rtyght in thy Cloyste/I p3p3e in  
al my bookes the correction of maners  
And not the mutacion of places/  
And the chanon beynge all araged3 lep-  
te to hym and smote hym on the cheke  
that it was red and swollen/  
And they that were by w3os ageynst  
this cursyd man for to haue smeton  
this cursyd man / but Bernard cam  
with bene vengeance / and couiurenge by  
the name of Ihesu Cryste that they shold  
not touch hym/ ne do hym none harme  
he hadde a customme to say to the No-  
nys / that wolde entre in to Kelyg-  
yon/leue there withoute your body/that  
wyll entre in to Kelyggon / leue the  
body withoute / that ye haue taken fro/  
the world / And ioyne yow to them/  
that ben herewithynne/late the spyr-  
te entre only / For the f3l3ste pouer-  
tyth no thyngz

Seynt Bernardes fader wente in to  
the Monastery / and dwelld3 there a  
certeyne tyme/And after deyd in go-  
od age/ ¶ The sister was maryed  
in to the world / And on a tyme she  
arayed and apparayled3 her in Kys-  
cheste and deuyres of the world/ And  
wente to the monastery for to byp3te  
her bretheren in a proude estate and  
grete apparayle / And he draide her/  
as she hadde be the deuyll or his nete  
for to take soules / ne wolde not goo  
oute for to see her / And when  
she saide / that none of her bretheren  
cam ageynst3 her / One of her bretheren  
that was portyer sayd to her / that she  
was a foule ordure synkynge w3ay-  
ped in gay array / And thenne she  
makte al in tere / and sayd yf I be  
a synnar/god3 deyd for synnars/  
And by cause I am a synful womā  
I come to aske counseyll of them that  
ben good / yf my broder despyse my  
f3l3ste/ he that is seruant of god / he  
ought not to despyse my foule/late my  
broder come/ And what he shalke com-  
maunde me/I shalke doo / And she  
helde that promesse/ And he cam with  
his bretheren/And by cause the myght  
not departe fro her husband/ he taught  
her to despyse the glory of the world /  
and shelded3 to her/ how she shold en-  
sp3lde the steppes of her moder / And  
thenne whan she cam home ageyne/she  
was so fore chaunged3/that in the myd-  
dle of the world she lad the lyf of an  
hermyte / And al straunged3 from the  
world/In thenne she raynquysshed her  
husbond by prayers/and was assail-  
led of her wybe and entred3 in to a mo-  
nastery / On a tyme saynt Bernard  
was for seke/ soo that hym semed / he  
shold3 g3ue by his spirit e was at his  
ende as hym semed in a traile / e hym  
thougt yf he was to fore god in iugemēt  
e ther was yf deuil on yf offer side whi-  
che put on him many accusaciōs e repro-  
ches/e whā he had al said/bernard said

without fere drede or brasthe/ I confesse me that I am not worthy to haue the kynzome of heuen/ by myn olbne merites / but our lord/ whiche holdeth me by double ryght/ as his herpage/ and by the merites of his passion/ by that one he is content / And that other he ggeueth to me/ by whiche gyft I ouzt not to be confounded/ but it apertheyneth to me by ryght / **A**nd thus he was confused/ and the dysyon fapled and the man of godd cam to hym selfe and destrayned his body by soo grete trauaill of fastynges and wakynge that he languysshed in contynuel mauladye/ that he myght not folowe the couent/ but with payne/

On a tyme he was so greuously seke that alle the bretheren prayd for hym soo that he felte hym a lytell alledged and eased of his payne/ Thenne he dyde to assemble alle his bretheren and sayde/ wherefore holde ye soo wretchyd a man / ye be stronger / and haue kayn quysshed/ I pray yow/ spare me and lake me goo/ This hooly man was elect of many Cyces for to be a bishopp specially of the Cyce of Yene/ and the cyce of Melane/ And refused hit not folgly / ne graunted there to/ but sayde to them that requyred/ that he was not his owne/ but deputed to other/

And by the counselle of this hooly man / the bretheren so prouyded by the auctorite of the pope/ that none myght take hym from them/ whiche was the pryore to haue hym /

On a tyme when he dyspyd the ordre of Chartreholms / and when the bretheren were wel edyffed by hym/ one thyng ther was that moued a lytell the pryore of the place/ and that was the sadle that saynt Bernard rode on was ouer precious/ and thelwerd lytel pouverte of the bretheren/ and the pryore wold hit to one of the bretheren / And the broder sayd it to saynt Bernard/ And he merueyled/ and aged/ what sadle it was / and sente for hit / For he wysse not what sadle hit was / how well he had ryden vpon hit fro Cleuenuay to the chartreholms/ he wret all a long day by the lake of bozane/ e salve not the lake/ ne took hede of hit/ And at eny as his felawes spak of

that lake / he demaunded where was that lake/ And when they herde that they merueyled strongly/ For certeynly the humblenes of his hert/ sayn quysshed in hym the heygth of name / For the world couthe neuer enchaunce hym so hygh / but he allone humbled hym selfe the more/ he was reputed for uerayne of alle/ and he accounted hym selfe lesse and moost lowe/ And at the last he confessed/ that when he was amonge his souerayne honours and fauours of the peple / hym semed/ that there was another man chaunged in hym/ or as he had ken in a dreme/ And there where he was amonge the mooste symple bretheren/ he dyspyd mooste amysse humylyte/ there he ioyed/ there fonde he hym selfe/ and that he was reuerened in to his olbne persone/ he was al they founden to fore the houres or wydnyng or wrytyng / or in medytacions or in edyfyng his bretheren by word / On a tyme as he prechyd to the peple And that they al vnderstode deuoutly his wordes/ such a temptacion aroose in his hert/ weryly noly prechist thou wel / noly arte thou wel herd of the peple/ and arte reputed wyse of them all / And the hooly man feleng hym to be put in this temptacion/ wreted / e sayded a whyle/ and thought whether he myght saye more or make an ende / And anone he was comforted by dyspyne ayde answered sofely to hym that temptyd hym/ I neyther beganne by the/ ne I shalle not ende by the / And soo perfourmed surely all his Sermon /

that hadde be a Rylande in the world and a player tempted by a wyched spyryte wold reuourne ageyne to the world /

And as saynt Bernard receyved hym / he demaunded hym / whereof he sholde lyue / And he answered to hym / that he couthe well playe at the dysse / and shold well lyue ther by /

And saynt Bernard sayd to hym/ If I delyuer to the ony good/ wylt thou come ageyne eue to yere/ that I maye part halfe gayn with the / And he hadde grete Joye therof / And promysed hym so to doo/ And thenne saynt Bernard sayd that there shold be delyuered to



hym twenty thynges/ And he went  
with al/ And this holy man dyde  
this for to dwabe hym ageyne to the re-  
gion as he dyde after/ And he went  
forth/ and loste alle/ And cam ageyne  
at confused to fore the yate/

And whan saynt Bernard knelbe  
hym there/ he wente to hym ioyously /  
and opened his lappe for to putte the  
gape/ And he sayd/ fader I haue won-  
ne nothinge/ but haue lost your catayll  
waxue me yf it please yow to be your ca-  
tayll/ And saynt Bernard answers  
to hym sweetly / yf it be so/ it is bet-  
ter that I receiue the / than lese bothe  
that one and that other /

On a tyme saynt Bernard wode vpon  
an hors by the lwaye/ and mette a by-  
sag by the lway / whiche sayd to hym/  
that he had not his herte ferme and sta-  
ble in prayenge / And the bysag or  
by sendysch man had grete despaye ther  
of/ and sayd that he had his herte fer-  
me/ and stable in alle his prayers/  
And saynt Bernard whiche wolde kas-  
nynglye hym and shewe his folye /  
sayd to hym / departe a lytell fro  
me/ and begynne thy pater noster in the  
last entree thou canst / And yf thou  
canst synysse it withoute thyngynge on  
ony other thyng / withoute doute I  
shal geue to the the hors that I am  
on/ And thou shalt prom yf to me by  
thy sayth / that yf thou thyng on ony  
other thyng/ thou shalt not hyde it fro  
me/ And the man was gladd / and  
reputyd the hors his / and graunted  
it hym/ and wente a pater/ and began  
his pater noster/ And he had not said  
the half whan he remembryd yf he shol-  
de haue the saddle with all/ And ther  
with he returned to saynt Bernard  
and sayd that he had thought in pray-  
enge / and after that he had no more  
wyll to auaunce hym /

There was a Monke of his / named  
Robert nyght to hym self as to  
the world had be deceyved in his chil-  
dhood by thentysment of somme pers-  
ons/ And was sente to thabbe of elu-  
ne/ a honourable mā lest he hym a wy-  
te there/ And he wolde calle hym ageyn  
by letters / And as he endyde the  
letter by clere day/ and another Monke

wode hit / A wyne cam suddenly vpon  
them / And he that wode wolde haue  
hyde the parchemyn fro the wyne/  
And saynt Bernard said/ this werke  
is the werke of god/ wyte on hardy-  
ly/ and doute the no thyng / And  
thenne he wode the letter in the myd-  
des of the wyne withoute byng wyte/  
And yet hit rayned all aboute them /  
For the vertue of charite wode advepe  
the moysture of the wyne fro them/  
A grete multitude of flyes had taken  
a chiche that he had to make/ soo that  
they dyde moche harme to alle them that  
cam thither / And he sayd I curse and  
excomyne them / And on the morne  
they were founden all dede /

He was on a tyme sente fro the Pope  
to Melane for to recounyle the Chyr-  
che / And whanne he hadde done/ and  
was returned/ A man of Melan bro-  
ught to hym his wyf / whiche was ex-  
communicat / And anone the deuyll be-  
ganne to myssege hym though the  
mouthe of the wretched womman/ and  
sayd thou star of porrete / wene thou  
to take me out of myn holws/ nay thou  
shalt not / And the holy man saynt  
Bernard sente hym to saynt Syre in  
his Chirche/ And the saynt saynt Sy-  
re gaf the honour to his goste / And  
heled her not/ And thus was the bro-  
ught ageyne to saynt Bernard

And thenne the deuyll beganne to cry  
and saye/ neyther Syre / ne Bernard  
shal putte me oute/ And saynt Ber-  
nard sayde / Syre ne Bernard shalle  
not putte the oute/ but oure lord shalle  
put the oute / And assone as he made  
his prayer/ the wretched speryt sayde/  
Ha/ A / how gladly wolde I yssue  
from hennys / For I am here wemen  
ted greuously / But I maye not /  
For the grete lord wyll it not /

And the holy man sayd/ who is that  
lord/ And he sayd Ihesus of Nazareth  
/ And saynt Bernard sayd/ sa-  
west thou hym euer/ And he answered  
ye/ Bernard sayd/ where sawest thou  
hym/ And he sayd in his glorye/  
And saynt Bernard asked hym/ and  
were thou in glorye/ And he sayd y/  
Wold I wene thou fro thens / e he said  
with lucifer many of us sit/ all these he

sayd by the mouth of the woman that  
euery man herde/ Therne sayd to hym  
the holy mā/wholdest not thou go agene  
in to that glorie / And he sayd molb-  
yng merueylously / it is to late/Thē  
re the holy man prayde/and the wic-  
ked spyryte pssued out of that woz  
man/ But whan the man of god was  
departed thens/the wycked spyryte en-  
trid agene/ And her husband cam af-  
ter the holy man/and toold hym what  
was happed / and he made to hynde a  
wyrtynge about her necke contynnyng  
these wordes/ I commaunde the in the  
name of our lord Ihesu xyste that thou  
be not so hardy to touch more this wo-  
man / and he durst neuer after touch  
her / Ther was a pyeuous woman in  
Gujan/whiche was keepyd with a de-  
uyl that dwellyd in her / & keepyd her  
merueylously six yere durynge in syng  
her his lechery// And the holy man sa-  
ynt Bernard cam in to tho parties/  
And the couple menaced her / yf she  
wente to hym/that it shold not proufy-  
e her / And yf she wente/that that was  
her loue/shold be to her a cruel persecu-  
tour / But she wente surely to the holy  
man/And toold to hym wepyng strong-  
ly what she sufferd// And he sayd/that  
he this staf/whiche is myn/and leye it  
in thy bedde / And yf he may doo ony  
thyng/late hym doo it/and the dyde so  
and kept it in her bedde / And he cam  
anon / but he durst not go to his berth  
acustomed/ne presumed to approch her  
bedde/ but he thretened her ryght egre-  
ly/that whan he was gone / he wolde  
aunge hym right cruelly on her/And  
whan she had sayd this to Bernard/  
he assembled the people/ that eueryche  
shold holde a candel brannynge in his  
hande/and cam to this couple/and with  
all them that were there he cursyd hym  
and excomyned/and defended that ne-  
uer after he shold soo doo to her / ne to  
uone other/ And thus was she all de-  
lyuerd of that illusion / And whan  
on a tyme as this holy man as a lega-  
te in to that prouynce for to reconyle  
the duke of gujan to the chyrche/And  
he refused to be reconciled in al maners  
The holy man wente to the aulter for  
to syng masse / And the duke abode

withoute the chyrche as excomyned  
And whan he had sayd that word  
he kept the body of our lord wypon the  
patene/and lare it withoute the chyrche  
And wente oute with a face flam-  
myng and brannynge / and assaile  
the duke by ferdull wordes sayenge  
We haue prayd the/and thou hast de-  
pyled vs/loo here is the sone of the  
gyne/whiche is comen to the/whiche is  
lord of the chyrche whome thou pre-  
test/his is thy Iuge / in the name of  
whome al knees shal come / and  
whome thy soule shalbe in the handes of  
hym not as thou hast his seruantes /  
refeste hym yf thou mayst/Thē anon  
the duke way all styf and was inpo-  
tent in alle his membris/And thē  
he fylle doune at his feet/And the holy  
man put his foot at hym/and comma-  
ded hym to aryse/and to here the senten-  
ce of god/ he thēne trembleynge anon  
and accompysshed anon that the holy  
man commaunded/On a tyme as this  
holy man saynt Bernard entred in to  
Almayne for tappease a grete dyscor-  
der/ was an Archebyschop that sent a  
honourable clerke a geynst hym / And  
whan the clerke sayd to hym / that he  
had be sent fro his maystere agensse hym  
the holy man answerd to hym and sa-  
yd/another lord hath sent the/And he  
merueyled and sayd that he was sent  
of none offer/ But of his lord tharch-  
byschop/And saynt Bernard sayd/so  
ne thou arte deceyued/ our lord Ihesu  
Criste whiche hath sent the is greter  
mayster/ And whan the clerke had  
skode hym/ he sayd / syre weneest thou  
that I wyll be a Monke/nay/I thow-  
ught it neuer / ne hit cam neuer in my  
herthe/yet after in the same wyage he for-  
soke the world/ and receyued thap-  
te of this holy man saynt Bernard/  
He took also on a tyme in to the wyke  
a noble knyght/And whan he had for-  
sokyd saynt Bernard a lytel tyme/he  
beganne to be greuously templed/and  
whan a broder salbe hym so fey/ he en-  
quyred hym the cause of his dyspayre  
And he answerd hym / I wote well  
I shalke neuer be glady / And  
the brother toold it to saynt Bernard  
& he prayd to god much entysly for



hym/ And anone that broder that was  
so penyf and so heuy semed more ior  
vous than the other/ and more gladd/  
than he hadde ben to fore heuy / And  
the broder blamed hym/ by cause he had  
sayd that he shold neuer be ioyous /  
And he answered and sayd / I wote  
wel I sayd I shold neuer be gladd /  
but I saye now/ that I neuer shall be  
foufull / whan saynt Malachye bis  
shop of Irebond/ of whome he wrote the  
epf full of vertues passid oute of this  
world oute of his monastery blessed  
to our lord Ihesu cryst/ And saynt  
Bernard offered to god for hym saye  
for of helthe/ he salde the glory of hym  
by reuelacion of our lord/ and by thyn  
spyracion of god/ he chaunged the for  
me of prayer after the communyon sa  
yng thus with ioyous voyce/ God  
that hast accompaned saynt Malachye  
all by his merytes with thy sayntes /  
we praye the to gyue to vs / that we  
that make the feste of his precious deys  
may folowe the examples of his lpf/  
And whan the chantour herd hym / he  
sayd to hym/ and shewed that he exed  
And he sayd I erre not/ but I know  
wel what I saye/ and thenne wente to  
the body/ and kyssed his fete/ And in  
a tyme that the lentz approched/ he was  
dyspled of dyuerse knyghtes/ And he  
payd them that at the lesse in these hos  
ty dayes they shold abyeyne them fro  
they knyghtes/ their Jolytyes/ and do  
ing outages / and they in no wyse  
wolde agree thereto/ And thenne he had  
make redy wyyn and sayd to them /  
drynke ye the helthe of your soules/ &  
whan they had dronken the wyyn / they  
were soverly chaunged / and wente to  
their solbes/ & they that had denyed to  
doe a lytell tyme/ they gaf to god af  
ter all the tyme of their lpf/ and ladde  
a ryght holy lpf/ At the last the hos  
ty saynt Bernard approachyng to the  
deys sayd blessedly to his brethren/  
I requyre and commaunde yow to kee  
pe the thynges/ the which I remembre  
to haue kepte to my polber/ as long as  
I haue ben in this present lpf/ I haue  
not wyllid to sclandre any persone /  
and yf any haue fallen/ I haue hyde  
hit as moche as I myght/ I haue euer

taunted lassemyn owne wytt than o  
ny others/ yf I were hurt/ I neuer re  
quyred vengeance of the hurter/ I le  
ue to yow charge / humylyte and pas  
sience/ and after that he had done ma  
ny myracles and had made & lxxi mo  
nasteryes/ and had ordeyned many bo  
kes and traxtyes/ he accomplyshid the  
dayes of his lpf the lxxii yere of his a  
ge/ in the yere of oure lord a M C lxxi/  
he slepte in oure lord amonge the handes  
of his sonnes / and his glory shewid  
his departyng hens to moche peple/ He  
appered to an abbotte in a monasterye  
and admonished hym/ that he shold so  
bolde hym/ and he soo dyde/  
And thenne saynt Bernard sayd/ we  
ke comen to the Mount of Epane thou  
shalt abyde here / And I shalle asende  
thp an hyll/ And he asked hym/ wherfor  
he wold gone thp / And he sayd for to  
lerne I wyll go thp/ And he kyng gre  
teky admerueled said/ what wyll thou  
lerne faster/ to whome we shewe / that  
ther is none to the lyke / ne holden soo  
wyse in scyence/ as thou art / And he  
sayd here is no scyence / ne ~~her~~ is no  
knowlege of trouthe / but ther aboue is  
plente of scyence/ And on hyght is the  
very knowlege of trouthe / And  
with that word he ransshed alwey/  
And thenne that Abbote marked that  
daye / and found that saynt Bernard  
was thenne passed to oure lord/ whiche  
shewid for hym many myracles/ And  
Innumerable / To whome he gyuen  
laude and praysyng/ euerlastyng Amen

**Thus endeth the lpf of the glo  
rious doctor saynt Bernard**

## ¶ The life of saynt Chymothe and Symphorien

Of saynt Chymothe and interpretation of his name

Here foloweth of saynt Symphorien

**C**hymothe is as muche to saye as holdynge drede/ Or of timore that is drede / and theos a word of greke/ whiche is deus in latyn / and god in Englyshe/ as the drede of god

Of saynt Chymothe

**S**aynt Chymothe was taken vnder New of the prouoste of Rome/ and was grauously beaten/ and had quyle lyme put in his throte and vpon his woundes/ And he was dryd thankynge to god with al his herte/ And thenne two Angels cam to hym/ sayeng/ lyfte vp thy herte to heuen And thenne he was helde/ and salve the heuen open / and Ihesu Cryste whiche helde a double crowne/ and said to hym thou shalt receiue this of my hand / And a man named Apollynare salve this thyng/ and dyd hym to be baptysed/ And therfor the prouost commaunded/ that they sholden to gyde/ perseuerynge in the confession of our lord shoulde be helped/ aboute the yere of oure lord/ lxxi/

¶ Thus ended the passions of Chymothe and Apollynare

**S**ymphorien was borne in the Cyte of Augustodynense/ And he being a yong child shone in soo grete bonitaunce of vertues /

that he surmounted the lye of chauncy entres/ And as the paynys fastened the fest of Venus / Symphorien was there/ and wold not waxe shy thymage to fore Etache the prouost / And thenne he was longe kept / and after sette in prison / And they wold haue constrained hym to doo sacrilege/ and promysed to hym many yeres / He answered and sayd/ Our lord canne well rebarde the merytes / And also he can wel punyshe the synnes / Thenne the lye that he olde to god of dette / late he paye with good wylls Solbe penaunce / is to vnderstande synners ensharped by enoynted wyll the swetnes of hony/ whiche engendrieth benygn / and thoughtes euylle hyle / urge / your conceyte to fore al thynges possedeth no thyng / For hit is bounden to the artes of the deuyll / And shal be witholden in the bondes of the curseyd and euyl wyngyng And your Joyes whan they begynne to shyne/ shal be broken lyke glas/ And thenne the Juge fulfilled with wrath/ yaf sentence/ and commaunded that Symphorien shold be slayn/ And as he was ledde to the place of his martyrdom / his moder cryed fro the walles of her holbe/ and sayde/ Sone/ Sone/ Remembre the of the lye perdurable / like vplardy / and beholde hym/ that reyneth in heuen/ The lye shal not be take albeie fro the/ but it shal be chaunged in to a better/ And thenne he was anone helped / And his body taken of Crysten men/ And was honourably buryed / And soo many myracles were shewed att his tombe/ that hit was holden grete honour



of the paynyms / Gregorpe of Tours  
writeth of the place where his blood  
was shedde / A Cristen man here alway  
the stones / whiche were besprent with  
his blood / and put them in a mass of  
silver / and tables of tre enclosed about  
it / & here them in to a castel / whiche cas-  
tel was al brente with fyre / And that  
mass was founden hool and sauf in  
the myddel of the fyre / And he sufferyd  
deeth about the yere of oure lord CC / e  
lxiij /

Thus endeth the lif of saynt  
Symphorien .

Here begynneth the lif of saynt  
Bartholme apostle / And  
first thepolician of his name

**B**artholme is ex-  
polined the sone of a  
houe hangyng the wat-  
ters / or sone of ouerhan-  
gynge the see / he is said  
of bar / that is as moch

to saye as sone / and thos / whiche is  
as moch to saye as soueraynte / and of  
thos / that is to say water / And here  
of is sayd Bartholme / as a sone  
hangyng ouer the waters / That is of  
god whiche enbauneth the myndes of  
doutours on hygh / For to shewe and  
sprynge synethe the waters of doctryne  
And it is a name of Syrye / and not  
of Isrel / And by the fyrst the sus-  
pendynge that he had ought to be nos-  
ted / he was suspended / or taken by fro  
the boue of the world / and he was sus-  
pendyd / that is to say ententyf in trues-  
tye / And he was suspended / that  
is to saye wrappyd in the grace / and in  
the apye of god / not by his merites  
his tye shone / but by thaye of god /  
Of the second cam the depnesse of his  
wisdom / of whiche depnes of wisdom  
Demp sayth in his mystical theologie

The dyuine Bartholme / of whome  
is moch dyuynite / and ryght lytel /  
And that the gospel is brow and gre-  
te / and also it is thort / And after the  
entent of saynt Demp / Bartholme  
lykke shelve / that alle thynges may be  
affermed and shelve of god / Under  
one consideracion / And by another con-  
sideracion may be more properly denyed

Of saynt Bartholme chappo-  
le



**S**aynt Bartholme  
thapostle went in to  
pnde / whiche is in the  
de of the world / And  
therin he enteryd in to  
a Temple / where an I-  
dol was / which was named Astaroth

And he as a pylgrym abode there / In  
that ydell dwellyd a fende / that said / I  
he coude hele al maner sicknesses / but he  
lyed / for he coude not make them hool  
And he cessed to make them seke / & the  
temple was ful of seke peple & coude ha-  
ue none answer of that ydell / wherefore  
they went in to another cyte / where as  
an other ydell was worshiped / named  
berith & they demaunded hym / wherefor as-  
taroth gaf to them none answer /  
And Bartholme sayde / your god is cou-  
den with charynes of fyre / I he nerther

# 4 The lif of saynt Bertylmeuwe

dar dwalbe breth ne speke after that bar  
tylmeuwe thapostle of god entred in  
to the temple/ And they sayd to hym/  
Who is that Bertylmeuwe/ And the de-  
uyle sayd/ he is the frende of god al-  
myghty/ And he is comen in to this  
prouynce for to auoyde alle the gooddes  
of ynde/ And thenne they sayd/ telle  
us somme tokens and signes that we  
may knoibe hym and sende hym/ and  
the deuyle sayd to them/ he hath his he-  
res black/ and cryspe/ his schyn whyte  
eyen grete/ his noseherkis euen e swet  
his berde longe/ and hoo a lytel/ and  
of a skaype and semely stature/ he is  
clad in a whyte cote/ and a whyte mā  
tall whiche in euery corner ben gemmes  
of purpur/ and precious stones therin  
And it is yth ydy yere that his clo-  
thes neuer thegedy olde ne folde/ he  
prayeth and worshipeth god on his  
knees an hondred tymes a day/ and an  
hondred tymes by nyght/ The Angels  
gone with hym which neuer suffre hym  
to be lery/ ne to be an hongryd/ he is  
allwey of lyke semblaunt glad and io-  
pous/ he seeth alle thynges to fore/ he  
knolbeth alle thyng/ he spekeith all ma-  
ner langages/ and vnderstondeith them  
And he knolbeth wel what I saye to  
yow/ And whan ye seche hym/ yf he  
wyll he maye thelde hym self to yow/  
And yf hym lyst not/ not shalle ye fynd  
de hym/ And I pray yow whan ye  
fynde hym/ that ye praye hym/ that he  
come not hyder/ that his Angels doo  
not me as they haue doo to my felawe  
Thenne they wente/ and sought hym  
delygently/ and kesply tibo dayes/ and  
fonde hym not/ On a day one that was  
beseith with a deuyle/ axedy and sayd/  
Appostle of god Bertylmeuwe/ thy  
prayers breenne me/ And thapostle say-  
dy/ holde thou thy wex/ and come thes  
And anone he was delquerd/

And whan polemyen kyng of that re-  
gion herd this thyng/ whiche hadde a  
doughter lunnatyl/ he sente to thapostle  
prayeng that he wold come to hym/ e  
hele his doughter/ And whan thapost-  
le was come to hym/ and saide that  
she was bounden with chaynes/ and  
kote alle them that wente to her/ he com-  
maunded to vnbrynde her/ And the my-  
nysters durste not goo to her/ And he

sayd/ I holde the deuyle fast bounden  
that was in her/ And therfor he not a-  
ferdy/ And thenne anone she was vns-  
bounden and delquerd/ And thenne  
wold haue presented to thapostle Ca-  
mekys charged with gold/ and syluer  
and precious stones/ but he coude not be  
fonnden in no mauer/ And on the mo-  
rowle folkyng thapostle appered to  
the kyngs allone in his chambur/ and  
sayd to hym/ wherfor sougthst thou me  
yesterday with gold/ and syluer/ and  
precious stones/ Tho thynges ben neef-  
sary to them/ sh couerth thynges wor-  
dly/ but I desyre no thynges tergen/  
ne charnel/ Thenne saynt Bertylmeuwe  
leganne to saye many thynges/ and en-  
forme the kyng of our redemption/ and  
amonge other thynges/ how Iesu crist  
kynquysshed the deuyle by metur/  
hous and couenable purffsaunce/ Iusty-  
ce and wysedom/ For it was couenable  
that he that ouercome the sone made of  
the erthe/ that was Adam/ whyle he  
was yet a byrgyn/ shold be ouercomen  
of the sone of the byrgyn/ he ouercam  
hym thenne myghtely whan he thelde  
hym purffsauntly oute of his knodship  
whiche had thowden oute by force ouer-  
form fader/ And thus as he that ouer-  
cometh somme tpraint/ sendeth his fel-  
lows to fore for to sette up his signe o-  
uer all/ and to caste oute tpraintes/  
In lyke wyse Iesu crist sente his mes-  
sagers ouer al for to take alwey the ho-  
noure and the worshippe of the de-  
uyle rightlywysely/ For it is right that  
he that kynquysshed man by crosse e  
felde hym that he shold be ouercomen by  
a man fasyng/ and holde man no lens-  
ger/ For it is rightfull that he whiche  
by the arte of the deuyle was despyed  
that by the arte of Ihesu crist shold  
be kynquysshed/ And like as the sau-  
our taketh the byrde/ ryght soo took he  
Ihesu crist in deserte/ by cause he fasted  
and wold assaye yf he had hongre/  
And yf he had hongre/ that he myght  
haue dequerd hym by mete/ And yf  
he had none hongre/ thenne knelbe he  
wel withoute doubte/ that he was god/  
but he myght not knoibe hym/ For  
he had hongre/ and consentyd nothing  
to hym/ ne to his temptacions/ And  
whan he had prechyd the sacramentes



of the feythe/he sayd to the kynge/ that  
yf he wolde receyue baptyfme/he wolde  
helpe hym his godd konneden with chary-  
tes/ And the day folowynge whan the  
biffhops facrefyced within the palays  
of the kynge/ the deuyles began to crye  
and faye/ Cesse ye cursyd wretches  
to doo sacrefyse to vs/ lest ye suffre ther  
for than I that am bounden with chay-  
nes of fyre by the Aungels of Ihsu  
Cryfte/ whome the Jewes crucifyed/  
and supposyd to haue brought to dethe  
whiche dethe that is oure quene he hath  
enpyfoned/ And hath bounden oure  
paynt in chaynes of fyre/ And anone  
thenne they sette cordes on the ymage  
for to pulle doune and ouerthrowle the  
dolke/ but they myght not/ Thapposile  
thenne commaunded the deuyll/ that  
he shold yssue and goo oute/ and brayn-  
ke the thydd all to pyeces/ And he yssued  
oute/ and destroyed and brake al the  
dolkes of the temple/ And anone thap-  
posile made his prayer sayenge/ O Godd  
of Abraham/ godd of Isaac/ and godd  
of Jacob/ whiche hast gyven to vs such  
pouer/ that we enlumpne the blynde/  
and clense the lepres/ I desyre and re-  
quyre that this multitude myght be he-  
led/ And they alle answered/ Amen/  
And forthwith alle the seke peple wes  
cured and heled/ And thenne thap-  
posile dyd doo habille and dede that  
Temple/ And commaunded the deuyll  
to goo in to the deserte/ Tenne the an-  
gel of our lord appered there/ and fle-  
we rounde aboute the temple/ And en-  
signed and graued with his fynger  
the signe of the crosse in foure corners  
of the temple sayenge/ Oure lord sayth  
this/ lyke as I haue yow cured/ and  
made yow clene of all your sekeneffe/  
so laste this temple he made clene of al  
felthe and ordure/ But I shalle  
helpe hym to you that dwellyd therein  
to fore/ To whome thapposile hath com-  
maunded to goo in to deserte/ And  
dout ye not to see hym/ Make in your  
fouresuche such a signe as I haue grauen  
in these stones/ And thenne he shewyd  
to them an Ethioppyen more black than  
bonder/ the face sharp/ the berd longe/  
his tress hangyng vnto his feet/ his ey-  
en flamynge as hote fyre/ and caste  
oute sparkles of fyre/ and castyng out

of his mouth flammes of sulphur/ &  
his hondes bounden with chaynes of fy-  
re behynde his back/ And thenne the  
angel sayd to hym/ by cause that thou  
hast herd that thapposile hath comman-  
ded/ and hast broken alle thyddes of  
the temple/ I shalle vnhynde the/ go in  
to such a place/ where as dwelleth no  
man/ And he thou there vnto the daye  
of Jugement/ And whan he was vn-  
bounden/ he wente his way with a gre-  
te herynge/ and folowynge/ And the  
angel of our lord mountyd vp in to he-  
uen in the sight of them all/ And thene  
was the kyng baptyfed with his wyf  
and his children/ and alle his peple/ &  
leste his Royamme/ and was made dis-  
cypple of thapposile/ Tenne alle the bis-  
shops of theddes assembled them to  
gyde/ and wente to Asergarges the  
kynge/ and broder to Golemyen/ and  
compleyned of the losse of their goddes  
and of the destruction of their Temples  
and of the conuersyon of his broder/  
made by arte Magik/ Asergarges was  
douth/ and sent a thousand men armed  
to take thapposile/ And whan he was  
brought to fore hym/ the kynge sayde to  
hym/ A re not thou he/ that hast pruer-  
ted my broder/ And thapposile answered  
to hym/ I haue not peruerted hym/ but  
I haue conuerted hym/ and the kynge  
sayd to hym/ lyke as thou hast made  
my broder forsake his god/ and belyue  
in thy god/ So shal I make the forsa-  
ke thy god/ and shal sacrefyse to my  
god/ and thapposile sayde/ I haue boun-  
den the god/ that thy broder adoured/ &  
shewyd hym bounden and consernyed  
hym to breke his fals ymage/ and yf  
thou mayst so do to my god/ thou maist  
wel dralbe me to thyne yddole/ And if  
not/ I shalle all to breke thy goddes/  
and thenne bilyue thou in my god/ and  
as he said these wordes/ It was tolde  
the kyng/ that his god falsch was ou-  
erthrowen/ and all to broken/ & wher  
the kyng herd that/ he brake and all to  
rente his purpur/ in which he was clad  
and commaunded that thapposile shold  
be taken with scaues/ and that he shold  
be slayn quyk/ and soo it was done/  
Tenne the Crysten toke away the bo-  
dy/ and buryed it honourably/ Tenne  
the kyng Asergarges/ and the biffhops  
of the Temples were raryshed wyth

## ¶ The lyf of saynt Bertelmeu

fendes andz depde/andz the kyng hole/  
mych was ordynedz bysshop/ andz acco  
plyfiedz thoffice of a byssho p xx yew /  
moche lobablye/ Andz after that rested  
in pces full of vertues/

Ther ben dyuerse oppynions of the ma  
ner of his passion/ For the blessed do  
wthee sayth that he was crucyfedz / &  
sayth also / Bertelmeu prechyd to me  
of ynde/andz deliueredz to them the gos  
pell after Mattheu in their propre tun  
gue / he depde in Alhane a cyte of grece  
Armenye crucyfed the heed downwardz  
Seynt Thowrpk sayth that he was  
slayn/andz it is redde in many bookes  
that he was byddedz only / Andz this  
contraryete maye be assylyedz in this  
manere / that somme saye that he was  
crucyfedz / andz was take doune or he  
depde/ Andz for to haue greater torment  
he was slayn / andz afte last byddedz/

In the yere of our lordz CCC xxxij/  
Saratyns assaylyedz Certe/andz des  
troyed the yle of Caparye/where as the  
body of saynt Bertelmeu lyeth/and  
broke vp the sepulchre / andz thurbe the  
bones hyder andz thider/ Andz it is sa  
yd that his body cam in such wise from  
ynde thider in to that yle/whan the pay  
nyms saibe / that this body andz his se  
pulchre were greatly honouredz for the  
myracles that bifelle / they hadz therof  
grete despyte/ Andz leyedz them in a tom  
be of lode/andz thurbe them in to the see  
Andz by the wyll of godz they cam in  
to this yle / Andz whan the Saratyns  
hadz departed andz thurben the bones  
hert andz there/andz there departed thens  
Thapposle apperedz to a Monke / andz  
saydz to hym/Arise vp andz goo / andz  
gadre to gedre my bones that ben depar  
ted/ Andz he saydz to hym/ by what re  
son shalke I gadre to gyder thy bones/  
Andz what honour ought we doo to  
them/whan thou sufferst vs to be destro  
yed/Andz thapposle saydz to hym/ Our  
lord hath spardz this "peple here a longe  
whyle by my merytes / but for their  
synnes that they haue synned / whiche  
eye vengeaunce into heuene / I haue  
not conne geate pardon ne forgyuenesse  
for them/ Andz thenne the Monke said  
holy shalke I amonge soo many bones  
fynde thym/ Andz thapposle said to hym  
thou shalt gadre them by nyght / andz

them that thou shalt fynde theynyge /  
thou shalt take vp/andz the monke went  
andz fonde them alle as he hadz saydz /  
andz toke them vp / andz brought them  
with hym in to a shypp / andz sayledz  
with them to Veneuente / whiche is  
chefe cyte of purple / andz thus were  
they transported thider/ Andz it is sa  
yd nold that they be at Rome/ holt be  
it they of Veneuente say that they ha  
ue the body/ ¶ Ther was a woman  
that brought a vessel ful of oyle for  
to put in the lampe of saynt Bertel  
meu / andz holt wel the enclyned the  
vessel for to poure oute the oyle/ there  
wold none yssue oute/holt wel she tou  
chedz with her fyngre the oyle clew/  
Andz thenne one cryedz andz saydz / I  
twilbe this oyle be not agreable to the  
apposle that it shold be in his lampe/  
wherfor they put it in another lampe/  
andz it yssued anone / whan that the  
Emperour Frederyck destroyed Vene  
uent/ Andz he hadde commaundedz that  
alle the churches that were there shold  
be destroyed / andz enforsez them to lere  
alwey the goodes fro that Cyte in to an  
other place/Andz ther was a man whi  
che fonde men al whiche theynyge/Andz  
hym semed that they spak to gedre of  
some secrete thyng/andz he merueyledz  
strongly who they were/ andz demaun  
dedz them/andz thenne one of them an  
sibled andz saydz/this is Bertelmeu  
thapposle with thosser sayntes/whiche  
hadz churches in this Cyte that speke e  
ordene to gyder/ in what maner andz  
by what payne this emperour shold be  
Justyfyed/that hath cast them oute of  
their tabernacles/ Andz they haue nold  
confermed amonge them by ferme sen  
tence/that he without taryng shal go  
to the Iugement of god for to an  
swere ther vpon/ Andz anone the Em  
perour deyed an euyl deth It is  
in a booke redde of the myracles of sa  
yntes that a certayne mayster gabriell  
solempnly the fest of saynt Bertelmeu  
Andz the deuyl in the forme of a may  
de appered to this mayster that prechid  
Andz whan he saide he/ he lode he to a  
me and dyne with hym/andz whan they  
were set at the table she enforzed he  
moche for to daube hym to her loue/  
Andz thenne saynt Bertelmeu cam



the gate and prayd that he myghte  
 come in for the loue of saynt Bertyls  
 and he wolde none take/ but prayd  
 the mayster by his message/ that he  
 shold saye/ what thyngs that he suppo  
 was moost propre in a man/ And  
 answered to laugh/ And the mayd  
 sayd nay/ It is synne/ in which a mā  
 conuerpeth/ born/ and lyueth in syn  
 And saynt Bertylmewe answered  
 that he had wel sayd/ but he had mo  
 vnfoundely answered/ And the pil  
 grym demaunded after at the mayster  
 where the place was contempnyng the  
 place of a foot where had god made  
 grete myracle/ And he sayd the sig  
 of the Crosse/ in which god had ma  
 many myacles/ And the sayd nay  
 is the hede of a man/ in which the li  
 uerly word is/ And thapostle allobed  
 the fynaunce of that one/ and of that o  
 ther/ And thenne he demaunded the  
 sayd tyme/ how fere it was fro the so  
 uerayne pyege or sete in heuen/ vnto the  
 whiche and depeste place of helles/  
 And the mayster sayd that he wylt not  
 And the sayd/ I knolbe it wel/ For I  
 haue come from that one to that other  
 And hit knoweth/ that I shelde it to  
 the/ And the deuylle fylle doune in to  
 the with a grete baunte and holpynge  
 And thenne they sente for the pelygryn  
 and he was hantysed/ and gone alwegh  
 and they coude not fynde hym/ And in  
 the lyf myghte accordyng to this is  
 the saynt Andriwe/ The blessed  
 Andriwe saith thus in the preface/ that  
 he made of this apostle in abridgynge  
 the legende/ Jhesu Cryst thou hast thou  
 sent to shelde to thy disciples pre  
 many thynges of thy dygune  
 thynges in mercurphus maner and thy  
 thynges/ among whome thou hast sente  
 the blessed Bertylmewe honoure by  
 grete prerogatyf in to a fere cou  
 ntry/ And how he hit/ that he was all  
 for humayne conuerfacion/ Neuer  
 he deseruyd by thencracynge of  
 thynges to marke/ and thynges  
 the signe the begynnynge of that pe  
 rill/ by what bounges is the mer  
 curphus apostle to be honoured/ And  
 the fere of the peple of his nes

ughoure suffysed not to hym to wey  
 ue his seede/ he though perced lyke in  
 slepynge in to the last Countreys of the  
 bondes of ynde/ and entred in to the tes  
 ple where ther were grete compagne of  
 sekte peple withoute nombre/ And ma  
 de the deuylle soo muet/ that he gat noo  
 remembraunce to them/ that adoured  
 hym/ And the mayd that was Lunas  
 tye by torment of the deuylle he dyd  
 dnynde/ And deliuerd her all hote to  
 her fader/ O how grete was this myra  
 cle of holynes whan he made the fende e  
 nemy to the lygnage humayne/ and  
 breke and destroye his olbne ydolles/ and  
 to brynge it to nought/ O how worthy  
 is he to be nombred to the heuenly com  
 pany/ to whome the angell appered to  
 prepe the ferythe of hym by his myra  
 cles/ And cam fro the souerayne halle  
 And shelded to alle the peple the de  
 uyll chayned/ and right folle/ and the  
 signe of the Crosse empressid in the sto  
 ne leryng helthe/ And the kyng and  
 the quene were baptised with the peple  
 of their Eptes/ And at the last the si  
 tant broder of Polemyen neibe in feith  
 by the relation of the bishops of the  
 temple made the blessed Apostle con  
 straint in the feryth to be keth/ slayn/ e  
 weyue right folle deth/ And as he de  
 nounced the meschep of deth/ he hadde  
 and fare with hym in to the ghyre of  
 heuen byctore of his glorious styfe/  
 And the blessed Theodore Abbot and  
 noble doctour sayth of this Apostle in  
 this maner amonge other thynges/ The  
 blessed apostle Bertylmewe preachid  
 fyrst in lychnone/ and after in ynde/  
 and at the laste in Albane/ a Eyre of  
 grete armenye/ and ther was fyrst sla  
 yn/ and afterward his hede smytyn of  
 and there he was buryed/ and whan  
 he was sent of our lord to preche/ as I  
 suppose/ he herd how our lord sayd to  
 hym/ go my disciple to preche/ forde out  
 of this Countre/ and goo fight/ and be  
 capay of perples/ I haue fyrst accom  
 plessid/ and synysid/ the werkes of  
 my fader/ and am fyrst wyneffe/ I sell  
 thou the vessel that is necessarye/ and  
 folle thy mayster/ how thy lord/ gye  
 thy blood for his blood/ and thy selfe  
 for his selfe/ and suffer that/ which

## The lyf of saynt Berthelmew

he hadde suffred/late then armour he  
debonaire in thy swetpuges/and/ suffer  
swetely among wycked peples/ And  
he payent among them that perperse the  
And the Appostle reaylled not/ But  
as a true seruant and obersaunt to  
his master wente forth Joyeng/ and  
as a lycht of god/ enlumpnyng in dar  
kenes the werke of holy chyrche/ Lyke  
as the blessed saynt Austyn wytnes/  
syth in his booke/ that lyke a tyler of  
Jhesu Crys he prouffed/ in sperrytuel  
tyleng/ Seynt Peter thapostle tar  
nigh the naade/ but saint Berthelmew  
dyde grete myracles/ Peter was aucy  
fzed the hede downbarde/ And Berthel  
mew was slayn quych/ and had his  
hede synon of/ And they thwyne en  
creed/ as they the chyrche/ by the yestes  
of the holy ghoost/ And nigh as an  
harpe gyueth a nigh swete sowne of  
many strenges/ in lyke wyse alle thap  
postles gaf swete methode of the Inpre  
dyngne/ And were stablysshed by the  
kyng of kynges/ And they departed  
amonge them alle the world/ And the  
place of Armenye was the place of  
Berthelmew/ that is to euilath into  
gabath/ There thou maist see hym with  
the plough of his tonge erye the felde  
unreasonab/ folowyng in the depnesse of  
the herte the word of the fowth/ and in  
planteng the bynges of our lord and  
trees of paradys/ And to eueryche set  
tyng medycynally the remedies of the  
passions/ And therbe thornes not in  
teyngyske/ and cutte doune trees of fe  
lonnyng/ and chosed them aboute with  
dges of doctryne/ But what rebard yel  
ded the tyrantes to their curate/ They  
gaf to hym dishonour for honour/ cur  
syng for benediction/ paynes for yestes/  
tribulacion for reser/ And nigh byter  
deth for resful lyf/ And syth that he  
had suffred many tormentes he was of  
them disorpace and slayn quych and  
deped not/ And yet for all that he hadde  
them not in despyte that slebe hym/  
but admonested them by myracles/ and  
taught them by demosttraunces/ that  
dyde hym harme/ But ther was noo  
thyng that myght strayne theyr besty  
al thoughtes/ ne withdralbe them from  
harme/ what did they afterbarde/ they

enforced them agaynste the holy body  
And the malades and seke men refus  
sed their medycyne and heler/ the cyr  
refused hym that enlumpned their  
blyndenes/ gouerned them y were in  
ryke/ and gaf lyf to them that were de  
d/ And how caste they hym out/ and  
truly they thred the way in to the see  
in a cheste of leed/ And that cheste cam  
fro the regyon of armenye with the ches  
tes of four other martires/ For they di  
de also myracles/ and were thowly  
with hym in to the see/ And the four  
wente bifore a grete space of the see/ e  
dyde seruyce to thapostle lyke as ser  
uauntes in a manner so ferre/ that they  
cam in to the parties of Ceryle in an  
yle that is named Epyrpes/ Lyke as it  
was thewde to a bisschop of bysper/  
whiche thenne was present/ And they  
ryght ryche tresour cam to aright you  
re woman/ And these  
right pracious Margarytes cam to one  
not nolle/ The right thynnyng lycht  
cam to one right hup/ And thenne the  
other four cam in to other bondes/ and  
leste the holy apostle in that yle/ and  
he leste the other belynde hym/ And  
that one/ whiche was named thapostle  
wente in to a Cyle of Ceryle/ And  
he sente another named Eucyren in to the  
Cyle of Messenne/ And the other thre  
ne were sente in to the lande of Calate  
sente gregory in to the Cyle of Colom  
ne/ And Achare in to a cyle named  
Chale/ where yet at this day they shene  
by theyr merites/ And thenne was  
the body of the apostle receyued with  
gymnes/ bounges/ and candleys hono  
urably/ And ther was made and lych  
ded a faire chyrche in thonoure of hym/  
And the Mountayn of Oulan is my  
to that yle/ and was to hit moche gra  
uous/ by cause it receyued fire/ the wh  
che Mountayne was withdralbe by the  
merites of this holy saynt so that the  
vii myle withoute to be (ne of any  
dy/ and was suspended towarde the see  
And yet apperith it at this day to them  
that see hit/ as hit were a figure of  
the slepyng awere/ Now thenne therfor  
I salebe the Berthelmew/ blessed of  
blessid sayntes/ whiche art the thynnyng  
lyght of holy chyrche/ Amen of



fiffes resonable / furth of the denslye  
whiche hurted the world by his theste  
Enioie the sone of the world enlump  
nyng alle erthely thynges / mouth of  
god / Every tongue pronouncyng wys-  
dom / Fontayne springyng goodly ful  
of helth / Whiche halowest the see by thy  
gynge and wayes not remeuable /  
Whiche maketh the erthe rede with thy  
bloode / Whiche repayrest in heuenes shy-  
nyng in the myddle of the dyupne com-  
pany clere in the resplendissour of glo-  
rye / And enioie the in the gladnes of  
ioye insacpable / Amen / And this is /  
that theodore sayth of hym /

**¶** Thus endeth the lyf of saynt  
Berthelmewe

Here foloweth the lyf of saynt  
Austyn doctour And first the  
pocision of his name.

Of saynt Austyn doctour and  
Bishopp

**A**ustyn this name  
was foretold to hym for  
the excellence of his dig-  
nyte / Or for the seruente  
loue that he had / or for  
the exposition of his na-

me / For the excellence of his dignyte /  
For like as the emperor Augustus pre-  
celyd all other kynges / Ryght soo he  
exalld al other doctours / after that  
Remgie sayth / The other doctours be  
compared to steres / And this is the  
sonne / As hit appereth in the epytyle /  
that is songen of hym / he shyneth in the  
temple of god / Lyke to the sonne shy-  
nyng / Secondly for the seruente loue /  
For lyke as the monye of August is  
kote by the / soo is he enchaufed of the  
fre of the dyupne loue / wherfor he sayth  
hym self in the booke of Confessions /  
Thou hast thorough perced my hart with



**A**ustyn the no-  
ble doctour was borne in  
Austrike in the Cyte of  
Erasage / And was comen

## ¶ The lyf of saynt Austyn

of noble kynrede/ And his fader was named Patryce and his moder Monice/ as he was sufficiently instruct in the artes lyberalle / soo that he was reputed for a suffisaunt philosopher/ and a right noble doctour/ For he lerned al by hym self withoute mayster in redyng the bookes of Aristotle / and alle other that he myght fynde of artes lyberalle/ And he vnderstode them/ as he hym self wyt- nessith in the booke of Confessions sa- ying / Alle the bookes that ben callyd of the artes lyberall / thenne I mooste wretchedly seruaunt of al countreys/ red- de them by my self alone/ and vnder- stode alle them that I myght rede/ and alle them of the craft of spekynge and of dyspyng/ Alle them of dyspysons of figures / of Musyke/ and of nouns heres I rede and vnderstode them with oute grete difficulte/ and withoute cha- nge of eny man/ this knowest thou my lord god/ For the hastynes of myn vndersto- dyng / and the yete of her i- ynge is of the ony/ and cometh of thy name/ b. I haue not sacryfyed to the therfore/ And therfor spene withoute charge & speth not / but swelklyth in the trowe / many chyns/ whiche affer- me that I su crist was fantastike/ & wene the resurcion of the fleshy/ And in the same errour Austyn felle / and abode therein nyne yeres / whyles he was an adolascnt/ and was broughte to bykeue the trufies and sayes that saye that the fygge tree wyeth/ whan his fygges ben taken albey or leues / And whan he was xij yere of age / he begane to rede in the booke of philosophy in whiche he was taught to dyspyse the fanyctes of the world/ And by cause that booke plesyd hym wel / but he be- ganne to be sorow that the name of Ihesu Crist whiche he had lerned of his mo- der was not therein / And his moder wyte ofte / and enforcyd her mothe to brynge hym to the berke of the frethe/ And as it is rede in the booke of Con- fessions / she was in a place moche fre- uz/ and her thought that a fayre yonge man was to fore her/ that enquired of her the cause of her leynnes / And she sayd I wepe here the losse of my sone Austyn / and he answered he thou sure

For where thou arte/ he is/ and she saith her sone lesye her / and whan she had told this to Austyn / he said to his mo- der/ thou arte decayed moder / hit was not said soo/ but where that I am thou arte/ and she sayd contrary/ sone it was not said so to me but where I am/ thou arte/ And thenne the moder entently prayd and requyred a bisschop instantly that he wold praye for her sone augus- tyne/ And he beyng overcome sayd to her by the wyse of a prophete / goo thy way surely/ For a sone of soo many trys may not be possibilye peryshe/ And whanne he had certayne yeres ta- ught Rethoryke in cartage / he cam to Rome secretly withoute the knowlege of his moder/ And assembled there ma- ny disciples/ And his moder hadde fol- lowed hym into the cite to make hym a byde / or elles that she shoulde go with hym/ And he abode that nyght / but he departed secretly on the morn/ And whan she apperceyued hit/ she repleyned the eeres of our lord with clamor/ And wente in the morning and at- tene to the chyrche/ and prayd god for her sone/ In that tyme they of Melane requyred a doctour of Rethoryke of Sy- mach the prefete of Rome that he my- ght rede Rethoryke at Melan/ And that tyme Ambrose seruaunt of god was bisschop of that Cyte/ and au- gustyn was sente at the prayer of them of Melane / and his moder myght not reue / but dyde moche payne to come hym / And fonde hym that he was very manachyen ne very catholy- que/ And thenne it happed that augus- tyne beganne to haunte with saynt Am- brose/ and ofte herde his prediacons / And was moche ententif to here yf any thyng were sayd agaynste the Maniche- ens or other heresyes / On a tyme it happed that saynt Ambro- se disputed agaynste the errour maniche- yen long and wcondempned it by open and euident reasons/ and by auctoritees soo that this erroure was al put oute of the berke of augustyn / And what byfelle to hym afterward / he rehereth in the booke of his confessions/ and sayth whan I knele the first/ thou wast as wep synferryng of my synne/ thynnyng



in me forcibly/ And I trembled for  
dare of good loue / and I found my  
self right far fro the in a Regyon of  
unhappelyhode / lyke as I herd thy vo-  
ys fro heuyn on hye saynge/ I am me-  
te of greteenes entereyd/ and thou shalt  
ete me / thou shalt not chaunge/ me in  
the as mete of thy flessh/ but thou shalt  
be chaunged/ in me/ And as he ther-  
with there/ the lys of Ihesu cryst plesyd  
hym moche well / but he doubted yet to  
goe in such distresses/ but our lord as  
none putte in his mynde/ that he shold  
goe to Symplycyen/ in whome all dy-  
uine grace shone/ for to restryne his de-  
sires/ and for to saye to hym what ma-  
ner was couenable to lyue/ for to goo  
in the weye of god/ in whiche that o-  
ther wente/ For all that was done dis-  
pleyd/ sauf the swetenes of god/ and  
the beaute of the holys of god/ whiche  
he lured/ And Symplycyen beganne  
to exhort hym/ And saynt Augustyn  
exhortyd hym self and sayd/ hold ma-  
ny children and maydens serue in the  
chirche of god/ to our lord/ And mayst  
not thou doo that they doo in them self  
and not in their god/ wherfore taryst  
thou/ cast thy self in hym/ and he shall  
reweye the/ and rewarde the / And a-  
monge these wordes / Victoryn cam to  
his mynde/ Thenne Symplycyen was  
moche gladd/ and tolde to hym / how  
Victoryn was yet a paynym / and de-  
sired to haue a grete ymage to his ly-  
kenes in the markette of Rome/ And  
how he oftymes said that he was a cri-  
sten man/ To whome Symplycyen said  
I shalbe not bilene it/ but yf I see the  
in the chirche/ And he answered meryly  
the walles make not a man Crysten /  
At the laste whan he cam in to the chir-  
che/ he brought to hym secretly a booke  
where the Creed of the masse was/ &  
had hym rede / And he ascended/ vpon  
pynche & with toyes on hygh pronoun-  
ced it/ wherof Rome merueyled/ and  
the chirche was ioyefull / And alle  
ayed forney/ Victoryn / Victoryn/  
And anone they helde hir pces for ioye  
And after that ther cam fro Austryke  
a fence of Augustyn whiche was na-  
med Phocyn / And recounted to hym  
the lys and myracles of the grete An-  
styn that had ben dede before vnder Co-

stantyn the myrour / And by the En-  
samples Austyn enforced hym strong-  
ly/ soo that he assailed his felawe A-  
styn as wel with chere/ as mynde/ and  
ayed strongly/ what suffer we/ what he-  
re we/ vntaught peple and folyss va-  
uyls/ he and take heuyn/ And the wyth  
oure conynge and doctrynes plonge &  
synke in to helle/ And by cause they go  
to fore/ we ben ashamed to folowe them  
And thenne he ranne in to a gardyn/  
And as he sayth hym self / he cast hym  
self doune vnder a pygge tre/ & wepte  
right bytterly/ and gaf oute weppynge  
tois by cause he hadde taryed soo longe  
fro day to day/ and fro tyme to tyme /  
And was greatly tormentid / soo that  
he had no maner in hym self for sorow  
of his longe tarynge/ lyke as he wyth-  
eth in the booke of his Confessions/ &  
sayde/ Alas lord/ how thou art hyghe  
in hygh thynges/ and depe in depnes/  
And departest not/ ne goost oute of the  
wey/ And vnnethe we come to the/ A-  
lord he sayd calle me/ moue me/ chaun-  
ge me/ and enlumpne me/ raiuysshe me  
and make swete and soft al myn  
enpessmentes and lettynge / as hit  
apperteyneth/ for I drede them sore/ I  
haue loued the ouer late / thou beaulte  
soo olde and soo neib/ I ouer late ha-  
ue loued the/ how were within/ and I  
was without/ and there I sought the  
And in the beaulte/ and fayrnes that  
thou haste/ I felle all defourmed and  
fowle/ thou were with me/ but I was  
not with the/ Thou haste called and ay-  
ed and haste broken my desires /  
Thou haste enlumpned clewed/ and haste  
putt away my beynednes/ Thou haste  
replemysshed me with fragrant odours  
and I haste me to come to the/ I haue  
tasted the / and am hongry/ and desyre  
the / Thou haste touched me/ and I am  
hent in the toyes of kynyng thy pces /  
and as he wept thus bitterly/ he herd  
a toys saynge/ Take and rede / and as  
none he opened the booke of thapostle  
and cast his eyen on the first chappre/  
and rede/ clothe ye you in our lord Ihe-  
su crist/ and anone alle the doubles of  
derkenes were extynt in hym/ and in  
the mene tyme he began to be so greates-  
ly tormentid With woith ache / that al  
moost he saith he was brought to by-

## ¶ The lyf of saynt Austyn

leuz thow pon of Cornelys the phi-  
losopher / whiche putteth that the souer-  
aynys wylle of the soules is in wysdom  
and the souerayne wylle of the body is  
in sufferyng no payne no sorowe / And  
his payne was soo grete andy fellement  
that he had lost his speche / wherfore as  
he leryt in the book of his Confessi-  
ons / he wrote in tables of wyve / that  
al men shold praye for hym / that oure  
lord shold aswage his payne / And he  
hym self kneled doune with the other /  
And so donly he felt hym self hool /  
And thenne he signyfyed by letters  
to the hooly man saynt Ambrose / that  
he wolde sende to hym wordy / whiche of  
the bookes of hooly wyrt apertey-  
ned best to rede in for to be made moost  
couenable to the Cristen feythe / And  
he sente to hym answer / praye the pro-  
phete / by cause that he was sene to be  
the shelber andy pronouncer of the go-  
spell / andy of callynge of men / And  
whan Augustyn understode not alle  
the begynnynge / andy supposed al the re-  
menaunt to be other wyse than it was  
to rede / he differred to rede them / tyll he  
were more connyng in hool wyrt /  
And whan the day of Ester cam /  
And Austyn was xxxi yere old / he  
and hys sone whiche was named a de-  
odatus / a childe of noble wyrt andy  
understondynge / whome he had gotten in  
his youthe / whan he was a parysh e  
a philosopher with Alpye his frende  
by the merites of his moder / and by  
prechyng of saynt Ambrose receyued  
baptysme of saynt Ambrose / And  
thenne as it is redde saynt Ambrose sa-  
yde Ex deum laudamus / And saynt  
Austyn sayd / Te dominum confitemur  
And soo they tbo to geuer ordyned e  
made this ympne / andy songe hit vnto  
the ende / And soo wyrtynsynth it Bone-  
rins in his booke / whiche is named the  
myxtour of the Chirche / And in some  
other old booke the tytle of this ymp-  
ne or psalme is inscribde / the Canticle  
of Ambrose andy of Augustyn / And  
anothe it was merueylously conformed  
in the fyrste Catholike / And forsoke  
all the hope that he had in the world /  
And renounced the fowles that he re-  
lyd / And he sheweth in his booke of con-  
fessions / how he was fow thens forth

achauved in the lue of god sayng /  
lord thou hast thorough peryd myn hert  
with thy charite / And I haue borne  
thy wordes fised in myn entayles /  
And then samples of thy maners whi-  
che thou hast made of blacke wyrt e  
shynynge / andy of red lyuynge / And  
of corrupte thoughtes thou makest fow-  
re andy hygh vnderstandynge in heu-  
ly thynges / I mounted vpon in to the  
hylls of wepyng / andy thou gauest to  
me songynge the canticle of grece / shar-  
pe arowes / andy cooles lacyng / ne I  
was not in the dayes fullfild in thy  
mercyfyll swetenes / for to confounde  
the heghth of the dyuine counseyll vpon  
on the helthe of the lagnage humayne  
How moche haue I wept in thy ymp-  
nes and canticles swetely solowynge /  
And by the vois of thy chirche I haue  
ben moued greatly / The wyse haue  
connay in myn eyes / And thy trowth  
hath dropped in myn hert / andy thenne  
teares haue connay doune / andy I was  
wel eased with them / Thenne these thynges  
were establisshid to be songen in  
the chirche of Melan / And I prayd  
with an hygh cry of myn hert / O my  
pater / O my idylum / O thou that sayst I  
shalke slepe in that same / and take ase  
thou arte the same / For thou arte not  
chaunged / andy in the is wile forgettyng  
all labours / I redde al that psalme  
And I brenned / whiche somtyme had  
ben a furker bytter and blynde agens  
the letters honyed with the swetenes of  
beuyn / andy enlumyned with thy light  
And vpon suche scriptures I helde  
my pater / andy spak not / O Ihesu crist  
my helper / how swete is it so donly ma-  
de to me to lacke the swetenes of tuf-  
tes and Japes / whiche were fer fro me  
to leue and forsake / and now to leue e  
forsake them is to me grete ioye / Thou  
hast cast them oute fro me / And thou  
whiche arte souerayne swetenes hast  
entred in to me for them whiche are  
swetter than any swetenes or delices /  
more clew than any lyght / and more  
secrete than any secrete counseyll / e  
more hygh than al honour / And ther  
is none more hygh than thou /  
And after this he wote Nebedon e  
Euodion and his moder / and returned  
ageyne in to Auffyke / But whanne



But whanne they cam to hesteryn /  
his wyse moder deyde / And after her  
deh / Austyn returned vnto his propre  
heritage / & there entenced wyth them þ  
hous wyth him in fastinges & in prayers  
þ: to wote tokes / & taught them that  
there not wyse / And the same andre w  
nomme of hym spraddo ouer all /  
And in alle his bookes and werkes /  
he was holden merueylous / he refused  
to come to any cyte / where as was no  
bissop / lest he shold be lette by that  
offys / And in that tyme was in ypo  
nanz a man full of grete vertues /  
whiche sente to Augustyn / that yf he  
shold come to hym / that he myghte here  
the good of his mouth / & he wolde re  
nounce the world / And whanne saint  
Augustyn kneide it / he wente hastily  
thither / And whanne Waleryen Bis  
shop of yponence herd his renounee &  
fame / he ordeyned hym a preest in his  
chirche / shold be it / that he refused / it mo  
che and thepse / And somme reputed  
his tress to be made by pryde / and say  
yng to hym in comfortyng hym / that it  
was tyme that he were a preest / thouz  
he were worthy to a greater offys / Ne  
uertheles he appoched to the Bissop  
preest / And anon he establisshyd a  
Manasterye of clerkes / and beganne  
to lyue vnder the rebble of that popoles  
Out of whiche monasterye lxxxv ch  
sen to be Bissops / And by cause the se  
id Bissop was a greke / and but litel  
letter in latyn tonge and taught / he  
gaf power to Augustyn for to preche  
ageynst the maner of the chirche Ory  
ental / And therfor many Bissops ce  
spysed hym / but he raught not / yf he di  
de it to be done by the sayd Augustyn  
that whiche he coude not doo hym selfe /  
In that tyme he conuynquysshed for  
amake the preest a manychysen / whiche  
was an heretike / and many other here  
tykes / whiche namely were resuptyle  
donastrykes / and Manychyens / all the  
he he confounde and ouercam / Etienne  
the blessed Waleryen doubte / lest Au  
gustyn shold be taken albey from hym  
for to be made and requyred to be a bis  
shop in another cyte / And he wolde ha  
ue gladly offeryd to hym his bissshop  
pe / but he supposyd that he wolde haue  
led in to some secree place there as he

shold not haue be founden / And then  
ne he impetred of tharchbissop of car  
tage / that he myght asse / and leue his  
bissshoppe / and that he shold pmo  
be Augustyn to be bissop of the chur  
che of yponence / but whan Augustyn  
herde that / he refused it vterly / in all  
maners / Neuertheles he was constray  
ned and soo coact that he toke at the  
last the cure of the bissshoppe / whiche  
thyng he sayd / that he ought not to be  
ordeyned the bissop by yngne / & sayd  
& wrote for hymnscon of the general  
counceyl / the whiche he lerne a fter /  
that it was ordeyned in the council of  
the Bissops / that alle the statutes of  
the faders ought to be sayde to ordeyne  
of them / that ordeyned them / And it is  
reorde that he sayd after of hym selfe /  
I ne fele our lord so angry wyth me /  
in no thyng as that I am not wor  
thy to be set in the dignyte of the gouer  
nauour of the chirche / his clothynge and  
hosyng & shoyng & all his other our  
nemenas & away there not ouer folw  
ne ouer saye / but they were of suffy  
saunt / moderate and competent habyte  
And said of hym selfe I am ashamed  
of precious clothynge / and therfor whā  
ony is geuen to me / I selle hit / For clo  
thyng may not be comyn / the prys is  
comyn / he used allweye his table spa  
ryng / he used allweye pottage and wor  
tes for seke folke / & oftymes he hadde  
fleshe for ghestes & seke peple / & he  
used better at his table lessos & disputaci  
os thā mete / & had these versus written  
at his table / Quisquis amat dictis ab  
sentium rodere vitam / Hanc mēsam viti  
tam nouerit esse sibi / That is to saye /  
whso so euer loue to missay any creature  
that is absent / it may be said / þ this ta  
ble is denyed to hym at al / for on a tyme  
as a mā had kyd his dog to say of  
a bissop familiar wyth him he rebuked  
hym cruelly & said / that he shold leue /  
or vax albey these verses / or go fro the  
table / On a time whan he had hoden  
dyner som of his frendes / one of them  
entrid in to the kychyn / & founde yet al  
the mete cold that they shold haue at dy  
ner / & anon he returned to austyn & said  
What haue ye for our dyner / & austyn  
answred to him / I note ne can no skill  
of such mete / & than he said I shal not  
be

## The life of saynt Aulcyn

thenne dyne with yow / And thenne  
 Augustyn sayd / that thre thynges he  
 had lerned of saynt Ambrose / The  
 fyrste is / that he shold neuer demaunde  
 wyf for another man / the second that  
 he shold neuer not lene his hors to him  
 that wolde ryde / And the thyrde / that  
 he shold go to no feste / The cause of the  
 fyrste lest they accorde not / and he not  
 of one wyll / and curse hym / that bro  
 ught hem to gyder / The cause of the se  
 cond / lest the ryder take harme in his  
 rydynge / and blame hym / that lente  
 hym the hors / The cause of the thyrde /  
 lest at the feste he lose the maner of it  
 perauce / he was of soo grete purete &  
 humylyte / that the right lyall synnes  
 whiche be repute for none / he confessed  
 them to god / as it apperith in the booke  
 of his Confessions / and accused hym  
 self mchely to our lord / For he accused  
 hym self there / that whan he was a child  
 he solt he playd at the bakke / whan he  
 shold goo to scole / Also of that he  
 wolde not lerne of his fader and mos  
 ter and of his maysters / but by cons  
 traynt / Also whan he was a child of  
 that he redde gladly the fables of E  
 neas / and complained wyth / whiche  
 deyde for loue / Also of that he had sto  
 len mete fro the table / and oute of the  
 celyer of his fader and moder / that he  
 had gyuen to children / that plaid with  
 hym / And of that that at the places  
 and games he had bytorn by fraude  
 Also he confessed hym of stelyng of  
 weyres of a pretre standyng nyght his  
 bynnyng whan he was syght yere ol  
 de / In the same booke he accused hym  
 of that lytel delectacion / whiche somtyme  
 he felde in chynge and sayd / that he  
 had taught me / that I shold take no  
 urpyng of mete lyke a medycyne /  
 but whan I goo to rest with ful hely  
 thenne I go in the way / in whiche the  
 snare of concupysence assaileth me /  
 And he wol that the cause of chynge  
 and drynkynge be cause of helthe / the  
 adopyneth with her a peryllous cham  
 berre / that is Jovynste / whiche enfor  
 ceth her ofte to parlyse / soo that by the  
 cause hit is ofte cause of that I wolde  
 doo for helthe / Drunkenesse is fer fro  
 me / I beseeche the lorde / haue mercy on

me / that it approche not me / And lord  
 wy is he / but somtyme he is wayffed  
 oute of his metres / wy that it be / that  
 is not / certaynly is moche payfeste /  
 It am not I for I am a synful ma  
 Also he delde hym self suspecte of smel  
 lynge / sayenge / of Unlesful smellyng  
 I entermete me not ouer moche / whan  
 they be present / I requyre them not /  
 And yf I haue them / I refuse them  
 not / ne I couerte them not / as me se  
 me / whan I lacke them / I shall not  
 be deceyued / No man sayth he / ought to  
 be sure in this lyf / For it is called al  
 le temptacion / that is to wete / that he  
 maye be made of the worse the better / &  
 not of the better the worse And he con  
 fessed hym also of berynge / sayenge /  
 the delytes & Voluptuosytes of myn  
 eres haue solbed and subdued me /  
 but thou hast subounde and deluere  
 me / For whan it happed me that the  
 souge more moueud me that the thyn  
 ge songen I confesse me sore to haue  
 synned / And thenne I wolde that I  
 had not herd hym that so lange /  
 And thenne he accused hym of saynge  
 of that he saide somtyme gladly the  
 bounde vennyng / And whan he went  
 somtyme by auenture by the felde he  
 beheld gladly huntynge / And whan  
 he was at home he beelde oftymes the  
 spynowpes or spynners / takynge spys  
 by the netes of theyre Copwebbes / he  
 wof he confessed hym to oure lord / For  
 somtyme they toke fro hym good thyn  
 gys / and letted hym of somme good  
 werkis / And he accused hym of thap  
 petyte of praynyng / and of the moe  
 uynge of Rayn glory / sayeng that he wol  
 de be presyde of man / And thou bla  
 mest hym / We shalle not be defensed  
 of man / whanne thou Iugest hym /  
 He be wythdrawen / whanne thou  
 shalt dampne hym / For man is pray  
 sed for somme gyfte / that thou hast  
 gyuen to hym / Neuertheless he enoyeth  
 more of that he is praysed / thenne  
 he doth of the gyfte that thou hast gy  
 uen / We be tempted euery daye with  
 these temptacions withoute crasse /  
 or coldayn forays is oure tynge /  
 mayne / Neuertheless I wolde wol  
 that the name of euery good we shold



entred by the help of a straunge mouth  
But the tongue entred hit not/ but  
blame mynyfeth hit/ I am fory som  
tyme of my prayfinges/ whan they be  
prayed in me/ in whiche they displease  
me/ for so somme maners ben esteemed  
better than they be/ **¶** This holy man  
confounded ryght raypantly the De-  
uyls/ in soo moche that they prechyd  
openly that it were no synne to slee au-  
gustyn/ and said that he ought to be sla-  
y like a wolfe/ and they affermed that  
god pardoned alle the synnes to them  
that sleibe hym/ And was oftymes a-  
baid of them/ And whanne he went  
in to ony places/ they sette espyes/ but  
by the grace of god they were dreyued  
of theyr hyge/ and myght not fynde  
hym/ he remembryd alibey the poure  
peple/ and socoured them frely of that  
he myght haue/ And somtyme he com-  
muned to breke the vessels of the  
chirche for to gyue to the poure peple/  
and dispense it amonge the nedy/ **¶**  
He wolde neuer bye hoys/ ne felde/  
ne colone/ And refused many herita-  
ges that were fallen to hym/ wherefore  
he sayd/ that they apperteyned to the  
chilidren of the dede peple/ and to them  
that were next of theyr kynne/ And  
it suffysed hym ynough that whiche fell  
to hym by the chirche/ And yet he was  
not entent for the loue of such goo-  
des/ but day and nyght he thoughte in  
downe scriptures/ he had neuer studye  
in nelbe fabrykes ne buyldynges/ but  
of chylidren to sette thereon his courage/  
whiche euer he wolde haue free fro alle  
holly greues/ so that he myght more  
frely entende and more continually to  
the lesson/ Neuertheles he wolde not  
forde them that wolde edyffe/ yf  
that he salbe them not doo it dysatemy-  
tally/ he preyed them strongly that had  
desyre to deye/ and remembryd moche  
of the hyon/ the ensamples of the  
bisschops/ For whanne Ambrose was  
at his ende/ he was prayd/ that he shol-  
de geue lenger space of his lyf by his  
prayers/ he answered/ I haue not lye-  
ued so that I am ashamed to gyue  
amonge poib/ And I am not aferd  
to deye/ For I haue a good lord/ whi-  
che answered Augustyn preyed mer-  
cy/ And also he sayd of anoz

ther Bisschop/ that it was said to hym  
that he was yet moche neerfarge to the  
chirche/ and that he shold praye to  
god for the deliuerance of his seke-  
nesse/ And he sayd yf I dyde neuer  
wel but selde/ wherefor shold he deliuer  
me now/ And of another Bisschop/  
that he sayd that Epyryan tolde/ whan  
he was in greuous sekene/ and pra-  
yd that god wolde sende hym helthe/  
A yongelngz appered to hym/ and he  
kedy sternly on hym/ and said to hym  
by despayne/ thou doubtst to suffre to  
ysse/ what shalle I doo to the/  
He wolde neuer haue that ony wo-  
man sholde dwelle with hym/ ne his  
oibne sisters/ ne the daughters of his  
broder/ whiche serued god to gyder/  
For he sayd though of his sister/ ne  
of his nyces myght none euylle sus-  
pcion growe/ **¶** Neuertheles by cause  
that such persones myght not be wyth-  
out other that serued them/ And also  
other myght come to them/ of such mys-  
ght the thoughtes be meued/ to temp-  
tacions or myght be diffamed by euyl  
suspcion of men/ he wolde neuer speke  
allone with ony bymynen/ but yf hit  
were in secrete/ he gaf neuer no goodes  
to his kynne ne to his Cosyns/ ne he  
retched whether they had lided or were  
nedy/ he wolde neuer or selde pray for  
ony nedyer by letters ne by wordes/  
remembryng a certayne philosopher/  
to whome his frendes had not gyuen mo-  
che to in the tyme of his honore/ Ofte  
the purffaunt that is requyred/ yueth  
Oeraply whan he spak for his frende  
he attempted soo the maner of his dy-  
ce/ that he was not ouer hastynge hym  
self/ but the curiouse of the saye deser-  
ued to be herd/ He wolde gladlyer here  
causes of vnknowen men/ than of his  
frendes/ For he thoughte them he myghte  
frely knowe the default/ and of them  
to make one his frende/ for whome by  
ryght he myght gyue sentence/ And  
of his frendes he was sure to lese one/  
that was hym/ agensie whome he gaf  
the sentence/ he was despyed to preche  
the word of god in many churches  
And there he prechyd and conuerted  
many fro errors/ whanne he prechyd  
he had a custom somtyme to departe him  
fro his purpoos/ and thene he said that

## The life of saynt Austyn

god had ordeyned that for the prouffyn-  
ce of som ne persone / As hit appered  
to a manychym / whiche in a sermon  
of Augustyn wher as he departed fro  
his mater / and preachyd agensse the  
same erroure / And therby he was con-  
uerted to the feythe /

In that tyme that the Gothes had ta-  
ken Rome / and that thydolatres and  
fals crysten men enioyed them therof /  
Ethenne made saynt Augustyn therfore  
the book of the Cyt of god / in whiche  
he theiwd fyrste / that rightylus men  
were destroyed in this lyfe / And the  
cynple men shuldryd / And the trauyve  
of the two Cytes is Iherusalem / and  
Babylone / and of the kyngez of them  
For the kynge of Iherusalem is Ihesu  
Christe / And he of Babylone is the de-  
uylle / the whiche two Cytes make  
two houses in dem / For the cyte of the  
deuylle maketh a loue to hym self gro-  
wying the same into despyte of God /  
And the cyte of god made a house gro-  
wying into the despyte of hym /

In that tyme the wandales aboute the  
ire of oure lordz foure hunderd / and  
fourty took alle the prouynce of Aus-  
tryke / land / wasted all / And spared  
neither man ne woman / ne for ordre /  
ne for age / And after cam to the Cyt  
of pronense / and asspeged hit with  
grea poiber / And vnder that tribula-  
cion Augustyn to fore al other ladde a  
kytze and ryght hooly lyf / For the te-  
res of his eyen were to hym brede daye  
and nyght whanne he salbe somme sla-  
y other chard alwey / the churches with  
oure preestes / and the Cytte wasted  
with the Inhabytants / And among  
thus many cyples by the sentence of a  
certayne wyseman he comforted hym  
self sayenge / thou shalt not be greue in  
lengynge grete thynges / by cause / that  
the woodes and stones falle And they  
that ben mortal dye / he calld thenne  
his brethen and sayd I haue praid  
oure lord that eyther he take alwey fro  
us these perples / or sende to us payen-  
ce / or take me oute of this lyf that I  
be no more conserued / to haue soo ma-  
ny cursidnesses / or ylle happes / And the  
thyrde thyng that he requyrd he had  
For in the thyrde moneth of the yere

he trauayled in the feures / and lay  
downe on his bedde / And whan he in-  
derode his departynge / he dyd soo wri-  
te the seyn psalmes of penance in a  
place agensse the wall / And redde  
them lping in his bedde / and wepe  
hasondauntly / And by cause he shold  
entende to god the more dyligently /  
And that his entente shold not be let-  
ted by no body / y dayes tofore his deith  
he suffred no body to entre in to hym /  
but yf hit were his phisyce / or ellys  
whan his refection was brought hym /

**A** certayne seke man cam by cause he  
shold lepe his honde on hym / and there-  
by to kele hym of his Infirmyte /  
And saint Augustyn answered to hym  
some that whiche thou requyrest of me /  
ibenest thou that I may do such thyng  
that I ne neuer dyd / Yf I myght do  
hit / I wolde thenne kele my self / And  
the man requyrd of hym alwey offer-  
myng that he was soo commaunded  
in a byspon to come to hym / And then-  
ne he prayd for hym / and he requyrd  
selthe / he seled many seke peple / and dy-  
de many other myracles / he recompa-  
in the book of the Cyt of god another  
myracle of lweyne soles / of whiche that  
one sayd / I haue sene a byrgyn of y-  
ponense / whiche enoynt hit her with oyl  
ke / And anoye the deuyll rauysht her  
bedde her / And a preest prayd for  
her lweying / And she was anone ma-  
de all hoole / And the fende issued fro  
her / And of that other myracle he sa-  
yth in the same book / I knowle well  
that a bisschop on a tyme prayd for a  
childe that he hadde neuer sene / and he  
he was anone deliuerd of the deuylle  
And it is no doute but that he sayd  
it of hym self / but he wolde not name  
hym self by cause of humylyte / he saith  
in the same booke / that a man shold be-  
ue be cutt of the stene / and men doubt-  
ed that he shold deye / And thenne the  
seke man prayde god lweying / And  
Austyn praid for hym / And he was  
seled withoute cyspyng or incysyon /  
Ethenne whanne his departynge approu-  
ched / he enseigned his brethemen / that  
they shold be weyne in mynde / that no  
man of what excellence that he were /  
oughte not to depe withoute Confes-  
sion / ne withoute to receiue hys



sauiour/ And whanne he cam to the  
last houre/ he felte hym hoole in all his  
membrys / of good entendment/ cleer  
seyng and heyrng/ **A**nd in the  
yere of his age thre score and fyve/ and  
of his bisschoppryche fourty/ he put hym  
self in prayers with his bretheren/ whi  
che prayenge he departed oute of this  
wyld/ and wente vnto our lord/ And  
he made no testament/ For he was pou  
re in Ihesu Cryste/ And hadde not wha  
re/ And he flouryde aboute the yere of  
our lord four hundred/ And thus  
saynt Augustyn ryght clere by lycht  
of wysdomme spychynge in defence of  
trowth/ of feythe/ and of garnyng of  
the chyrche surmountyd alle the other  
doctours of the chyrche/ as wel by ens  
gyn/ as by conynge/ flouryng with  
oute comparyson/ as wel by example  
of vertues/ as by habondaunce of doc  
trine/ of whome the blessed Remygne  
in wordyng of Iheromme and other  
doctours sayth thus/ Seynt Augustyn  
concludyd alle the other by engyn and  
by science/ For soth he hit/ that the  
blessyd Iheromme sayth/ that he hadde  
sensyd M volumes of Orygenes/ /  
This same wrote soo many/ that no  
man by day ne nyght/ myght not lerye  
a his bookes ne yet rede them  
wolsun to whome saynt Augustyn  
wrote sayth of hym thus/ It lacketh  
in the salve of god/ Alle that whiche  
Augustyn knewe not/ **S**aynt  
Iheromme sayth thus in a pssle/ that  
he wrote to the glorious saynt Au  
gustyn/ I haue no conynge to answe  
re to thy two grete bookes thyngys  
by al clerenes of fayne spekyng/ /  
And wrytynly this that I haue sayd  
and haue lerned by engyne and con  
ynge/ and dwalyng oute of the fon  
tayne of scripture as taken alweye/  
and a deserte to the/ but I pray the re  
uerens/ that thou suffer me a lyttle to  
pseple thyng engyns/ The blessed  
Iherome wrote thus of hym in the booke  
of libelous doctours/ The glorious sa  
ynt Augustyn wysshyd/ slepyng by  
the hyght Montayns as an Eagle hath  
pronounced by clere wordes many of  
the fraies of heuen/ the boundes of the  
hues/ and the Cercle of the waters/

And after hit aperceyth in what true  
reuerence and true saynt Iheromme hadde  
to hym in the epyistles/ that he sente to  
the holy fader saynt Augustyn/ /  
I Iheromme honoure alweye thy blef  
sednesse by such honoure as hit aper  
ceyneth to oure lord Ihesu Cryste  
dweltyng in the/ But and yf it may  
be to noth/ late he noth gadre of thy  
praynges somme thyng/ /  
The blessed saynt Gregory sayth thus  
of his bookes in a pssle/ that he sente  
vnto Innocent prouost of Austryche  
by cause hit hath lycht to the to sende  
to he for the exposicion of holy Job  
We reioyse he in thy studye/ But yf  
thou myghte he made fatte in science/ rede  
the sibete pssles of the patryn and  
here saynt Augustyn our felawe/ /  
But thynke not that our lorde may  
be compared to his eye And the  
blessyd prosper sayd of hym/ Seynt  
Augustyn was quyeke in engyne/  
Sibete in speche/ Wyse in lettare/ and  
a noble Worker in the labours of the  
Chyrche/ Cleer in dayly disputacions /  
in alle his doynges wel ordred/ sharp  
in assaynyng questyons/ ryght a pert  
in confundyng heretikes/ And ryght  
catholyke in expolnyng of oure feyth  
and subtile in expolnyng the scip  
tures of canon/ And after that the  
strange peple had occupyd that col  
tryn linge/ And hadde cummeryd the  
holy places/ the good Crysten men to  
ke the body of saynt Augustyn/ And  
brought it in to sardene/ And after  
that two hundred and four score yere  
one Eppand a deuoute kynge of the  
romardes sente solompne messagers  
thider for to bryng the relikes of sa  
ynt Augustyn to pauge/ whiche gafe  
grete good for hit/ And brought the bo  
dy vnto Jene/ And whan the deuoute  
kyng herde therof/ he had grete ioye /  
And wente for to mete with hit at  
the seyd Cyt/ and receyued it honou  
rably/ And on the morne whan they  
wold haue lade the body alweye/ they  
myght not remeue it in no maner till  
that the kynge had auolbed/ that yf he  
wold late hym be borne thens/ he wold  
make ther a chyrche in honour of hym  
e whan he had done so anone withoute  
ony diffualte/ hit was lade and tar  
ny fro thens/ And on that day folow  
eth

## The life of saynt Austyn

byng the felle a myracle in a Colde  
 ne namede Crpelle in the Byschoppes  
 che of Erydone in the same wyse /  
 And there he bypced another chyrche  
 in thonour of hym / And the same wyse  
 ne with alle thapertoumentes he gaf to  
 them that serued in the sayd chyrche to  
 possede for euermore / And by cause the  
 kyng wold please the saynt / ande doubt  
 ed that he wold be in some other pla  
 ce than the kyngs wold haue / where e  
 uer the kyngs herberughe by nyght  
 with the body / he made there a chyrche  
 in thonour of hym / And thus was  
 brought to paue with grete ioye /  
 And was leid honourably in the chyr  
 che of saynt peter / which is callede El  
 olmore / or heuyn of gold in Englysshe  
 Seynt Bernard on a nyght as he was  
 at matynes / he schewyd a lytel / ande  
 the lessens of saynt Augustyn were  
 redde / And thence he saue a ryght fa  
 yr yonge man stondynge before hym /  
 And so grete abundaunce of water  
 comynge oute of his mouth / that hym  
 semed alle the chyrche was full therof  
 And thence he awoke ande wyte wel  
 that it was saynt Augustyn / which  
 hadde fulfyllid that chyrche with his  
 doctryne / Ther was a man which had  
 grete deuotion to saynt augustyn / gafe  
 grete good to a Monke that kepte the  
 body of saynt Augustyn for to haue  
 a fyngre of the glorious saynt / And  
 this Monke took this money / ande de  
 lyuerd to hym the fyngre of another  
 dede man brayped in sylke / ande sayd  
 ned that it was the fyngre of the glo  
 rious saynt Austyn / And the good  
 man receyued it moche honourably / e  
 in grete reuerence / ande honoured hit e  
 uery day deuoutely / ande touched with  
 all his eyen / ande his mouthe / and off  
 endred it agaynste his breste / And  
 god by his mercy that byholde alle  
 thyngs ande the saynt of this man / gaf  
 to hym for that fyngre / the very propre  
 fyngre of saynt Augustyn /  
 And when he cam in to his countreye  
 ther were many myracles shewed ther  
 by / The womanne ande kume thew cam  
 to paue of this fyngre / And the mo  
 re aforesayd affermede allwey / that  
 it was the fyngre of another dede ma

The sepulchre was opened for to knowe  
 the trouthe / ande hit was founde / that  
 ther lackede one of the fyngres of the  
 glorious saynt / And when thabbote  
 had knowlege of this thyng / he putt  
 oute the Monke of that offyce / And  
 tormented ande punysshed hym sore /  
 Many other myracles hath god shew  
 ed by his lyfe / ande also after his  
 deith / which were ouer longe to wyte  
 in this booke / For they wold I suppo  
 se contayne a booke as moche as all this  
 ande more / but amonge other correction  
 I wyll sette here in one myracle / whi  
 che I haue sene paynted on an altare  
 of saynt Austyn at the blacke fyres  
 at Andwerpe / how he it / I fynde hit  
 not in the legende myn exampler / ne  
 ther in Englysshe / French / ne in lat  
 yn / It was soo that this glorious  
 Doctor made ande compyled many bo  
 okes as a fore is sayd / amonge whi  
 che he made a booke of the Trynity / In  
 which he studyed / ande musyd sore in  
 his mynde / soo ferforth / that on a ty  
 me as he wente by the see syde in Aus  
 tryke studyenge on the Trynity / he  
 founde by the see syde a lytel chyld / whi  
 che hadde made a lytel pytte in the son  
 de / ande in his honde a lytel spone /  
 Ande with the spone he tooke oute  
 water of the large see / ande poured  
 hit in to the pytte / Ande when  
 saynt Augustyn behelde hym / he mer  
 uiled / ande demaunded hym / what  
 he dyde / Ande he answered ande  
 sayd / I wyll lade oute / ande brynge  
 alle this water of this See in to  
 this pytte / what sayd he / hit is  
 Impossibill / How maye hit be done /  
 sythe the See is soo grete ande lar  
 ge / ande thy pytte ande spone soo ly  
 tle / yes forsothe sayd he / I shal  
 lighlyer / ande sonner dwale alle  
 the water of the See / Ande brynge  
 hit in to this pytte / than thou shalt  
 brynge the mystere of the Trynity  
 ande his dounge in to thy lytel vn  
 derstandynge / as to the regard therof  
 For the mystere of the Trynity is  
 greater ande larger to the comparison  
 of thy lytte ande brayne / than is this  
 grete see into this lytel pytte /  
 Ande therwith the chyld ranysshed



albey/ Ekenne here may euery man take  
the ensample/ that no man / and/ spea-  
ally symple lettred men/ ne vnlearned  
presume to entermete ne to muse on hy  
gre thynges of the goodhede further than  
we be enfourmed/ by our saythe / For  
our only seyth shall suffice vs /  
Ekenne here with I make an ende of  
the lyf of this glorious Doctor saynt  
Augustyn / to whome late vs deuoutely  
prayer/ that he be a mediatour and/ ad-  
uocate vnto the blessed Trynyte / that  
he may amende oure synful lyfe in  
this transytorie world/ that when we  
shal departe/ we may come to euerlas-  
tyng blysse in heuyn/ Amen /

Thus endeth the lif of saynt  
Augustyn doctour

Here foloweth the decollacion  
of saynt Johan Baptiste



It is redde that the  
decollacion of saynt Jo-  
han baptiste was esta-  
blyshed/ for four cau-  
ses lyke as it is fowde  
in the booke of offi-  
ce/

First for his decollacion/ Secondly for

the brennyng and gaderyng to geder  
of his bones/ Thyrde for the iuveni-  
on and/ syndyng of his heede / And  
fourthly for the translatioun of his syn-  
ner and/ dedycatioun of the chyrche/ And  
after somme peple this feste is named  
dyuersely / that is to saye decollacion /  
Collection/ iuuenioun/ and/ dedycatioun/  
First this feste is halibed for his de-  
collacion/ which was made in this ma-  
ner/ For as hit is hady in historia sco-  
lastica/ Herodes Antipa sone of the gre-  
te Herode wente to Rome/ & passed by  
the hollis of philip his broder/ & began  
to loue the wyfe of his broder / which  
was named/ Herodyane/ wyf of the sa-  
me philip his broder/ after that Jose-  
phus sayth/ she was suster of Herodes  
Agryppa/ And/ when he returned/ he  
refused and/ repudged his olde wyf  
and/ secretly wedded her to his wyf/  
the which thyng his wyf knewe wel  
that he had wedded his broders wyfe/  
And/ this fyrste wyfe of Herode was  
doughter of Aretis/ kyng of damaske/  
And/ therfor she abode not the comyn-  
gome of her husbond/ but wente to her  
fader as sone as she myght/ And/ when  
Herode returned/ he took alwey the wyf  
of philip his broder/ and/ wedded her  
and/ lest his olde/ And/ ther moeued  
ageynste hym therfore Herode Agryppe  
And/ the kyng Aretis and/ philip  
becam his enemyes/ And/ saynt John  
sawd to hym/ that he had not done well  
to doo soo / by cause after the lawe hit  
apperteyned not to hym to haue & hol-  
de the wyf of his broder lyuyng/ And  
Herode sawe that Johan reprimed hym  
of this thyng / soo cruelly as Jose-  
phus sayth by cause he reprimed hym  
of blame / he assembled grete peple for  
to please his wyf/ And/ dyd do bynde  
and/ putte saynt Johan in pryson/ but  
he wold not see hym for doute of the  
peple/ which moche loued Johan/ and  
folowed hym for his predication/ and/  
Herode and/ Herodyane couetyng occa-  
sion ageynste saynt Johan/ how they  
myght make hym to dye/ ordeyned by  
thene them secretly/ that whanne  
Herode shold make the feste of his  
Natyuite/ the doughter of Herodyane  
shold demaunde a pestyng of Herode for  
daunsyng and/ spynnyng at the feste  
R. iij

## The lif of saynt Johan baptiste

to fore the pynapal prynces of his wyf  
 zanne/ And he shold swere to her by  
 his othe that he shal graunte hit her/  
 And she shold aye the hede of saynt  
 Johan/ and he wold geue it to her for  
 keepynge of his othe/ but he shold say  
 ne as he wote angry by cause of ma-  
 kyng of the othe/ And it is wode in  
 this story scolastike that he had this tri-  
 cherge and grete fantasie in hym/ whe-  
 re it is sayd thus/ It is to be helyud  
 that Herode treated first secretly with  
 his wyf of the dethe of saynt Johan/  
 And vnder this occasion sayth Iherom  
 in the gho/ And therefore he wote for  
 to fynde occasion to see hym/ For yf  
 she had requyred the dethe of his fader  
 or moder/ he had not geuen it to her/ ne  
 consented it/ And whan the feste was  
 assembled/ the mayde was there spyn-  
 gyng and daunsyng to fore them all  
 in such wyse/ that hit plesyd moche to  
 alle/ And thenne whan the kyng/  
 that he wold geue to her what so neuer  
 he requyred/ though she demaunded  
 half his kyngdome/ And thenne she  
 warned by her moder/ demaunded the  
 hede of saynt Johan baptiste/ Neuerthe-  
 lesse herod by euylle courage sayned  
 that he was angry by cause of his oth  
 And as Rabinus saith/ that he hadde  
 sworn solyly/ that he must nedes doo/  
 But he made no signe of sorow cause  
 in the dysage/ For he was ioyous in  
 his herde/ he excused the felonye of his  
 othe/ helpyng that he dyd it vnder the  
 occasion of pyte/ Thenne the hang ma-  
 cam/ and smote of his hede/ and deli-  
 uered it to the mayde/ the whiche she be-  
 yd in a plater/ and presented hit atte-  
 dyner to hit meschuyous moder/ And  
 thenne Herode was moche abasshed/  
 whan he sawe hit/ And saynt Austyn  
 rehereth in a Sermon/ that the occasion  
 of the collacion was the sberpyng/  
 that ther was an Innocent man and  
 a twelue/ whiche had lende certayne mo-  
 ney to another man/ whiche denyed it  
 hym whan he aged it/ And the good  
 man was meued and conserupned  
 hym by his othe to swere/ whether he  
 ought hym or no/ And he swore/ that  
 he ought hym nought/ And soo the ce-  
 ditor losse that he had lende/ and thenne  
 he sayth/ that in the next day folowynge

the creditor was rauysshed/ and bro-  
 ught to fore the Iugement/ and he  
 was asked hym why callest thou that  
 man for to be helyud by his othe/ &  
 he sayd by cause he denyed my dette/ &  
 the Iuge sayd/ it had ben better to  
 to lese thy dette/ than he shold lese his  
 soule by makynge of a fals othe as he  
 dyd/ And thenne this man was tau-  
 ken and grete oustly leten/ so that whan  
 he alioke the tokenes of his woundes  
 apperod on his back/ but he was par-  
 doned and forgotten/ And after this  
 Austyn sayth/ that saynt Johan was  
 not helyed on this day/ whan the feste  
 of his collacion is halibed/ but the  
 yere to fore aboute the feste of Ester/  
 And by cause of the passion of Ihesu  
 Cryst and of the sacrament of our bred  
 hit is differred vnto this day/ For the  
 lasse ought to geue place to the more &  
 greter/ And of that saynt Johan/ sa-  
 ynt Johan Crystostom sayth/ Johan  
 the baptiste helyed is become mayster  
 of the scole of vertues/ and of by the  
 foume of holynes/ the Reible of ius-  
 tice/ the myrcour of byrgynye/ the en-  
 sample of chastyte/ the weye of penaun-  
 ce/ pardon of synne/ and dysapoyne of  
 sayth/ Johan is greter than man/ pe-  
 ere vnto the Angels/ souerayne holy-  
 nes of the lathe of the gospel/ the wy-  
 ys of thapostles/ the seplenre of the  
 prophetes/ the lanterne of the world/  
 the forgoer of the Inge/ and moyn  
 of alle the Trynity/ And this soo ges-  
 te a man was put to martirdom/ and  
 gaf his hede to the aduoulter/ and de-  
 lyuered to the spryngyng mayde/  
 Herode thenne wente not alwey al in  
 punysshed/ but he was dampned in to  
 egypte/ For as it is conteyned in the  
 twy scolastike/ Herode Agrype was  
 a noble man/ but he was poure/ And  
 for his ouer moche pouerte he was in  
 dyspayre/ and entred in to a certayne  
 toure for to suffer dethe ther by fameyne  
 and hongre/ But whan Herodyane  
 his suster herde therof/ she prayd Her-  
 ode tetrarche/ that he wold bryng hym  
 thens/ and mynglere to hym/ And  
 whanne he hadde done soo/ they dyed  
 to gyder And Herodes Tetrarche bega-  
 to chauffe hym by the wyng/ whiche he  
 had dronken/ And beganne to repene



Herode Agryppe of the hienfettes that  
he had done to hym/ And that other so  
widely sore/ and wente to Rome/ and  
was receyued in to the grace of Saine  
Emperour/ and gave to hym two lord  
shippes/ that is to saye of Lusayne and  
Achylene/ and crownded hym/ and sent  
hym kynge in to the Jherusaleme/ And  
whan Herodyane sawe her broder haue  
the name of a kynge/ she prayd her hus-  
band with grete bespynges/ that he  
shold goo to Rome/ and bye hym the  
name of a kynge/ he habounded grete-  
ly in Rycheesses/ and entended not to her  
desyre/ For he had leue to pole in este-  
em to haue honour laborious/ But  
at the last he was ouercomen by her be-  
segynges/ and wente to Rome wyth  
her/ And whan Herode Agryppe knewe  
the it/ he sente letters to the Cesar/ that  
Herode Antipas or the tetrarcha had ma-  
de friendship with the kynge of perces  
and alvaunce/ and that he wold rebel-  
le agaynst the emperour of Rome/ And  
in token of this thyng he signyfyed to  
hym/ that he had in his garnysions ar-  
mours prouide for to garnysse with se-  
uen thousand men/ And when the em-  
perour had receyued these letters/ he was mo-  
che glad/ and beganne to speke of o-  
ther thynges first a ferre fro his pur-  
pose/ And amonge other thynges he de-  
maunded hym/ if he had in his Cytie  
as grete habundaunce of armours/ as  
he had saye/ and he demend hit not to  
hym/ Thenne the emperour byleuyed well  
that whiche Herode hadde sent hym in  
wordyng/ and was angry wylward  
hym/ and sente hym in to egypte/ And  
by cause his wyf was sister to Herode  
Agryppe/ whome he moche loved/ gaf  
to her leue to retorne to her Countrey/  
but she wold goo with her husband in  
egypte/ and sayd/ that he had ben in gre-  
te prosperite/ she shoulde not leue hym  
in his aduersytees/ And thenne was  
she brought to egypte/ And there  
endyd theyr lyues myserablye/ This is  
in the storye Scolastike/

Secondly this feste was establisshed  
and habited for the brennyng of his  
bones/ and gaderyng to gyder on this  
day/ lyke as somme saye/ they were  
there brente/ and were gadryd by of  
good crysten men/ And thenne suffrid

he the second martirdome/ when his bo-  
nes were brente/ And therfor the chir-  
che habithen this feste also/ as his se-  
cond martirdome/ as it is reade in the  
storye Scolastike/ For when his disci-  
ples had borne his body in to the Cytie  
of Sebasteia palestyne/ they buryed hit  
byttene Helpree and Abdias/ And  
at his tombe many myracles were shew-  
ed/ Thenne Julyan thapostata com-  
maunded that his bones shold be brent  
And they cessed not to doo theyr woos-  
dences/ whene they toke them and brent  
them in to pouder/ and bynetwed them  
in the feldees/ And Bede sayth in his  
Chronycles/ that when they had gadred  
his bones/ they dwelbe them a ferre that  
one fro that other/ And by this wyse  
he suffred the second martirdome/ But  
they saye that knowen it not/ that the  
day of his natyuite his bones were ga-  
dryd all aboute and were brente/

And whyles they were in gadryng as  
it is sayd in Scolastica historia/ there  
cam Monkes fro Jerusalem/ whiche co-  
uertyly putt them amonge the gaderys  
and took a grete parte of them/ and bu-  
re them to ephelyp Bisschop of Jerusa-  
lem/ And he sente them afterward to a-  
thanase Bisschop of Alexandrie/ and  
longe tyme after Trophyle Bisschop  
of the same Cytie leide them in the Tem-  
ple of Serapis when he had habited  
and purged it fro fylthe/ and sacred it  
a chyrche in honoure of saynt Johan  
Baptiste/ and this is that thyng re-  
lastike sayth/ But now they be wor-  
shipped deuoutly at Zene/ lyke as a-  
lexander the thyrd and Innocent the  
fourth bytynesseth for trouth/ and ap-  
probe it by their pryncelleges/ And he  
as Herode whiche bigged hym was  
punysshed for his trespass/ soo Julyan  
thapostata was synnyn with dyuine  
vengeaunce of god/ whose persecucion  
is conteyned in the storye of saynt Ju-  
lyen to fore reherced after the conuer-  
sion of saynt poule/

Of this Julyan  
apostata/ of his natyuite of his em-  
pyre/ of his cruelte/ and of his dethe is  
sayd playnly in historia tripartita/  
Chirdely this feste is habited for the  
Innuencion of his heede or synnyng  
shew/ For as somme saye/ his heede  
was founden on this day/ And as hit

## ¶ The lyf of saynt Johan baptiste

is wedde in thysforpe Scolastike / Johan was bounden and enprysonned / e had his hede smytyn of within the castel of Arabye / that is named Macches ronte / And Herodiane dyd so bere the hede in to Jerusalem / and dyd do burye it secretly / ther by where as herode dwellyd / For she doubted / that the prophete shold rise ageyne yf his hede were buryed with the body / And as hit is kno in thysforpe Scolastike in the tyme of Marcian the prynce / which was the yere of our lord / thre honderd / and / liij / Johan thelved his hede to alio monkes that were comen to Jerusalem / And thenne they wente to the palays whiche was longynge to herode / and fonde the hede of saynt John wrapped in an hayre / And as I suppose / they were of the besymmentes that he bare in deserte / And thene they wente with the hede towarde their propre places / And as they wente on theyr wey / a yowre man whiche was of the Cyte of Emysene cam and selaushipped with them / And they delpyerd hym the bagge in whiche was the holy hede / Thenne this man was warned in the nyght that he shold goo his waye / e flee fro them with the hede / and so he wente with the hede / and brought hit in to the Cyte of Emysene / And there as longe as he lyued / he worshipped the hede in a caue / and had alibey good prosperite / And whan he shold dye he told and thelved it to his suster / chargynge her to telle it to no body / by her faythe / and she kepte it all her lyf lyke as he had done to fore longe tyme / After that long tyme the blessed Johan Baptiste made reuelacion of his hede to saynt Marcell Monke that dwellyd in that caue / in this maner / hym semed in his sleepynge / that many compaignes synngynge wente thider and sayd / who here is saynt Johan baptiste / whome o we had on the ryght syde / and another on the lyft syde / and blessed all them that wente with hym / to whome whan Marcell cam / he repyd hym / and wote hym by the chynne / and kyssed hym / And Marcell demaunded hym / e sayd My lord fro when arte thou comen to us / And he sayd I am comen fro Sebastien / And thenne whan Mar-

celle was awakend / he merueyled more of this dysyon / And the nyght for kolynge as he slepe ther cam a man to hym / whiche alwake hym / And whan he was awakend he sawe a right fayr sterre whiche shone amydde of the celles thorough the holles / And he awoke / e wolde haue tuched it / and it tomed soonly on that other syde / And he beganne to renne after hit / tylle that the sterre awoke in the place where the hede of saynt Johan was / and there he dalf and fonde a potte / and the holy hede therein / And a Monke that wolde not beleue that hit was the hede of saynt Johan leyde his hande vpon the potte / and forthwith his hande brenned and cleued so to the potte / that he coude not withdralde it ther fro in no manere / and his felabres prayd for hym / And thenne he dwelde of his hande but it was not hool / And saynt Johan appered to hym and sayd / whan my hede shalbe sette in the churche / tuche thou thenne the potte / and thou shalt be hool / and so he dyd / and recovered his helthe / and was hool / as it was before / Thenne Marcell thelved this to Iuliane bishopp of the same cite / and they bar it reuerently in to the cyte and thelved hit honourably / And fro that tyme forth the feste of his decollacion was here kepte / for it was founden the same day / And after this it was transported in to the cite of Constantinople / And as it is sayd in thysforpe trypartite / that Valent thempour commaunded that it shold be leyde in a charpot for to be brought to Constantinople / And when it cam to Calcydone / the charpot wolde go no further / holt wel that they sette in moles to dwale it / wherfor they must leue hit there / but afterward theodosius wolde brynge it thennes / And fonde a noble woman sette for to kepe it / And he prayde her that she wolde suffre hym to bere albey the hede / And she consented by cause that she supposed that lyke as Valent myght not haue it thence / that in lyke wyse he sholde not conne haue hit thennes / Thenne thempour took it and embayrd in his armes moche wote the holy hede / And leyde it within his pourpre / and bare it in to the Cyte of Con-



stantynople/ and ediffyed there a right  
fayre chyrche/ and set hit therein/ This  
saynt the Hystorpe trepptyte / After  
this in the tyme that the kynge Hery-  
pene regned/ hit was transported in  
Fraunce in Herywale / And there by  
his merites many oode men were reised  
to lyf/ And in lyke wyse as Herodes  
was punysshed/ that byshed saynt  
Johan/ And Iulyan apofetau / that  
sente his lones/ so was Herodpane/  
whiche counceyled her doughter to de-  
maunde the hede of saynt Johan/  
And the mayde that requyred hit de-  
voutlyte yngraciously and euyle /  
And some saye that Herodpane was  
conuyned in eygyle/ but she was not  
in the wyde not there / but whan she  
saw the hede bylde her handes / she  
was moche ioyful/ but by the wyll of  
god/ the hede bleiue in in her bysage/  
and the wyde forthwith/ This is sayd  
of homme / but that whiche is sayd to  
be that she was sente in eygyle with  
hawe and miserably ended her lyf/  
This sayn sayntes in her Cronycles/ e  
it is to be holden / And as her dought-  
er went vpon the waater she was drou-  
ned anone/ And it is sayd in another  
Cronycle / that the erthe shalbed her  
in all quicke / and may be vnderston-  
den as of the egyptiaes/ that were drou-  
ned in the rede see/ so the erthe deuour-  
ed/ Fourthly/ this feste was halibed  
for the translacon of his fygure/ and  
the adyng of his chyrche / For his  
fygure with whiche he sheld our lord  
as it is sayd myght not be breue /  
And this sayd fygure was founden  
of the sayd monkes/ whiche afterward  
as it is had in historia Scolastica/  
seint Ecce brought it ouer the Mon-  
tains/ and sette it in the chyrche of say-  
nt Martyn / And this wyne setteth  
Magister Johan Belet sayng/ That  
the sayd saynt Ecce brought the same  
fygure to beyond the see in Romain  
And there buylded a chyrche in thono-  
ur of saynt Johan/ whiche chyrche as  
it is sayd was dedpate and halibed  
this same day/ wherfor it was stablys-  
hed of our holy fader the pope / that  
his day sholde be halibed though the  
world/ And Gokert sayth that a mo-  
che deuoute lady toward saynt Johan

was in Fraunce/ whiche moche prayd  
to oure lord/ that he shold gyue to her  
somme relikes of the sayd saynt Jo-  
han/ And whan she saide that it prouf-  
fynd not in prayng to god / she be-  
ganne to take assaynace in god / and  
auoibed that she shold faste and neuer  
ete mete tyll she had of hym somme re-  
lyque / And whan she had fasten cer-  
teyne dayes she saide vpon the table to  
fore her a fygure of merueyous wyse/  
tines/ And she wayned with grete ioy  
that yest of god/ Thenne after cam  
thre thre Bisschops/ and eke of them  
shold haue parte of the fygure/ Thenne  
by the grace of god / the fygure drop-  
ped the dropes of blood vpon a cloth  
by whiche they kneiue that eke of them  
had deseruyd to haue a droppe / And  
thenne Theodolpe quene of the lombardes  
des founden at Medoe bysop Melan  
a noble chyrche in thonour of saynt Jo-  
han baptist/ And lyke as Colble hit  
nessith in thestorie of lombardes / and  
the tyme passed into Constaunce them  
perour whiche shold haue take pialce  
for the lombardes / And he demaunded  
of an holy man/ whiche had a fygure  
of prophecie/ how he shold do with the  
lucaple whiche he hadde enterpyred /  
And that man was all nyght in pray-  
er/ and cam to theperour/ and answerde  
to hym and sayde / The quene kniue doo  
made a chyrche of saynt Johan baptist  
And prayeth contynuelly for the lom-  
bardes / And therefore thou mayst not  
surmounte them/ but the tyme shall co-  
me / that that place shalle be despyed /  
And thenne they shalle be ouercomen /  
whiche was accompyssed in the tyme  
of Charlemayne

**¶** On a tyme  
cam a man of grete vertu/ as saynt gre-  
gorie sayth in his Dyalogues/ whose  
name was sandyn/ and hadde wayned  
in his keepng a delen/ that was to ken  
of the lombardes by such a condicyn /  
that yf he fliede he shold haue his hede  
smeyn of / The sayd Sanctyn con-  
strayned the delen to flee/ and deuyerd  
hym And whanne the delen was gone  
they toke the same sandyn / and ledde  
hym forth to be byshed / And they che-  
se a stronge tyrant to doo hit/ And he  
had no doute to smyte of his hede all  
one stroke/ And thenne the sayd Sanct-  
yn stretched forth his necke / And the

## The lyf of saynt Felix

stronge Goucher lyfte vp his arme  
with the sword / and saynt Johan cryed  
saynt Johan retyue my sword / And  
thenne anone the arm of the Goucher  
was so styf / that he couthe not brynge  
it doune ageyne / ne to lye it in no ma-  
ner / And thenne that Goucher made  
his othe / that he wold neuer after in  
his lyfe synge no Crysten man / And  
the good man Sandyn prayd for hym  
And anone the arme cam doune / and  
was all hool / Thenne late vs praye  
vnto this hooly saynt / saynt Johan bap-  
tist to be a moynen gyrlene godd and  
vs that we may so lyue vertuously in  
in this lyf / that whan we shal depar-  
te / we may come to euer lastynge lyfe  
in heuyn Amen

Thus endeth the fest of decolla-  
cion of saynt Johan baptist

Here foloweth of saynt Felix  
And first of his name

**F**elix is said of be-  
rofers / that is to saye  
as to lere / And of  
this word his title /  
whiche is as moche to  
saye as styf / For he ha-  
re styf for the feythe of our lord Ihu  
su Cryste ageynst alle the myscreaun-  
tes / and the ydolles / and destroyed  
them alle by his blyng /

ecclespan / whiche were Emperours for  
to sacrefyse vnto the goddes / of whom  
tholdest of them assone as he was bro-  
ught to the temple of Serapis for to  
sacrefyse vnto thidols / he blewe in his  
byfage / And as sone as he had don so  
the ydolles fylle to the erthe / and all to  
brake / And then he was laded to the  
dolles of Mercurpe / on whiche he blewe  
also / and fylle doune thenne to the er-  
the / And after he was lad to the thirde  
ynage / whiche was of Dyane / and  
ydde lyke as he had to that other /  
And thenne he was tormented with  
the grete torment of Carlee / that is a  
torment whiche is made lyke a Crosse  
Thenne he was brought after to the tre  
of sacrefyse for to sacrefyse there / And  
the hooly man kneled doune / and pry-  
ed / and blewe ageynst the tree / And  
Incontynent the tree turned / the way  
vnto the / and fylle doune / and whiche  
fallynge destroyed the symplace with  
the altier and Temple / And whan  
the prouost herd that / he commaunded  
that he shold there be byfaced / And  
that the body shold be lefte to houndes  
and bestes / And there sprang a ma-  
in the myddle among them / confessing  
hym frely to be a Crysten man / And  
both of them byssynge other were ther  
byfaced to gedre / The Crysten man not  
knowynge his name / calld hym adau-  
tum / by cause he wente soo hardely to  
saynt Felix / and sayd he was a Cri-  
sten man / whan he suffred martiridome  
And there were they byfaced both  
eueyne to gedre / thenne Crysten man to  
be the bodys / and hurped them in the  
pylle where the tree fylle / And after  
the paynyns wold haue taken hem out  
And anone they were taken of the wyll  
And they suffred with aboute the  
yere of our lord CC lxxxviii

Of saynt Felix

**S**aynt Felix was a  
pouere / and so was his  
broder / and was naz-  
med also Felix / And  
they were presented to  
Magimyan and to dy-

Thus endeth the lyf of saynt  
Felix and Audacte martir



Here folo Beth of saynt saupen  
And first of his name

**S**aupen may be sa :

yd of sale / whiche is  
as mocke to say as hit  
ter / For he was bytter  
toward god / For he  
was a paynym / And

saye he was payssible to hym / whanne  
he was conuerted to hym by the pees  
of Cyprien saythe / and was bytter to  
hym self / For he had leuer haue deyde  
than not to vnderstonde the lettre / For  
he myght not vnderstonde paynym spee  
che / And was right bytter to his fa  
ther / For he wolde neuer oseye hym / ne  
adour his goddes . /

Of saint Saupen

**S**aynt Sauien and

Saupne his suster be  
re children of Saua  
yn a ryght noble pay  
nym / and was thys  
marped / he had Saup

yn of his fyrst wyf / And of the second  
he hadde Saupne his daughter / And  
gaf to them that name / On a tyme sai  
uyen wode this kerse / Asperges me do  
mine / And anone he demaunded what  
it was to saye / but he myght not vnder  
stonde what hit was to saye / and he  
entred in to his chambre / and bare  
the hayre / And kneled within his  
chambre / and sayd to hym self / that he  
had leuer deye there / than he shold not  
vnderstonde the sens of that kerse /  
Thenne the angel apperped and sayd  
to hym / tormente the not / for thou hast  
founde grace anenste oure lord / Ihesu  
Criste / And to thende that thou be mo  
re whysse / Make the clene / It behoueth  
the to be lantysed / And thenne thou  
shalt vnderstonde and knowe that whi  
ch thou requrest to knowe now / And

thenne he was ioyous and glad by the  
word of the grace of god / And thenne  
he had in despyte thyddyls / and wold  
not adoure them / Thenne he was repre  
ued / and strongly chydyn of his fa  
ther / And sayd hym ofte / whi honou  
rest thou not our goddes / It is better  
that thou deye alone / thenne be al be  
whapped in the deyth / And thenne Sa  
uyn fledde secretly albey / and wente  
into the Cyte of Treafyne / And as  
he went ouer the Ryuer of Seane / he  
prayd our lord that he myght be lyp  
tysed there / and so he was / And the  
ne our lord sayd to hym / thou hast fou  
den now that / whiche thou hast longe  
sought so longe with grete labour /  
And anone he pyght his staf in ther  
the / and made his prayer to god / and  
his staf flourysshed / e brought forth  
leues to fore alle them that were there  
in soo muche that a thousand an hon  
derd and eyght men byloupd in oure  
lord god / And whan Aurelian the  
Emperoure herde herof / he sente many  
knyghts to take hym / whome they fou  
de prayenge / and drede for to approch  
hym / And whan thempour saide that  
they returned not / he sente moo after  
than he dyde before / And whanne they  
cam / they founde the other prayenge  
with hym / And whanne he awos for  
prayer / they sayd to hym / Thempour  
despyeth to see the / and sendeth for the  
by vs that thou sholdst come to hym /  
And this fooly good man wente mo  
che hūbly to hym / e whan he was to fo  
re the emperour / he requyred of hym yf  
he were crysten or not / And he sayd yea  
Thenne thempour kepynge ful of bo  
denes / had hym to sacryfise to his god  
des / or els he wold make hym deye an  
cuple deyth / Sauyn refused hit / And  
anone he commaunded to bynde hym /  
by the handes and by the feet / and to  
bete hym with staves of yron / And the  
ne saupen sayd to hym / encure the tor  
mentes yf thou mayst hardely / For I  
doubte not ne fere not the ne the forme  
tes that thou dost to me / And thenne  
thempour kepynge all brothe / commā  
ded that he shold be brought in to the  
myddel of the Cyte / and there heOUN  
den vpon a benche / and make a grete fi  
re ther vnder / and cast oyle theryn / that

## 4 The lyf of saynt saunten

he myght be brente and bawledy / And  
 he kepte within the flamme thence /  
 wrore byhelde hym / and sawe that he  
 was ioyous therein / as he had ben in a  
 bayne / wherof he was moche aasshed /  
 and sayd to hym Euple leeste suffre  
 seth it not ynough to the / the folbles  
 that thou hast dewyded / though thou  
 not assaye to dewyue by thy art magy  
 ke / To whome Sauyen sayd / ther ben  
 many folbles yet / and also thy self /  
 whiche shalle by me bylue in our lord  
 Ihesu Cryst / And thenne theperoure  
 blamed the name of Ihesu Cryst / and  
 commaunded that he shold be bounden  
 on the morne at a stake / and be shot  
 ten at with arrowes / The arrowes abode  
 hangyng in the ayer on the right syde  
 and on the lyfte / and none of them  
 hurted hym / And whanne theperour  
 knele that he hadde none harme / he  
 wende to haue ben enraged / And com  
 maunded that the next day folowyng  
 he shold be brought to hym / And af  
 ter he demaunded hym / Where is thy  
 god / Now let hym come hether and  
 deliuer the fro these arrowes / And as  
 soone as he had sayd soo / one of the a  
 rowles sprange in to the eye of theper  
 our / e smote oute his eye / e thenne the  
 perour was angry / And commaunded  
 to put hym in pryson / And that on the  
 next morne erly he shold be bylde /  
 And thenne Sauyan prayd our lord  
 that he myght be brought in to the pla  
 ce wher as he was baptised / And then  
 ne the chaynes with which he was bou  
 den all to broken / and the dores of the  
 pryson were opened / and he wente out  
 of the pryson / And wente to fore alle  
 the knyghtes that kept hym / And they  
 in no maner apperwyued hym / And  
 wente in to the same place / And when  
 theperour herde saye / that he was es  
 caped / he commaunded that he shold be  
 pursued / And that his hede sholde be  
 synghyng / And when saynt Sauyen  
 apperwyued / that the knyghtes folowed  
 and that he approked the water / he ma  
 de the signe of the Crosse / and wente  
 vpon the water / lyke as he shold haue  
 gone vpon the erthe drye / and wente  
 into the place wher as he was bapti  
 sed / thenne the knyghtes folowed hym  
 and were moche aasshed of that they

had sene hym gone on the water / And  
 when they were nygh hym / they doub  
 ted moche to synke at hym / And he say  
 yd to them / synke me when ye wyke  
 al surely and here of my blood to your  
 emperoure / and laze hym rubbe his eye  
 therwith / and he shalle be whole / so then  
 ce that he knowe the vertue of god /  
 And after this they smote his hede  
 of / And he roose vp and lare it thens  
 nyne e forty paces / and there was bu  
 ryed / And after that the knyghtes bu  
 re of his blood to theperour / wherwith  
 he enoynted his eye / and anon he had  
 his sight and was al whole / And then  
 ne he sayd his god is good / and my  
 ty / And ther was by a woman / that  
 herde what theperoure sayd / whiche  
 woman hadde be blynde by the space of  
 forty yere / And thenne she made her  
 to be borne thider / And as soone as she  
 had touchid his sepulchre / and made  
 hir prayer / anon she receyued helthe e  
 her sight ageyne / And he suffred yette  
 aboute the yere of our lord CC / lxx /  
 in the kalendes of Feurer / and the  
 wyfe of his sister is here sette in by cau  
 se that the feste of her is on the same  
 day / And as Sauyne his sister wept  
 euery day for her brother / and sayfied  
 for hym to thyddolis / and in thence the  
 angel appered to her in her slepe and sa  
 yd Sauyne wepe nomore / but leue all  
 that thou hast / and thou shalt fynde  
 thy brother in grete honour / Thenne she  
 awoke / e sayd to her felawe / My sibe  
 re loue haste thou herde no thyng / and  
 she saide yes lady / For I haue sene a  
 man that spake to the / But I wote  
 not what he sayd / and thenne she sayd  
 to her / wyllt thou not acause me / and  
 she sayd no lady / but doo what thou  
 wyllt / soo that thou slee not thy self /  
 And thus they both went awaye that  
 mornynge / and whenne her sader wyfe  
 it that she was gone he was moche so  
 woulful / and dyd doo seche her konge /  
 And thenne he lyfte vp his eye to  
 heuen and sayd yf thou art kery god  
 of heuen / I praye the desceyue myn ey  
 dollers / which maye not sauynge ne my  
 childeren / And anon our lord made it  
 for to thondre / and hynke all the peo  
 ple / and moche peple sawe it / whiche  
 belyued in our lord / Thenne the blessed



Sauyne wente to Rome / And there  
 she was knyghted of the blessed Euse-  
 be the pope / and dybelled there fyue  
 yer / And heledr also lame men / and  
 also blynde men / And thenne the An-  
 gell appered to her in her slepe / and sa-  
 yd to her / What is this that thow dost  
 that thair leste thy Rycheesses / and ly-  
 uest here in delytes / Aryse and dyne /  
 And after goo in to the cite of Tre-  
 na / that thow maist fynde there thy bro-  
 ther / And thenne she sayd to her cham-  
 bryer / It behoueth vs no longer to as-  
 pite here / And she sayd / lady / whither  
 wyll ye goo / Alke the peple her kene  
 yow well / And wyll ye go dye in a  
 place / where as the peple knowe yow  
 not / And she sayd / godd shall pur-  
 uaye for vs / And thenne she took a  
 bof of bark bredr / and wente into  
 the cite of Rauenne / and entred in  
 to the holz of a ryche man / whos do-  
 myne was bewygged as deed / And  
 she requyred the mayce of the holz /  
 that she myght be lodged there / And  
 she sayd / thow maist thou be lodged here  
 / when the doughter of Arim is deed  
 and alle be sorowfull / And she sayd  
 to her / For me she shalke not wepe / and  
 thenne she entred in / and took the had  
 of the mayce / and wyped her wip al ho-  
 ly / And the moder wold haue wepyed  
 for there / but she in no wyse wold agre  
 ther / but departed / And the dought-  
 er luyed / and arose on the morne /  
 And whanne Sauyne with her cham-  
 bryer arroued a myle nyght into tre-  
 na / she sayd to her Chambryer / that  
 she wold there reste a lytel / And there  
 was a noble man fro the cite named  
 Eperen / and demaunded them sayeng  
 Of whens be ye / To whome Sauyne sa-  
 yd / I am of this cite / And he sayd  
 wyth these thow / when thy speche shal-  
 louth the to be a pylgrym / And she sa-  
 yd / verayly I am a pylgrym / and  
 seek Sauyn my broder / whome I ha-  
 ue longe loste / And he sayd to her / that  
 man for whome thou demaundest was  
 but late slayne for the name of Ihesu  
 Criste / and is buryed in suche a pla-  
 ce / And thenne she put her in prayeng  
 and sayd / lord whiche hast al wey kept  
 me in chastyte / suffice me thenne now  
 to tauynge by these hard and lye

ry Journeys / ne my body to be re-  
 meued out of this place / And lord  
 I recommaunde to the my chambryer  
 whiche hath suffred so moche payne  
 for me / and for my broder / whome I  
 may not here see / I beseeche the to ma-  
 ke me worthy to se hym in thy regne /  
 And whanne she had fynnyshed her  
 prayer / she passid out of this world  
 and wente to oure lord / whanne her  
 chambryer saide that her maystresse  
 was ded / she beganne to wepe / by cau-  
 se she had nothing necessary to bury  
 her with / The sayd man thenne sente  
 a repar thorough the cite / that all gre-  
 te and smale shold come see the sear-  
 ge woman that was there ded / And  
 incontynent alle the peple ranne / and  
 she was buryed honourably / And this  
 same day is the feste of saynt Sauyne  
 that was wyf of saynt Valentyne kny-  
 ght / whiche was byhedded vnder Adry-  
 an the emperour / by cause he wold not sa-  
 cryfise to the dollis /

**Thus enden the liues of saint  
 Sauien martyr and of Sau-  
 ne his suster**

**Here foloweth the lif of saint  
 Loue And first of thinterpre-  
 tation of his name**

**L**oue or Lupe is  
 somme sekene in the  
 legges / whiche sekoueth  
 a medecyne / For hit  
 is a maladye that w-  
 neth and weth the fles-  
 she / And also hit is sayd a maner of  
 fyssh that is on the water / and on  
 the lande / And it may not dwelne by  
 no force of water / And thus maye be

## ¶ The lyf of saynt Luce or Lobe

eygubned saynt Lobe / For he blessed  
and steyned his propre flesche by pe-  
nauce / For he was lyk the lufe of  
the water and of the erth / For he dwel-  
led in the waters of delys of ryche-  
ses / and of temptacions / and myght  
not dwelne among these waters in no  
wise /

## ¶ Of saynt Luce or Lobe



**L**aynt Luce or Lo-  
be was borne at Ora-  
nce / And was of the  
real regnage / And by  
the resplendysshour of  
his grete and many  
myrcles and vertues / He was made  
Archbishop of Sens / And gaf alle  
that he hadde to poure peple / And on a  
day whanne all was geyng / It hap-  
ped that he hadde to day many men to dyne /  
with hym / And thenne his mynysters  
sayd that there was not wyth half y-  
nough for the dyner / And he answered  
to them / he that fedeth the byrdes of he-  
uyn shall perforce hys charge of wyne  
And anon after come a messager to  
the pater that sayd to them that there  
were aryued to fore the pater an hon-  
derd Mues of wyne / On a tyme they  
of the Courte sayd euylle of hym / by  
cause that he had with hym a wyrgyn  
of oure lord / whiche was doughter of  
his predecessour / And as they sayd he  
loued paramour / and spake moche de-  
spaynfully / and ouer dysaccompanyably /  
And whanne he herd these thynges /  
he toke the wyrgyne and kyssed her /  
to fore alle the detracours and euylle  
sayers and sayde / that no straunge he  
euylle wordes ennoye ne hurte no man  
whanne his owne consyence defoggeth  
hym not / And by cause he knewe well  
that she loued well Ihesu Cryste and  
purely / therfor this goodly man luyd  
her with a ryght pure thought /  
On a tyme whanne the kynge Chy-  
re was kynge of Fraunce / and entred  
in to Burgoyne / he sent his seylward

ageynst them of Sens for to assage the  
Cyte / Thenne Luce entred in to the  
chirche / and beganne to ryng the clock  
And whanne thennynges herd it / they  
had so grete dore that they supposid ne-  
uer to haue escaped fro theennes / but  
that they shold haue dore alle / but yf  
they fledde / and at the laste the seylwar-  
de of Burgoyne was taken / And  
whanne he was taken / ther was ano-  
ther seylward sent in to Burgoyne / he  
cam to Sens / And by cause saynt Lu-  
ce had geyuen to hym no gyfte / he had  
grete despayre / And diffamed hym to  
the kynge / so that the kynge sent hym  
in to eyple / And there he shone by my-  
racles and vertues / And in the mene  
whyle they of Sens sleide a Byschop  
whiche had taken the place of saynt Lu-  
ce / And after they impetred of the  
kynge that saynt Luce retourned fro ey-  
ple / And whanne the kynge sawe that  
he was wrongly doo to / he was cha-  
ged by the grace of god / that he knewe  
byd to fore the saynt / and requyred par-  
don / And restablysshed hym ageyne  
in his chirche / and gaf to hym many  
fayr pyses / On a tyme as he cam to pa-  
rys / a grete companye of prysoners cam  
ageynst hym / theyr bondes broken /  
And alle the dores of the prysyn open  
On a sonday as he songe masse / A pe-  
cious stone felle doun fro heuyn in to  
his chalyce / the whiche he gaf to the  
kynge / whiche he helde for a noble re-  
lique / On a tyme the kynge Chy-  
re herd saye / that the Clockes of saynt  
Struten of Sens had a merueylous  
swetenes in theyr solbne / And sent  
for them / and toke them fro thens /  
and dyde doo theynges them to parys /  
by cause he wold here the solbne of them  
but it displeased moche to saynt Luce  
And as sone as they were oute of the  
Cyte / they lost alle theyr swetenes of  
theyr solbne / And whan the kynge herd  
that / he commaunded that they shold  
de be brought ageyne in to theyr place  
And as sone as they were seyn myn-  
nyghte into the Towne / they beganne  
to reppre their solbne / lyke as they had  
to fore / And saynt Luce wente agynst  
them / and requyred them with grete  
joye / and honoure / For he had lufte  
them with grete sorowe to fore /



On a nyght as he prayd/ he had ouer  
gare thys/ by the fals meynynges of  
the deuyll/ And he demaunded coldy  
waite for to drynke/ And he kenebe  
well the trecherge of the enemy/ And  
whan he felde the kesser/ in whiche he  
shold drynke/ he sette a plaster vpon it  
and thys the deuyll fast therin/ and  
he beganne all the nyght to holle and  
surge/ And in the mornyng the holy  
man conured hym/ that he that was  
comyn by nyght to tempte hym/ by day  
he let hym goo al confused/  
On a tyme as he by nyghte veylde  
the churchis/ as he was accustomed/ as  
he returned home/ he herd his clerkes  
sauldng and chydng by cause they  
hoth too fornycacon with wymmen/  
whiche anone entryd in to the church/  
and prayd for them/ And anone all  
the pryckng of temptation wente fro  
them/ And they cam to fore hym/ and  
demanded pardon and foryeuenes/  
At the last he kynge ennoblde in ma  
ny vertues slepe in pees in oure lord/  
He shouryd aboute the piers of oure  
land/ sige ponderd/ and/ fny/

that is to saye in synne/ And after he  
conuertid hym self anone in to the pap  
pe of his heret in the shewens of good

Of saint Hamertyn



Hamertyn Was fir  
ste a paynym/ and wor  
shipped theddes/ and  
it happed on a tyme he  
loste his one eye/ & his  
sonde was dryed vp/

And he supposyd/ that he had angryd  
his goddes/ And wente toward the  
Temple for to adoure theddes/ And  
ther mette hym on the way a Kelyg  
ous man/ named Saun/ whiche de  
maunded of hym how this Infirm  
te happed to come to hym/ And he said  
I haue angryd my goddes/ And ther  
fore I goo adoure them/ to thende/ that  
yf they ben angry/ they may becom de  
bonayr to me/ & so whome he answered  
Woe/ thou errest/ For thou benest/  
that the deuyll be geddes/ but go into  
saynt Germanyn/ bishop of Anacre/  
And yf thou wilt helpe his aun  
tyll/ thou shalt be whole anone/ Then  
ne anone he toke his wey to goo thys  
der/ And wente to the sepulture of sa  
ynt Amadour bishop/ & of moo other  
sayntes/ And by cause of the grete ray  
ne that felle that nyght/ he wente in to  
the alle/ whiche was sette on the Tom  
be of saynt Concord/ And as he slept  
he saue a merueylus veyson/ hym  
thought/ ther cam a man in the dore of  
the Celle/ and called saynt Concord/  
And sayd/ that he shold come to the  
feste that saynt Amadour/ and saynt  
pergryn/ and other sayntes nax/ end  
he answered ageyne out of the tombe  
that he myght not nold come for his  
ghste/ whome he must kepe for the ser  
pentis that were there woldy eyslee  
hym/ And he wente/ and wold to the  
other what he had sayd/ and anone he  
returned ageyne/ and sayd/ Holy sa  
ynt Concorden/ aryse/ & come & byng  
with the wyppa., the deshen/ & wyppan

Thus endeth the lyf of saint  
Lup or Lowe

Here begynnech the lif of saint  
Hamertyn/ And first of thyn  
interpretacion of his name

Hamertyn is said  
of mamma/ whiche is  
as moche to saye as a  
pappe/ And of tyna/  
that is to saye taste/ for  
eysle as taste that sal  
lye for the pappe in to the mowthe of  
the church/ and is fyrst nature of fles  
And after hit is conuerted in to  
the shewens of mylke/ In eysle wy  
thas he nouryschd fyrste in blood/

## The lyf of saint Mamertyn

the subden for to doo theyr offyce/ and  
 Alexander shal kepe the gyste/ Then  
 ne it semed to Mamertyn/ that saynt  
 Concordyn took hym by the hond/ &  
 led hym with hym/ And whan saynt  
 Amadour salde hym/ he demaunded of  
 hym/ who is this/ that is come with the  
 And he sayd/ it is my gyste/ And he  
 sayd/ put hym oute/ For he is al foule  
 le/ and may not be here with vs/ and  
 whanne he shold be putte oute/ he kne  
 led to fore them/ and gaf graue of sa  
 ynt Amadour/ whiche commaunded hym  
 to goo to saynt germayne/ Thenne he a  
 booke/ and cam to saynt Germayne  
 and kneled to fore hym/ and requyred  
 pardon/ and tolde to hym all that was  
 happed/ And they wente thenne to gy  
 der to the Comte of saynt Concordyn/  
 And lyfte vp the stone/ and salde ma  
 ny serpentes/ whiche were ten fote lon  
 ge/ and wolde haue flosben albey/ But  
 saynt Germayne commaunded/ that  
 they shold goo in to such a place/ ther  
 as they shold neyther greue ne hurte  
 man/ And thenne Mamertyn was  
 baptyfed/ And was made all hool/ &  
 was made a Monke in the Monastery  
 of the blessed saynt Germayne/ And  
 was Abbot after saynt Edoyn/ And  
 in his tyme saynt Margene was there  
 a Monke/ whose obedyence saynt Ma  
 mertyn wold proue/ and commysed  
 hym to kepe the foulest offyce of the mo  
 nasterie/ And made hym herdman of  
 the ogye and hyen in ny ple that was  
 there/ but he was of soo grete holynes  
 that wyldes byrdes cam to hym/ and  
 were nourysshed of his honde/ And de  
 lyuerd a wyld fore fro the houndes/  
 and lete hym goo his way/ Ther cam  
 theues/ and robbed hym on a tyme of  
 a re that he had/ and tooke albey alle  
 his clotheys sauf a mantel/ And whan  
 they were gone he called them agayne  
 And sayd/ Retorne and come agayne  
 For I haue fowden here a peny in my  
 mantel/ parauenture it is necessary to  
 you/ whiche anone retourned/ and to  
 he albey the mantel with the peny and  
 lete hym nake/ And thenne as they  
 wente hastily toward their withoway  
 ughte/ and ferre places/ they wente al  
 that nyght/ And in the mornyng they  
 fonde them at his Celler/ whome he sales

wed/ and receyued them kengely/ &  
 weoffe their fete/ and mynystred to  
 them such as he had/ thenne they were  
 astonyed and repented them/ and eche  
 of them was conuerted to the saythe/  
 On a tyme ponge Monkes that dyed  
 lyd with saynt Mamertyn/ and sette  
 snares for to take a kere whiche was a  
 custumed to ete theyr sheep/ And the  
 kere fylle in the snare/ and was taken  
 whiche saynt Mamertyn speng in his  
 kede knele/ and aroos out of his kede  
 and fyndyng hym in the snare sayd/  
 What dost thou here thou wretche/ flee  
 henz/ lest thou be taken/ and wshed hym  
 and lete hym goo/ And whan this ho  
 ly man was deed/ And his body was  
 borne to Angers/ as they cam by a  
 Colne/ they myght not reueue hym  
 thens in no manere vnto the tyme that  
 a man/ that was there in prysen cam  
 oute soxenly/ & brake his two bondes  
 And canne frely to the corpe/ and tel  
 le to here it in to the Cytte wher hit is  
 buryed/ honourably in the churche of sa  
 ynt Germayn in moche grete reueren

## Thus endeth the lyf of saint Mamertyn

There foloweth the lyf of sa  
 int Giles And first of chyntr/  
 pretacion of his name



Gile in English and  
 Egidius in latyn/  
 And it is sayd of E/  
 that is withoute/ and  
 geos that is erthe/ and  
 dya/ that is elect/ or

godly/ he was withoute erthe/ by resp  
 peng of erthely thynges/ Cleere by en  
 lumynyng of spence/ Dwyne or god  
 ly by loue whiche assemblith the loue  
 to hym that is loued

## Of saint Gile





**S**aynt Gyle was  
borne in Athenes/and  
was of noble kynage  
and ryall kynrede/  
And in his childhoode  
he was enformed

in holy lere/ And on a daye/ as he  
wente to the chyrche/ he fonde a feke  
man/ whiche lay all feke in the waye/  
and demaunded almesse of saynt Gyl  
whiche gaf hym his cote / And as  
sone as he cladde hym with all / he re-  
turned full and enter felthe / And  
after that anon his fader and his mo-  
der deyed/ and rested in our lord/ And  
thenne saynt Gyle made Ihesu Crysto  
lord of his herpytage/ On a tyme as he  
went to the chyrche a man was smeten  
with a serpent and deyed/ And Gyles  
cam ageynst this serpent/ and made his  
appon/ and chaced out of hym al the  
venym / Ther was a man whiche was  
comynake in the monasterye with o-  
ther peple/ and troubled them that her  
in the scrupel of god / Thenne Gyles  
conured the deuylle / that was in his  
hede/ And anone he yssued oute/ and  
anone he was al hole/ Thenne Gyles  
doubted the perille of the world/ and  
wente secretly to the Ryunge of the  
se/ And salde there maryners in gret  
price/ and lyke to perysse in the see

And he made his prayer/ and anone  
the tempest cessed/ and anone the ma-  
rionners cam to londe and thanked god  
And he understode by them / that they  
wente to Rome/ And he desired to go  
with them/ whome they requered in to  
theire shippe gladly / And sayd they  
wold brynge hym thider without ony  
feyght or hur / And thenne he cam to  
Arlete / and abode there abo yere with  
saynt Cezaryen Bisschop of that Eyre  
And there he helde a man/ that hadde  
ben seke of the feuers thre yere / And  
after he desired to goo in to deserte / &  
departed covertly/ and dwelleyd there  
long with an Heremyte / that was an  
holy man/ And there by his myracles  
he chaced alwey the sterpyte/ and lare-  
nes that was in that Countre/ & cau-  
sed gret plente of goodes/ And whan  
he had done this myracle/ he doubted the  
perille of the glorie humayne/ and lef-  
te that place / and entred fether in to  
deserte/ And there fonde a pyte / and  
a lytal welke and a fayr hynde/ whiche  
without doubte was purueyed of god  
for to noryssh hym / And at certayne  
houres mynstred her mylke to hym /  
And on a tyme seruantes of the kyng  
woode on hontyng/ & moche peple/ & ma-  
ny houes with them/ It happed that  
they espyed this hynde/ & they thowte  
that he was so fayre / that they folo-  
wed her with houes/ & whan she was  
fore consayned/ she fled for socour to  
the feet of saynt Gyles/ whome she nos-  
urysshed/ & thene he was moch abasshed  
whan he saw her so chauffed & more tha  
she was wont to be/ & thene he sprang  
up & espyed the hunters/ Thene he praid  
to oure lord Ihesu criste/ that like as he  
sente hir to hym for to be nourished by  
her/ that he wold saue her / Thene the  
houes durst not approche her by the spa-  
ce of a stone cast/ but they folowed to gy-  
der/ & returned to the hunters/ & then-  
ne the nyzt cam/ & they returned home  
ageyne and toke no thyng/ & whan  
the kyng herd sape of this thyng/ he  
had suspicion what it myght be/ and  
wente and warned the bisschop/ And  
bothe wente thider with gret multitu-  
de of hunters / & whan the houes were  
on þ place where as þ hynde was they  
durst not go forth/ as they dyde before  
E H

## The lyf of saint Gyles

but whenne they alle enuyronned the  
busshe for to see what there was / but  
that busshe was so thyck / that no man  
ne best myght entre therein for the bre  
kles and thornes that were there /  
And whenne one of the knyghtes dre  
we vp an arrowe folpely for to make it  
asend and sprynge oute / but he wound  
ed and hurte the holy man / whiche  
cessed not to praye for the fayr hynde /  
And after this the hunters made the  
ye wyth their slyveres / and wente in  
to the pyke / And salve there this au  
ent man / whiche was chaged in that  
hete of a Monk of a ryght honourable  
figure and parure / and the hynde ly  
eng by hym / And the kynge / and the  
Bisshop wente alalone to hym / and de  
maunded hym fro whens he was / and  
what he was / and why he had taken so  
grete a thycknesse of deserte / and of  
whome he was soo hurte / And he an  
swered ryght honestly to euery deman  
de / And whan they had herd hym spe  
ke / they thought that he was an holy  
man / and requyred hym humbly par  
don / And they sente to hym maysters  
and surgens to hele his wounde / e of  
fryd hym many pestes / but he wold  
never ley medecyne to his wounde / ne  
receyue their pestes / but refused hem  
And he prayd our lord that he myght  
neuer be hole therof in his lyf / For he  
knewe wel / that veru shold prouff  
te to hym in Infirmyte / And the  
kyng besyded hym ofte / and requyred  
of hym the pasture of helthe / And the  
kyng offred to hym many grete Ry  
chesse / but he refused all / And after  
he admonestedy the kyng / that he shold  
doe make a monasterie / where as the  
disaplyue of thordre of Monkes shold  
be / And whan he had doo make it /  
Gyles refused many tymes to take  
the charge and the Coox / And at the  
laste he was raynquysshedy by prayers  
of the kyng / and toke hit / And then  
ne kyng charles herd speke of the res  
nommee of hym / and impetred / that he  
myght see hym / And he requyred hym  
to praye for hym / amonge other thyng  
ges by cause he had done a synne soo  
foul and vylagnous / that he durst not  
be shryuen therof to hym / ne to none

other / And on the sonday after / as sa  
ynt Gyles sayd masse / and prayd  
for the kyng / the Angel of our lord  
apperyd to hym / and leyd a Cedula  
vpon the auter where the synne of the  
kyng was wryton in hy order / and  
that it was pardoned hym by the pra  
yers of saynt Gyles / soo that he were  
therof repentaunt / and absteyned hym  
fro doyngs if ony more / and hit was  
adiorned to thence / that who that re  
quyred saynt giles for ony synne that  
he had done / yf he left it / that it shold  
be pardoned to hym / And after the ho  
ly man deliuerd the cedula to the kyng  
And he confessed his synne / and re  
quyred pardon humbly / Whenne saynt  
Gyles reueredy thens with honour / e  
whan he cam to the Cyte of Verence /  
he repedy the sone of a pynpe / that  
was dede / And a lytel while after he  
denounced that his monasterie shold  
be destroyed of enemyes of the saynt /  
And after he wente to Rome / and  
gatte pryueleges of the pope to his chir  
che / And the dores of Cypresse / In  
whiche were the ymages of saynt Pe  
ter and polle / And he thurbe them  
in to the Cyte at Rome / and reams  
maunde them to god / for to gouerne /  
And whan he returned to his Monas  
terie / he made a lame man to goo / and  
fonde the two dores of Cypres at the  
gate of his monasterie / wherof he than  
kerd god / that had kepte them without  
brekyng in soo many aduentures as  
they hadde ben / and sythe he sette them  
at the gates of the chirche / For the sa  
aute of them / and for the grace / that  
the chirche of Rome hadde done therin /  
And at the laste our lord shelded to  
hym his departyng oute of this world  
And he sayd it to his bretheren / and  
admonestedy them to praye for hym / e  
soo he slepte / and deyde goodly in our  
lord / And many wytnesse that they  
herd the company of angels sering the  
soule of hym in to heuyn / And he flour  
edy aboute the pere of our lord / In C /

Thus endeth the lyf of saint  
Gyles



Here foloweth the natyvyte of our blessed lady



24

**T**he natyvyte of the  
blessyd and glouryous  
vyrgyne marpe of the  
kynage of Iuda/ and  
of the kyal kynne of  
dauid toke her Ory :

gynalle begynnynge / Mathewe/ and  
Luke descryue not the generacion of  
Moyse/ but of Ioseph / whiche was  
fere fro the conception of Criste / but  
the custonne of wrytyng was of su-  
ch ordynance that the generacion of  
wommen is not shewyd / but of the  
men/ And verry the blessed vrygyne  
ne descended of the kynage of Dauid  
And it is certayne that Ihesu Criste  
was borne of this only vrygyne / It  
is certayne that he cam of the kynage  
of Dauid and of Nathan/ For Da-  
uid had two sones/ Nathan and Sa-  
lomon among alle his other sones/  
And as Iohan damascenne wytnes-  
sith/ that of Nathan descended leui / &  
leui engendryd Melchyr/ and Chan-  
sey/ Panther engendryd Barpanthe  
& Barpanthere engendryd Joachym

Joachym engendryd the vrygyne mar-  
pe/ whiche was of the kynage of Sa-  
lomon / For Nathan had a wyf / Of  
whome he engendryd Jacob / And  
Ishanne Nathan was wedd / Melchyr  
whiche was sone of leui / and brother  
of panther wedded the wyf of Nathan  
morde of Jacob/ And on her he eugen-  
dryd Hely/ And so Jacob and Hely  
were bretheren of one morde / but not  
of one fader / For Jacob was of the  
kynge of Salomon / And Hely of the  
kynge of Nathan / And thence Hely  
of the kynge of Nathan wyde wyth  
out chylde / And Jacob hys  
brother / whiche was of the kynge  
of Salomon toke a wyfe/ And en-  
gendryd and wyf the fere of his  
brother/ and engendryd Ioseph /  
Ioseph thence by nature is sone of  
Jacob by descende of Salomon /  
That is to wyte / Ioseph is the sone  
of Jacob / & after the lawe he is sone  
of Hely whiche descended of Nathan /  
For the sone that was borne was by  
nature his that engendryd hym / & by  
lawe he was sone of hym þat was wedd  
E iii

## ¶ Of the natyvyte of our lady

/lyke as it is sayd in this storie scolas  
 styke/ And Bede wytnesseth in his  
 Cronycle/ that Iohanne alle the genera  
 cions of the Jewes and other serua  
 gers were kepte in the mooste secreete  
 chesres of the Temple/ Herode comma  
 ded them to be brent/ wenyng the hope  
 to make hym self noble amonge the o  
 ther/ yf the preues of the signages we  
 re sayd/ he shold make them byleue  
 that his bygnage apperteyned to them  
 of Israell/ And there were somme/  
 that were calld domynikes/ for by  
 cause that they were soo nygh to Ihesu  
 su Cryste/ and were of Nazareth/ and  
 they had lerned thowre of generacion  
 of our lord/ a parte of their grauntfres  
 fathers/ and a parte by somme bookes/  
 that they had in their holdes/ and tau  
 ght them forth/ as moche as they my  
 ght/ Joachym spoused Anne whiche  
 had a suster named Hysmercy/ And  
 Hysmercy had a daughter named E  
 lyzabeth/ and Eliud/ Elyzabeth was  
 moder to Johan baptiste/ And Elyud  
 engendred Emynen/ And of Emynen  
 came saynt Seruace/ whose body lyeth  
 in Mastreyght vpon the Ryuer of the  
 Mase/ in the bysshopycke of Exeche/  
 And Anne had thre husbondes/ Joa  
 chym/ Eleophas/ and Salome/ And of  
 the fyrste she had a daughter named  
 Marye/ the moder of god/ the whiche  
 was gyuen to Joseph in marriage/  
 And the chylde our lord Ihesu crist  
 And Iohanne Joachym was ded/ /  
 she took Eleophas the broder of Joseph  
 And had by hym another daughter  
 named Marye also/ And she was ma  
 rryed to Alphee/ And Alphee her hus  
 bond had by her four sones/ that was  
 James the lesse/ Joseph the Juste/ o  
 ther whiche named Jarsabe/ Symon/ e  
 Jude/ Thanne the second hus  
 bond kyng ded/ Anne maryed the  
 thyrde named Salome/ and had by  
 hym another daughter/ whiche yet also  
 was calld Marye/ And she was mar  
 ried to Zebedee/ And this Marye had  
 of Zebedee two sones/ that is to wyte/  
 James the more/ and Johan the nauis  
 gylt/ And herof ben made these vers  
 ses/ Anna solet dia/ tres concepisse mari  
 as/ Quas genuere viri/ joachym/ Ele  
 phas/ Salomeqz/ Quas duxere viri/ Jo

seph/ Alpheus/ Zebedeus/ Prima part  
 Crisum/ Jacobumqz secunda minorem  
 Et Joseph Justum peperit cum Simo  
 ne Iudam/ Tercia maiorem Jacobum  
 Quobuxemqz Iohannem/  
 But it is merueylous for to see how  
 the blessed Marye myght be  
 Cofyn of Elyzabeth/ as it is to fore sa  
 yd/ It is certeyne that Elyzabeth was  
 Zacharyes wyf/ whiche was of the ky  
 nage of leuy/ And after the halbe eke  
 ought to wedde a wyf of his owne ky  
 nage/ And she was of the doughters  
 of Aaron/ as saynt Luke wytnesseth  
 And Anne was of Bethlehem/ as sa  
 ynt Jeromme sayth/ and was of the  
 Cryke of Juda/ ¶ And thenne  
 they of the kyng of leuy wedded wy  
 ues of the kyng of Juda/ so that the  
 kyng of leuy/ and the kyng of the pre  
 stes were alibere ioged to gyde by  
 cosynage/ So that as Bede sayth/  
 This Cofynage myght be made yfthe  
 the fyrst tyme/ And thus to be norp  
 shyd two kyngs to kyngage/ And  
 thus shold it be certeyne that the ble  
 ssyd Marye descended of the  
 Royal kyng/ and hadde cosynage of  
 the prestes/ And oure blessed lady  
 was of both kyngages/ And so oure  
 lord holdeth that these two kyngages/  
 shold entrefemble to gyde for grete  
 mysteres/ For hit apperteyneth that he  
 shold be borne/ and offryd for vs be  
 ryng god/ and very kyng/ and very pre  
 est/ and shold gouerne his treble cry  
 sten men fygghyng in the Chyualrye  
 of this lyf/ and to crowne them after  
 theyr vyctorye/ the whiche thyng appe  
 rith of the name of Cryste/ For Cryste  
 is as moche to saye as enoynded/ For  
 in thowde halbe ther was none enoynd  
 ed but prestes and kynges/ And  
 we ben sayd Crysten of Criste/ and  
 ben calld the kyngage chosen of kyng  
 ges e prestes/ but by cause it is sayd  
 that the men took wyues of theyr ky  
 nage only/ that was by cause the dis  
 bucion of the forres shold not be con  
 founded/ For the cryke of leuy hadde  
 not his sorte with the other/ e therefore  
 myght they wel marye them with the  
 wymmen of y tribe/ or where they wold  
 like as seint Jerom retereth in his pro  
 logue wha he was a childe he had a hat



book of thy story of the natyvyte of the  
 Marye/ but as he remembred  
 a long tyme after he translated hit by  
 the prayer of somme persones / And  
 for that Joachym / whiche was of  
 galilee of the Ctry of Nazareth / espou  
 sed saynt Anne of Bethlehem / And  
 they were bothe Juste / and withoute  
 reproche or reprehencion in the comma  
 ndementes of our lord / And deuyded  
 alle theyr substaunce in thre parties /  
 that one partye was for the Temple /  
 that other they gaf to the poure and  
 pylgrymes / And the thyrde was for  
 them self / and theyr meyny to lyue  
 wyth / And thus lyued twenty yere  
 in marriage withoute haunyng any lig  
 nage / And thenne they auolbed to  
 oure lord / that yf he sente to them any  
 bygnage they shold gyue hit to hym /  
 for to secue hym / For whiche thyng  
 they wente euery yere in to Jerusalem  
 in thre pryncypal festes / so that in the  
 fest of Euange that was the dedycaci  
 on of the Temple / Thenne Joachym  
 wente into Jerusalem with his wyf /  
 and cam to the aulter with the o  
 ther / and wolde haue offryd his of  
 feryng / **A** And when the prest saue  
 hym / he put hym a parte by grete despi  
 se / and reprecyde hym by cause he cam  
 to the aulter of god / and said to hym  
 that it was couenable / that a man cur  
 sed in the feyth shold not offre to our  
 lord / ne he that was harayne shold be  
 among them / that had fruyte / as he  
 that had none to the increce of the peple  
 of god / And thenne Joachym al con  
 fused for this thyng / durst not go ho  
 me for shame / by cause they of his byg  
 nage and his neyghbourghes / whiche  
 hadde herd it shold not reпреue hym /  
 And thenne he wente to his herdmen  
 and was there longe / And thenne  
 the aungell appered to hym only / and  
 comforted hym with grete clewenes /  
 And sayd to hym / that he shold not  
 doubt ne be afred of his bypoun / and  
 sayd / I am the Aungel of oure lord  
 sent to the for to denounce to the / that  
 thy prayers haue auayled the / and  
 thy lord / And thy almeses ben mou  
 ed to fore oure lord / I haue sene thy  
 shame / And herd the reproche that  
 thou art harayne is to the no repro

che by ryght / and god is kenger of  
 synne and not of nature / And when  
 he closed the hely or wombe / he werke  
 so that he openeth it after more mer  
 ueybusly / And the fruyt that shall be  
 borne / shold not be sene to come forth  
 by lecherie / but that it be knowen that  
 it is of the yeste of god / the fyrst mo  
 der of your peple was Sara / And she  
 was harayne into the nyenty yere /  
 And had only ysaac / to whome the be  
 nediction of al peple was promysed /  
 And was not Rachel longe harayne /  
 And yet had she after Joseph / that  
 helde alle the sergnoye of Egypte /  
 whiche was more stronge than Samp  
 son and more hooly than Samuel /  
 And yet were theyr mothers harayne /  
 Thus mayst thou hyleue by reason / e  
 by ensample / that the chyldynges long  
 abyden be woned to be more meruey  
 tous / And therfor Anne thy wyf shall  
 haue a daughter / And thou shalt cal  
 le her Marye / e she as ye haue auo  
 lved shall be fro her infancy sacred in  
 to oure lord / and shall be ful of the  
 hooly ghooste / sythe the tyme / that she  
 shall departe fro the wombe of her mo  
 der / and she shall dwelle in the temple  
 of our lord / and not withoute emong  
 the other peple / by cause that none euil  
 thyng shall be had in suspencion of her  
 and ryght as she shall be borne of a ha  
 rayne moder / soo shalle be borne of her  
 merueybusly the sone of a ryght hys  
 lord / Of whome the name shalle be  
 Ihesus / And by hym shalle helthe be  
 geuen to alle the peple / And I gyue  
 to the the signe / that when thou shalt  
 come to the golden gate at Jerusalem  
 thou shalt mete there Anne thy wyf /  
 whiche is moche amoued of thy long  
 taryenge / and shal haue ioye of thy co  
 mynge / And thenne the Aungel when  
 he had sayd this / he departed fro hym /  
 And as when Anne wepte bytterly  
 and wyte not / whither her husband  
 was gone / the same Aungel appered  
 to her and sayde all that he hadde sayd  
 to her husbande / And gaf  
 to her for a signe that she shold go in  
 to Jerusalem to the golden gate / and  
 there she shold mete wyth her hus  
 band whiche was returned And

## ¶ Of the natyvyte of our lady

thus by the commaundement of thaun-  
gel they mette and were ferme of the li-  
gnage promysed / and glad for to see  
eche other / and honoured our lord / e  
returned home abyding ioyously the  
promesse dyuine / And Anne concey-  
ued / and brought forth a daughter /  
and named her Marpe / And thenne  
iohan she had accomplisshed the tyme  
of thir yere / and had leste solbakynge /  
they broughte her to the Temple with  
offrynges / And there was aboute the  
Temple after the xv psalmes of degre-  
es / xv stappes or grees to ascende vp /  
to the Temple / he cause the Temple  
was hyght set / And no body myght go  
to the altar of sacrificys / that was  
withoute / but by the degrees / And  
thenne our lady was set on the holdest  
steepe / and mountyd vp without ony  
helpe / as she had be of parysshe age /  
And iohanne they hadde perfourmed  
theyr offrynge / they leste their doughter  
in the Temple with the other wy-  
rgyne / And they returned in to theyr  
place / And the wyrgyne marpe prouffy-  
ed euery daye in all holynesse / and  
was wysperyd dayly of Aungels / and  
had euery day dyuine dyspons /  
Hieromime sayth in a psalle to Eua-  
gyn / and to Helyadore / that the blessed  
wyrgyne Marpe hadde ordeyned this  
custome to her self / that fro the morn-  
nyng vnto the hour of tierce / she was  
in oryson and prayer / And fro tierce  
vnto none she entended to her luerke /  
And fro none she cessed not to praye  
till that thaungel cam / and gaf to her  
mete / And in the fourtenth yere of  
her age / the bisschop commaunded in co-  
myn / that the wyrgyne that were insti-  
tuted in the Temple / and had accom-  
plisshed the tyme of age / shold re-  
turne to theyr holuses / and shold after  
the calbe be maryed / alle thother orde-  
yed his commaundement / But Ma-  
rye answered that she myght not do so  
by cause her fader and moder had gy-  
uen her alle to the seruyce of oure lord /  
And thenne the bisschop was moche  
angry by cause he durste not make hyr  
to breke hir auowbe agaynste the scriptu-  
re / that sayth / auowbe ye folwes / and  
yelde them to god / And he durste not  
breke the custome of the peple / And

thenne cam a feste of the Ielbes / And  
he called alle the auncient Ielbes to  
counceyle / and thelbed to them this  
thyng / And this was all theyr sen-  
tence / that in a thyng soo doubtlesse /  
that counceyle shalle be ayed of oure  
lord / And thenne went they al to pra-  
yer / and the bisschop that was gone to  
aye counceyle of oure lord / anone cam  
a boye oute of thoracle and sayd / that  
alle they that were of the holbes of as  
uprd that were couenable to be maryed  
and hadde no wyf / that eche of them  
shold brynge a wodde to the altar /  
And the wodde that flourisshed / and  
after the sayenge of psaye / the holy  
ghost sytte in the forme of a doune vp  
on it / he shold be the man that shold  
be desponsat / and maryed to the wy-  
rgyne Mary / And Joseph of the hous  
of dauid was there among the other /  
And hym semed to be a thyng vno-  
uenable / a man of soo olde age as he  
was / to haue so tender a mayde / And  
where other brought forth their woddes  
he hyde his / And iohanne no thyng  
appere accordyng to the boys of god  
the Bisschop ordeyned for to aske con-  
seyle agayne of our lord / And he an-  
swered / that he only / that shold espou-  
se the wyrgyne had not brought forth  
his wodde / And thenne Joseph by the  
commaundement of the Bisschop broughte  
forth his wodde / And anone it flouryd  
and a doune descended from heuen ther  
vpon / soo that it was clerely shadys  
of euery man / that he shold haue the  
wyrgyne / And thenne he espoused the  
wyrgyne Marpe / and returned in to  
his Cyte of Bethusalem / for to ordeyne  
his meyne and his holbes / and for to  
fete such thynges as were necessary /  
And the wyrgyne Marpe returned  
vnto the holbes of her fader with such  
wyrgyns her felawes of her age / whi-  
che hadde sene the demonstraunce of the  
myracle / And in tho dayes the Aun-  
gell of our lord appered to the wy-  
rgyn prayenge / and thelbed to her holbe  
the sone of god shold be borne of her /  
And the daye of the Natyvyte was  
not knowen in long tyme of good re-  
stan man / e as mayster iohan beleth sa-  
yth that it happed that a man of good  
contemplacion euery yere in the seyn



yons of September was in prayer  
 And he herde a compaigne of Angels  
 that made grete solempnyte / And the  
 ne he requyred deuoute ly / that he myght  
 haue knowlege / wherfor euery yere on  
 ly on that day / he herd such solempny  
 te and not on other dayes / And then  
 ne he had a dyuine answere / that on  
 that day / the blessed Marye  
 was borne in to this world / And that  
 he shold do it to be knowen to the may  
 of holy churche / so that they shold be  
 conuerdable to the heuently Courte in ha  
 bitynge this solempnyte / And whan  
 he had told this to the souerayne Bis  
 shop the pope / and to other / and had  
 sayn in fastynges / in prayers / and for  
 aught in scryptures / and bynesses of  
 ody bytynges / they establisshyd this  
 daye of the natyvyte of the glorious  
 Marye to be halolbed generally of  
 alle crysten men / but the wlas somtyme  
 me was not halolbed ne kepte / But  
 Innocent the fourthe of the nacion of  
 gene ordeyned and Instytuted the sa  
 id wlas to be obserued / And the cau  
 se was this / After the deith of pope gre  
 goire / anone the Episcopys of Rome  
 enclashed all the cardynalles in the con  
 clawe by cause they shold puruey liz  
 tly for the churche / but they myght not  
 acorde in many dayes / but suffred of  
 the Romayns moche sorowde  
 Thenne auolbed they to the quene of  
 frunce / that yf they myght goo auyte  
 fro thennes / they shold establissh to  
 habite the octaues of þ Natyvyte / whi  
 che they had long neckygently leste /  
 And they thenne by one acord ches  
 Celestyn / and were deliuerd / and ac  
 complisshed thenne theyr auolbe by  
 Innocent / For Celestyn lyued but a  
 lytel tyme / And therfor it myght not  
 be accomplisshed by hym / And hit is  
 to wyte that the churche haloweth the  
 Natyvytes / the Natyvyte of our lord  
 the Natyvyte of the blessed Marye  
 Marye / and the natyvyte of saynt Jo  
 han Baptiste / And these thre signefye  
 the natyvytes spyrtyuel / For the be  
 borne agayne with saynt Johan Bap  
 tiste in the water of baptym / and with  
 Marye in penaunce / and with our lord  
 Ihesu Cryste in glorie / And hit tes  
 ueth / that the natyvyte of baptyme goo

te fore contrayon / and that of ioye al  
 so / For the libo by reason haue byggle  
 les / but by cause that penaunce is acou  
 ted for byggle / therfor that of our las  
 dy behoueth no byggle / but they haue  
 alle wlas / For alle haste them into the  
 byn resurrection / Ther was a knyght  
 moche noble and deuoute into our las  
 dy / whiche wente to a tornoyng / And  
 he fonde a monastere in his wyge /  
 whiche was of the Marye /  
 e entryd in to it for to here masse / and  
 there were masses one after another /  
 And for thounour of our lady / he wol  
 leus none / but that he herd them alle /  
 And whanne he yssued out of the mo  
 nastery / he hastid hym appertely / And  
 they that returned fro the tornaye mette  
 hym / And sayd to hym that he had ry  
 den ryght nobly / And they that hatid  
 hym affermed the same / And all they  
 to gyde ayed that he had ryght nobly  
 tournoyed / And somme wente to hym  
 and sayd that he had taken them /  
 Thenne he that was wyse auyse hym  
 that the curteis Marye and quene  
 hadde so curtyously honoured hym / and  
 recounted al that was happende /  
 And thenne returned he to the monaste  
 ry / and euer after a lode in the seruyce  
 of our lord / the sone of the blessed Marye  
 Ther was a Bisshop / whiche had  
 the blessed Marye in souerayn  
 honour and deuotion / And there he sa  
 we the Marye of al Virgyns / whiche  
 cam to mete hym / and beganne to lede  
 hym by souerayne honoure to the churche  
 that he wente to / and the maydens of  
 the compaigne wente to fore synngyng /  
 And sayeng these verses Cantemus so  
 cie domino cantemus honorem / Dulcis  
 amor cristi personet ore pio /  
 That is to saye / Synge the felas  
 wes to our lord / synge the honour /  
 Synge we with a vois desonayre that  
 swete soue whiche ought to plesse hym  
 and that other compaigne of Maryes  
 songe and refered agayne the same /  
 Thenne the libo fyrst synngers began  
 to synge this that foloweth / Optimus  
 ad pma ruit / magna de lux superbus /  
 Sic homo cum timuit primus ad pma  
 ruit / that is to saye / the fyrst pryde fell  
 lowde fro grete lyght / So the first ma  
 for his synge of thapple fylle lowde al

## Of the natyvyte of our blessed lady

so/ And so brought they to the chyrche  
with procession the said Bishop /  
And the wybe to fore beganne all way  
and the other folowyd / Ther was a  
wyddowes wybe husband was ded/ and  
had a sone whome she luyd/ & nedyr  
And that sone was taken with enemy  
es/ and put in prysyn fast bounden/  
And whan she herde therof / she wepte  
without comfort / and prayd/ into  
oure blessed lady with ryght deuoute  
prayers/ that she wolde deliuer her so-  
ne / and at the laste she sawe / that her  
prayers awaked her not/ and entred  
thence in to the chyrche where as thyma-  
ge of oure lady was comyn/ and stode  
to fore thymage/ and avowedyd hit / in  
this maner sayenge / O blessed Virgyn  
I haue prayd of the for my sone/  
that thow shouldest deliuer hym / And  
thou hast not helpyd me his wretched  
moder/ And I pray also thy sone to hel-  
pe me/ and yet I fele no fruyte/  
And therfor lyke as my sone is taken  
fro me / so shalke I take alwey thyng/  
and sette hym in prysyn in hostage for  
myng/ and in this sayenge she appoched  
ner/ and toke alwey fro thymage the  
childe that she helde in her lappe / And  
wapped hit in clene clothes/ and stett  
it in her chyste/ and locked it fast ryght  
delygently / and was ryght ioyful/  
that she had so good hostage for her so-  
ne/ and kepte it moche delygently/  
And the nyght folowynge/ the blessed  
Virgyn marye cam to the sone of the  
same wyddowe / and opened to hym the  
dore of the prysyn / and commaunded  
hym to goo thence/ and sayd to hym  
Some saye to thy moder/ that she yelde  
to me ageyne my sone/ yth I haue de-  
liuerd her sone / And he yssued / and  
cam to his moder / and toke to her sone  
oure blessed lady hadde deliuerd hym/  
and she was ioyfull / and toke the  
childe/ and cam to the chyrche / and de-  
liuerd to oure lady sayenge/ Lady I  
thanke yow/ For ye haue deliuerd to  
me my sone / And here I deliuer to  
yow poures ageyne / For I confesse/  
that I haue myn / Ther was a  
theef that ofte stole/ but he had allwey  
gode deuotion to the Virgyn Marye /  
and salued her ofte / It was soo/  
that on a tyme he was taken / and

jugged to be hanged / and whanne he  
was hanged / the blessed Virgyn sus-  
tyned and helde hym vp with her ha-  
des the dayes that he dyed not/ ne had  
no hurte/ and they that hangyd passyd  
by auenture therby/ and fonde hym ly-  
uynge/ and of gladd chere/ and thence  
they supposed / that the corde had not be-  
well strayed/ And wold haue slayn  
hym with a sward/ and haue cut his  
throte / but our blessed lady set on her  
hande to fore the sworde/ soo that they  
myght not slee hym/ ne greued hym /  
and thence knewe they by that he tolde  
to them / that the blessed moder of  
god helpe hym / and thence they mer-  
ueyled/ and took hym of/ and lete hym  
go in thonour of the Virgyn Marye/  
and thence he went / and entred in to  
a monastery / and was in the scruple  
of the moder of god / as long as he  
lyued/ Ther was a clerk that couyd mo-  
che the blessed Virgyn / and saide his  
hours every day ententely/ and whan  
his fader and moder were dede/ they had  
none other heyre/ soo that he had all the  
heritage / and thence he was constray-  
ned of his frendes/ that he shoulde take  
a wyf / & gouerne his owne heritage/  
And on a daye it happed/ that they en-  
tented to holde the fest of his mariage  
And as he was goynge to the weddyn-  
ge he cam to a chyrche/ and he remembred  
of the scruple of our blessed lady/ and  
entred in/ & began to saye his hours  
And the blessed Virgyn Marye appe-  
red to hym/ & spak to hym a litel cruel-  
ly/ O foole and vnhappy / why haste  
thow lefte me/ that am thy spouse and  
thy frende/ and louest another woman  
to fore me/ Thence he byng moeued/  
returnd to his felabes/ & feyned al/  
and lete to accomplysse the sacrament  
of mariage/ And whanne mydnyght  
cam/ he lefte all / and fled oute of the  
holys/ and entred in to a monastery /  
& there seruedy the moder of god/  
There was a preest of a parisse whi-  
che was of honest & good lyf/ & couyd  
saye no masse / but masse of oure lady  
the whiche he sange deuoutely in tho-  
nour of her/ wherfor he was accusyd to  
fore the Bishop/ and was anon called  
to fore hym/ and the preest confessed/  
that he couthe saye none other masse



wherefor the Biffhop reprevyde hym fore  
 as Synnynge and his masse/that he shold  
 praye hym of his masse/that he shold  
 be nomore synge none fro than forthon  
 And thenne our blessed lady apperid  
 to the Biffhop/ and blamed hym mo  
 re by cause he had so entred her chap  
 ayne / And sayd to hym that he  
 shold wishin thyrty dayes/yf he resta  
 biffhed hym not ageyne to his offyce  
 accustomed/ Thenne the Biffhop was  
 aford/ and sente for the preste / and  
 prayd hym of foryeuenes/ And hadde  
 hym / that he shold not synge / but of  
 our lady / Ther was a clerk whiche  
 was kyn and ryous/but allwey he  
 loved moche our lady the moder of god  
 and sayd every day his hounes/ And  
 he saide on a nyght a vision / that he  
 was in Jugement to fore oure lord /  
 And our lord sayd to them/ that were  
 there/ what Jugement shal we doo of  
 this clerke / whiche ye hit / For I have  
 long suffred hym/and see no signe yet  
 of amendement / thenne our lord gaf  
 vpon hym sentence of dampnacion/and  
 alle they approued hit / Thenne awos  
 the blessed vergyne / and sayd to her  
 sone/ I pray the donayre sone of thy  
 mercy for this man/ soo that thou asia  
 ge vpon hym the sentence of dampna  
 tion/and that he maye lyue yet by the  
 grace of me/ whiche is contempned to  
 dwelle by his merces / And oure lord  
 sayd to her / I deliuer hym at thy re  
 queste for to knowe / yf I shalke see  
 his correction/Thenne our lady turned  
 her toward hym/and sayd/goo/ and  
 synne nomore / lest it happend werse  
 to the / Thenne he aboike/ and chauns  
 ged his lyf/ and entred in to Kelye  
 vpon/and penyffled his lyf in good  
 werkes the yere of oure lord VC xxx  
 e vii/ Ther was a man named the  
 wyke/ whiche was wyke of a Bif  
 shop/ As Fulbert sayth/that was bif  
 shop of Chartres/ And this Theophyl  
 dispended all wysely the goodes of the  
 church vnder the Biffhop / e when the  
 Biffhop was dede/ alle the peple sayde  
 that this wyke shold be Biffhop /  
 But he sayd thoffyce of wyke suffe  
 for hym/ And had leuer that then to  
 be made Biffhop/Soo there was there  
 nother Biffhop made/And Theophyl

he was ageynst his wyll putt out of  
 his offyce / Thenne he felte in despayre  
 in such wyse that he counayled a Je  
 we whiche he shold haue his offyce age  
 ne/whiche Ielwe was a magyren/ e  
 called the deuyll/ and he cam anone/  
 Thenne Theophyl by the command  
 ment of the deuyll renyed god/ and  
 his moder/and renouned his Cristen  
 profession / and wrote an oblygacion  
 with his blood/and sealed it with his  
 ryng/ and deliuered it to the deuyll  
 And thus he was broughte in to his  
 offyce ageyne/ And on the moone The  
 ophyl was receyued in to the grace of  
 the Biffhop/ by the procuration of the  
 deuyll/ And was restabiffhed in the  
 dignyte of his offyce/ And afterward  
 when he aduysed hym self he repented  
 and sorolued fore of this that he hadde  
 done / And wanne with grete deuotion  
 vnto the vergyn mary with al deuoc  
 of his thout praying her to be his ay  
 de and helpe / And thenne on a tyme  
 our blessed lady apperid to hym in vi  
 syon/and rebuked hym of his felonye  
 And commaunded hym to forsake the  
 deuyll/ and made hym to confesse Iesu  
 cryst to be sone of god and to knowlege  
 hym self to be in purpos to be a Cry  
 sten man / And thus he recouerd the  
 grace of her/and of her sone/ And in  
 signe of pardon that she hadde gote  
 hym/ she deliuered to hym ageyne his  
 oblygacion/that he had gyuen to the de  
 uyll/and leyde it vpon his bakke/ soo  
 that he shold neuer doubt to be seruant  
 of y deuyll/but he enioyed that he was  
 soo deliuered by oure blessed lady /  
 And whanne Theophyl hadde herd  
 alle this/he was moche Joyful / and  
 told it to the Biffhop/and to fore alle  
 the peple that was bifallen hym/ And  
 alle merueyled greatly/and gaf laude  
 and prayfynge vnto the glorvous  
 vergyne our lady saynt Marye/ And  
 thre dayes after he rested in pes/ There  
 ben many other myracles/ whiche oure  
 blessed lady hath shewed for them that  
 calle vpon her/whiche were ouer long  
 to wyte her/ but as touchyng her na  
 turyte/ this suffyseth/ Thenne late he  
 contynuelly gyus laude and prayfynge  
 to her as moche as he maye/and late  
 he saie with saynt Je womme this

## Of the natyvyte of our blessed lady

Responſe Sancta et immaculata Virgi-  
nitas/ And ſo w<sup>th</sup> this holy Reſponſe  
was made I purpoſe Under correction  
to wyte ſer/ It is ſo/ that I was at  
Coleray / and herd reherced there by a  
noble doctour / that the holy and v<sup>er</sup>  
noute ſaynt Ieromme had a cuſtome  
to beſyde the churches at Rome/ And  
ſo he am in to a Church / where an y-  
mage of our bleſſed lady ſtoode in a  
chappell by the dore/ as he entred/ and  
paſſed forth by withoute ony ſaluta-  
cion to our lady/ And went forth to  
euery aulter / and made his prayers  
to all the ſayntes in the church eche af-  
ter o<sup>th</sup>er / And returned ageyne by  
the ſame ymage without ony ſaluting  
to her/ Thenne our bleſſed lady called  
 hym/ and ſpake to hym by the ſayd y-  
mage/ and demaunded of hym the cauſe  
why he made no ſalutation to her ſe-  
yinge that he had done honoure & wor-  
ſhip to alle the other ſayntes/ of whom  
the ymages were in that church/ And  
thenne ſaynt Ieromme kneeled doune/  
and ſayd thus/ Sancta et immaculata  
Virginitas/ quibus the laudibus refe-  
ram/ uſcio/ Quia quem celi capere nō  
poterant tuo gremio contuliſti / which  
is to ſay/ Holy/ and undefiled Vir-  
gynite / I wote neuer what laboure &  
prayſynges/ I ſhalke geue vnto the /  
For hym that alle the heuenes myght  
not take ne conſeyne / thou haſt borne  
in thy wombe/ So y<sup>et</sup> this holy man  
thought hym ſelf inſuffycent to geue  
to her laboure/ thenne what ſhal the ſyn-  
ful wretches doo/ but put vs wholly in  
her mercy knowlechyng vs inſuffycent  
to geue to her due laibe and prayſyng  
but late vs mekely beſeeche her to receyue  
to oure good entente and wyll/ and  
that by her merces we may attayne  
after this lyf to come to her in euercy-  
tynge lyf in heuyn/ Amen /

Thus endeth the liſe of the nati-  
uete of our bleſſid lady

## Of ſaint Adrian martyr And firſt of his name

**A**drian is ſaide of  
A/ which is as much  
to ſaye as withoute/ e  
of pores that is water  
For after that he con-  
feſſed to be Chriſten /  
he was withoute water of ſenne / Or  
he may be ſayd of Andor/ that is to ſa-  
ye lycht/ and dyan/ that is to ſay god  
For he was enlumyned with lycht  
dyuine by paſſion of martyrdom /

## Of ſaint Adrian martyr

**A**drian ſuffered deſ-  
Under Marymyn Em-  
perour / For when the  
ſayd Marymyn was  
in the City of Nicte /  
medge/ where as he ſa-  
creſtyed to the ydolles / And by his  
commaundement they ſought alle chri-  
ſten men/ Somme ſought them for drea-  
de/ And ſomme for love/ And ſomme  
for promeſſe of ſyluer/ ſo that neygh-  
bour brought his neyghbour to martyr-  
dome/ and coſyn his coſyn / Amonge  
whome thre and thyrty were taken /  
of them that they ſought/ and brought  
to ſore the kynge/ And the kynge ſaid  
to them/ haue ye not herd/ what payne  
is ordeyned ageynſte the chriſten men /  
And they ſayd to hym/ We haue herd  
the commaundement of thy folwe /  
Thenne the kynge was angry & com-  
maunded that they ſhould be taken with  
raube ſynewes/ and their mouthes be  
ſet with ſtones/ And that eche of the-  
yr tongues ſhould be perced with yron/  
and that they ſhould be bounden / and  
cloſed in pryſon/ And thenne Adryan  
which was firſt in thoffice of lycht  
hade ſayd to them / I coniure you by



your god/ that ye telle to me the Res  
 word/ that ye entende to haue for these  
 tementes/ And the holy men sayde/  
 that neuer eye salbe ne ere herd/ye heret  
 of man myghte thynke tho thynges /  
 that oure lord maketh wedy for them/  
 that bren hym parfeghlye / And A  
 morpyn leep in the myddel among them  
 and sayd/a compe ye me with them he  
 re/ for I am a Crysten man/ And  
 whanne thempour herd that/ and that  
 he wolde doo no sacryfice / he dyde doo  
 hyme hym/ and thelde hym in pryson  
 And whan Natalye his wyf kelyue/  
 that her husband was in pryson for the  
 frethe of Ihesu Cryste/ she was glady  
 and ranne to the pryson / and kyssed  
 the charynes that her husband was bou  
 nd with/ and also of the other/ for she  
 was crysten secretly/ but she durst not  
 publysh it for drede of the persecution  
 And she sayd to her husband/ Bles  
 sed art thou my lord Morpyn / for  
 thou hast founden the Rycheffe/ which  
 thy fader and moder neuer left to the/  
 whiche haue nede of them/ that possede  
 many thynges/ and shalle haue therof  
 grete nede / whan they shalle haue noo  
 tyme to boro lye/ ne to take/ whan that  
 one shalle not deliuer that other fro  
 payne/ ne the fader the sone/ ne the mo  
 der the daughter / ne the siraunt the  
 mayster/ ne one frende another frende/  
 ne Rycheffe them that olde them /  
 And whan she had admonested hym  
 that he shold despyse all worldly glorie  
 and frendes and kynrede/ and that al  
 theyr shold haue his herte into celesti  
 al thynges/ Morpyn sayd to her/ Goo  
 now my suster the tyme of our passion  
 cometh / of whiche thou shalt see oure  
 ende / Whenne she recommaunded her  
 husband into the other sayntes / that  
 they shold comforte hym/ And whenne  
 she returnede into her holbe / And as  
 the Morpyn keryng/ whan the daye of  
 his passion shold be / and gaf yefes  
 to the hepars of the prysonne/ And de  
 liueryd to hem the other sayntes in  
 charyges/ and wente to his holbe for to  
 kepe Natalye/ lyke as he had promys  
 ed by othe/ that she shold be present at  
 his passion / And a man that salbe  
 hym come/ ranne to fore hym and said  
 to Natalye/ Morpyn is deliuered/ see

loo where he cometh / And whan she  
 herd it/ she hyloued it not/ and sayd/  
 And who maye deliuer hym fro his  
 boundes/ god forke that he be lord of  
 his bondes / and departed fro the sa  
 yntes/ And as she sayd these wordes/  
 a childe of the meyne cam / that sayd/  
 Certes my lord is late goo/ And she  
 supposed that he had fledd fro his mar  
 tirdome . and wepte hytterly/ e whan  
 she salbe hym/ she hyste hastily the do  
 re ageynste hym/ late hym be foree from  
 me said she y is fallen albey fro god/ e  
 godd forke/ that I speke to the moun  
 the of hym / that hath reneyd his lord/  
 And whenne she turnede to hym/ and sa  
 yd/ O thou wretche withoute god who  
 constrainyd the to empyse and take/  
 whiche thou mayst not performe /  
 who hath taken the fro the sayntes  
 or who hath deceyued the for to departe  
 fro them/ Saye to me wherfor art thou  
 fledd to fore thou salwest the batayles  
 whiche art thou hurte/ Certayne hit is  
 of none awilbe/ that was shewen to the  
 Certes I shold haue merueyled / yf  
 any of the peple of the felons and with  
 oute godd hadde be offryd to god/ and  
 holt unhappy/ and holt captyf am I/  
 what shalle I doo/ that am ioynerd to  
 hym/ that is of the bygnage of felons /  
 It is not graunted to me to be the wyf  
 of a martir / but for a tyme/ but now  
 I shalle be calyde the wyf of a renega  
 te and transgressour/ My Joye certaynly  
 hath lytel endured/ And it shall  
 be to me a reproche longe tyme/ And in  
 byrynge this thyng/ the blessed Morpyn  
 an enioyed hym strongly e merueiled  
 moche of his wyf that was soo yong  
 and ryght fayre/ noble/ and maydy  
 but yun monethes withoute more/ hou  
 she myghte saye this / And therfor he  
 was the more ardaunt to martirdome /  
 And herd gladly these wordes / And  
 whanne he salbe her ouer moche women  
 teryd/ he sayd to her opene the dore to me  
 Natalye my loue and lady/ for I ha  
 ue not fledd the martirdom / as thou  
 wenest/ but I am come to calle the as  
 I promysed to the/ And she hyloued  
 it not/ but sayd to hym/ See howe this  
 traitoure renegate deceyuet me / why  
 lyest thou/ that other Judas/ flee thou  
 unhappy fro me/ or I shal flee my self

And thenne thou shalt be ful / fory e  
 whyle she tarped to opene the dore / he  
 sayd opene anone / for I must goo / e  
 thenne thou shalt see me no more / and  
 thenne shalt thou wepe that thou hast  
 not sene me to fore my deeth / I haue le  
 yd to pledge for me the holy martirs  
 And yf the mynysters seke me / e they  
 fynde me not / they shal cause the sayn  
 tes to suffre theyr martyrdome / and  
 myn al o / And when she herd / that / she  
 opened the dore / And they thenne em  
 braced / and kysed eche other / e went  
 to gyder to the pryson And there Nata  
 lye clenpyd seuen dayes durynge the  
 woundes of the sayntes / with precious  
 clothes / And thenne theymperour com  
 maunded them to be brought to hym /  
 And they were so broken with the pay  
 nes / that they myght not goo / but were  
 borne as bestes / And Morpan was  
 sayntly bounden his handes be  
 hynde hym / And spake to Natalye / e  
 was born upon the torment of Caulee  
 and presented to Cesar / And Na  
 talye ioynded her to hym / and sayd to  
 hym / My lord / belibare / that thou trem  
 ble not for none aduenaure when thou  
 shalt for the tormentes / thou shalt not  
 suffre here but a lytel / but thou shalt be  
 anone enhaunted with the Angells /  
 And thenne Morpan wold not saye  
 fyle / and was beeyn right greuously /  
 And thenne Natalye ranne to the say  
 ntes that were in the pryson / and said  
 my lord / hath begonne his martyrdome  
 And the kyng warned hym / that he  
 sholde not blame his goddes / And he  
 answered yf I be thus tormented / that  
 blame the that be no goddes / thou shalt  
 thou be tormented / that blasphemest  
 hym / that is very god / And the kyng  
 sayd to hym / these other traytours ha  
 ue taunt the these wordes / To whom a  
 dryan sayd / Why callest thou them trai  
 tours / whiche ben Doctours / and en  
 seygne the lyf perdurable / And Nata  
 lye ranne to the other with grete ioye /  
 and tolde the wordes / that her husband  
 had sayd / And thenne the kyng dyde  
 hym to be beeyn with foure strong men  
 And Natalye anone reported to the o  
 ther martirs that were in the pryson /  
 alle the martyrdome / the answers / and  
 the paynes of her husband / and he was

so sore beeyn that his entrailles sprang  
 oute of his bely / And thenne he was  
 bounden with yron and put in preson  
 with the other / And Morpan was a  
 yonge man lusty / and moche fayre of  
 eyght and thienty yere of age / And  
 when Natalye salde her husbande by  
 grouelnyng upon the erthe / and al to  
 broken / she leyde hir hande on his hee  
 in comfortynge hym / and sayde / Thou  
 arte blessed my lord / For thou art ma  
 de worthy to be of the nombre of sayn  
 tes / thou arte blessed my eyghte / when  
 thou suffrest for hym / that suffred deeth  
 for the / Soo thenne forth my sweete  
 be that thou mayst see his glory / And  
 when theymperour herd that many wy  
 men mynystered to the sayntes in pry  
 son / he commaunded that they shold no  
 more be suffred to entre / And Natalye  
 herd that she shod her heede / and wolde  
 thabste of man / and secured the sayn  
 tes in the prison / and made the other  
 bynmen doo soo by the ensample of  
 her / And she praid her husband when he  
 sholde be in glorye / that he wolde praye  
 for her / that she myght kepe her vnde  
 foiled in this worlde / or rather to be  
 taken out therof / And when the kyng  
 herd what the bynmen had done / he  
 commanded to brynge forth an anuell  
 or a styche / soo that the holy martirs  
 sholde haue thereon her legges and ar  
 mes all to frusted / and broken thereon  
 and dye the sonner / And thenne Nata  
 lye doubted / that her husbande shold be  
 aserd for the tormentes of the other / e  
 prayde the mynysters / that they wolde  
 begynne with hym / Thenne they helde  
 of his legges / and thyres / And Nata  
 lye prayd hym / that he wolde smyte of  
 his handes to thende / that he shold be  
 ke to the other saintes / that had suffred  
 more than he / And when he had helde  
 them of / he gaf up his spyrte to god /  
 The other sayntes helde forthe their feet  
 with theyr free wyppes / and passed to  
 our lord / And the kyng commaunded  
 that the bodies sholde be bent / And  
 Natalye hyd in her bosome the bond of  
 saynt Morpan / And when the bodies  
 of the sayntes were throlben in to the  
 fyre / Natalye wolde haue with them  
 sprongen in to the fyre / and be bent /  
 And so wente / anone am a grette myn

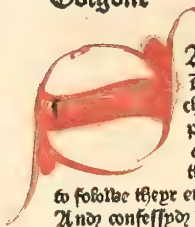


and the fyre / soo that the bodies  
of the sayntes had none harme / And  
the Crysten men took counceyle to gy  
de / and dyd soo ke the bodies to con  
stantynople till that the pax was gy  
uen to the churche / that they were sette  
oorgone with honour / And they suffred  
there about the yere of oure lorde elbo  
fourety and four score / Natalye then  
re adde and dybelled in her holdes / e  
reigned the honde of saynt Adryan /  
And for to haue therof she kepte it al  
way at her beddes hede / And after the  
Juge salbe natalye so fayre / soo ryche  
and soo noble by leue of temperoure  
he sent hymmen to her / By cause she shol  
de consente to hym by maryage / to who  
me Natalye answered / who is he / that  
may doo soo moche honour / that I may  
be ioynd to hym by maryage / But I  
maye polb that I maye haue terme  
of thre dayes to ataye and make me re  
dy / And this she sayd to thende / that  
she myght flee alwey / Thenne beganne  
she to praye our lord / that he wolde kee  
pe her fro touchynge of man / And the  
re forth she felle a slepe / and one of  
the martires appered to her / and com  
forth her libetely / and commaunded  
her that she shold goo to the place whe  
re the holy bodies were / And when  
she awoke / she took the honde of Adri  
an only with her / and entred in to a  
ship with many Crysten men / e when  
the Juge herd it he forbode after with  
many knyghtes / e thenne the bynde  
com contrary to them / And dwlbed  
many / and conscrayued the other to  
worke / And thenne in the nyght the  
augle appered to them in gysse of a  
marunner in a shippe of fantasme / and  
sayd to them / fro whens come ye / and  
why are goo ye / And the Crysten men  
sayd / we come fro Nychemede / and  
goo into Constantinople / And  
he sayd / ye erre / goo / toward the lyfte  
seye / And ye shalle sayle more reghth /  
And he sayd soo by cause he wolde ha  
ue dwlbed them in the See / And  
as they forbyde the sterres / anone for  
ward Adryan appered to them in a bo  
te / and had them sayle / as they dyd  
before / And told to them / that it was  
a wyched spyrte that had spoken to  
them / and thenne he wente to fore them

and shewed them the way / And when  
Natalye salbe hym go to fore them /  
she was replenyssed with ioye / soo  
that to fore day they cam to Constantys  
nople / And when Natalye entred in  
to the holdes where the martires were /  
she put the honde of Adryan to the bo  
dy / And when she hadde made hyr pra  
yers / she slepte / and saynt Adryan  
appered to her / and saled her / And  
commaunded her / that she shold co  
me with hym in to Joye perdurable /  
And whenne she awoke / she told to  
them that were there her byson e took  
her leue / and after gaf hyr her spyrte  
to almyghty god / And thenne the  
good Crysten men took her body / and  
lepyd it with the bodies of the martires

## Thus endeth the lyf of saint Adryan martir

## Here foloweth the lyf of saint Gorgone



**S**aynt Gorgone a  
Dorothe were in Ny  
chemede chys in the  
palays of Dyoctys  
an / and renounced  
theyr Chynalre for  
to forbyde theyr euerlastynge kynge /  
And confessed with an hygge boye /  
that they were Crysten / e when them  
perour herd that he was strongly angry  
and it dyd hym moche displeyr / and  
grenaunce for to lese such men / whiche  
he had nourysht in his palays / and  
were noble of maner / and of bygnage  
And when he salbe / that he my  
ght not tounre them by menaces ne  
by fayre wordes / he dyde doo stay  
ne and payne them in the torment of  
Culles / and dyd alle to rende and bre  
ke them with scorges and hokes of y  
ron / and to caste in theyr wombes salt  
and bynegre / whiche entred in to the  
yr entraples / And they suffred hit

## The lyf of saint Prothe and Jacincte

Jopouſſy / Ehenne he made them to be  
 woked; vpon a gredegron / Andz they  
 lay therupon / as they hadz leyn vpon  
 a bedde ful of floures / andz ſuffredz noz  
 ne harme / Andz after this thempour  
 commaundedz / that they ſholdz be hanz  
 gedz with cordes / Andz theyr bodies to  
 be gyuen to houndes andz wolups to be  
 deuoured / Andz ſoo they yelde vp thez  
 yr ſpirytes to almyghty godz / but thez  
 yr bodies abode in touchyde / e were ta  
 ken vp e buried by good criſten men / e  
 they ſuffredz deſhe the yere of oure lordz  
 tibo honderd / andz foure ſcore / Ehenne  
 many yeres after thez body of ſaynt gor  
 gon was transportedz to Rome / Andz  
 the yere of oure lordz vij C lxxiiij / the  
 biſſhop of Mets neuuebe of kyngz ppy  
 ppy transportedz the ſame body in to  
 Fraunce / Andz leydz it ſo nouuably in  
 the Monafterye of Gorgone /

### Thus entech the liſ of ſaint Gorgone martr

And here begynnen the liues  
 of the ſaintes Prothe and Ja  
 cincte and Eugenne And firſte  
 of, their names

**P**rothus is ſaid of  
 prothos / that is to ſaye  
 fyrſt / Andz of panthos  
 which is as moche to  
 ſaye as preſentacion /  
 For he was of the firſt  
 ſte of his bygnage preſentedz to godz  
 by goodz werkes / andz by martirdome  
 Jacynthus is as moche to ſaye as by  
 eng wiſſim or a precious ſtone / namedz  
 Jacynthe / For he playdz in the torma  
 tis / Andz therfor he is in Joye aboue /  
 as a precious Jacynthe / Eugenne is  
 ſaydz of eu / which is as moche to ſaye

as good / and Signo gignis / that is to  
 engendre / And ſo Eugenne is as mo  
 che to ſaye / as well engendrynge / For  
 the engendryd to Jeſu Cryst good by  
 gnage / That was fader and moder / e  
 many othe / which by her were eng  
 dryd to the Crysten faith /

### Of ſaint Prothe and Jacincte

**P**rothe and Jacin  
 te were gentylmen of  
 noble bygnage / and  
 were ſelabes in the  
 ſtudye of philoſophye  
 of Eugenne daughter  
 of Phyllyp / of the moſt noble bygna  
 ge of the Romaynes / which Phyllyp  
 hadde taken of the Senate the prync  
 tye of Alexander / And hadde ladde  
 with hym Claudia his wyf / his ſones  
 Myrte and ſerge / and his daughter eu  
 genne / And Eugenne was parfyſhe  
 in all the lyberalle artes and letters /  
 Prothe and Jacynthe hadde ſtudied  
 with her / and were comen to perfeccion  
 of thoſe ſcyenſes / And Eugenne in the  
 xv yere of her age was requyred to be  
 maryed of one Aquyllyn / ſone of the  
 Conſul Aquyllyn / And ſhe answered  
 that ſhe behoued to be maryed and choſe  
 a huſband full of goodz maners / and  
 not of hye bygnage / And thenne com  
 to her hond the doctryne of ſaynt pol  
 le / And began in her courage to be ma  
 de Crysten by good maners / And then  
 ne at that tyme the Crysten men were  
 rebel ſuffred to dyvelle leſyde the Cyle  
 of Alexander / And as ſhe went pla  
 yenge and walkyng by the Colne /  
 ſhe herd Crysten men ſyng a corſe of  
 the ſaluter which ſayth / Alle the god  
 des of the myſtreantes ben deuyſe /  
 Our lord certainly made the ſen /  
 Ehenne ſayde ſhe to Prothe and Ja  
 cincte that had eſtudied with her in the  
 artes lyberal / We haue ouer paſſed  
 thargumetes / and ſyllogiſmes of the  
 philoſophes by eſtudye corruptyde /  
 the Argumentes of Arystotle / And



pates of plato / e then signementes of  
 fortites / e shortly al that the poete sa  
 ge e made / or the philosopher thoughte  
 it is al espyd by his sentence / laze do  
 thene be bretheren / e folowe we our lord  
 de ihesu crist / e this coucil pleased them  
 e thene the woik thabys of a man / e  
 am to the monastery where ellesyn was  
 abbot / whiche wolde in no wyse suffer  
 that any woman shold come to hym / e  
 this ellesyn had on a tyme disputed ag  
 ynste an heresye / e whan that he salve  
 that he myght not sustene the force of  
 argumentes / he dyd do brene a gre  
 n fyre for to proue his saythe / e said /  
 we shalle see now which is the ryght  
 faith / e he hym self entred first in to the  
 fyre / e cam out ageyn without hurte  
 or greif / but the heretike wold not en  
 tre in to the fyre / e was refused / e put  
 alwey / e whan Eugenne was gone to  
 hym / e had sayd / that she was a man /  
 he said to her / thou saist truly / e wel /  
 thou art a man / for thou werkest her  
 trouthe / e the condicion of her was she  
 wed to hym thene of god / e she recey  
 ued thabys with christus e jaande /  
 e dyd her to be callid of al / broder Eu  
 genne / e whan her father e moder / salve  
 her chare come home empty e void / the  
 ne they did do sette their douzter ouertal  
 but the myzt not be fowen / e thene wet  
 they to dymours e sothsayers / e de  
 maundid them where their douzter was  
 become / e they answered / that she was ra  
 uished of the goddes amog the sterres  
 e therefore her father made an ymage of  
 his douzter e comaded that al the peple  
 shold worshippe her / e she duellid amog  
 the compaignie of bretheren in the drede  
 of god / e when the prouost of the chir  
 ch was dede / she was made prouost / e  
 thene in Alexandrye was a lady no  
 ble e ryche / whiche was named Melan  
 ce / whome saynt Eugenne enoynted  
 with oyle / e deliuered her of a quarrel  
 in the name of god / e she sente to  
 her many yfetes / whiche she wold not re  
 ceive / e the said lady supposed that eug  
 enne had sen a man / e visited her oft /  
 e behelde the gretnes e chaunte of her  
 body / in such wyse / that she was streng  
 thy e chafed e chauffed in her loue / and  
 was greatly troubled / how she myght  
 do to make eugenne to haue to do with

her / e thene she fayned her to be selde /  
 e sent for this broder eugenne to come  
 e haue pyte on her / e whan she was co  
 me she tolde to her in what manere she  
 was taken in his loue / e how she brent  
 ned in despyng hym / e praid her / that  
 she wolde lye by her / e haue to do cari  
 nally / e embraced her / e kyssed her / e  
 exhorted her for to do synne / e eugenne  
 had grete horour e abhomy nation of  
 her / e said thou art by ryght called me  
 lanche / for hit is an euyl name e ful  
 filled of traxion / thou art said black e  
 derke douzter of derkenes / fowde of the  
 deuply / lyf of pollucion / nourissynge  
 of lechery / anguissious / douzter of sem  
 pyternal deith / e when she salve her de  
 ceived of that she coueited she doubted  
 that eugenne shold discouere her felon  
 ny / e began fyrst to cry that eugenne  
 wold ther haue enforced her / e thene  
 she wente to the prouost phelyp / e com  
 plained sayeng / a yong yman a fals  
 aysten was come to me by cause of me  
 dycyne / e took me e wold haue enfor  
 ced me by strengthe for to haue synned  
 with hym / yf I had not be holpen e de  
 lyuerd by a chamberere which was in  
 my chabre / e when the prouost herd this  
 he was greatly meuid e sent for a mul  
 titude of peple / e made eugene to be bro  
 ught with the other seruantes of ihesu  
 crist bounden in yron / e establisshed a day  
 whan they al shold be deliuered to her  
 ses for to be deuoured / e thene were  
 they called to fore the prouost / whiche  
 said to eugene / say to me thou ryzt ar  
 ryd wretch / yf your god hath taughte  
 yow to do such werkes / as for to cor  
 rumpe e defoule the wymmen forably  
 agynste theyr wyll / e thene Eugenne /  
 whiche had the herte enclenyed / by cause  
 she wold not be knowen / sayd that our  
 lord taughte and enseygned chastyte  
 entylerly / and promysed to them / that  
 kept hit the lyf perdurable / And we  
 maye wel se we / that Melanche is  
 fals and lyeth / But hit is better to  
 be to suffer / than she sholde be in  
 ynquysshed / and pugnysshed / And  
 that the fruyt of our pacyence perss  
 not / but notwithstanding let her cha  
 berere be brought forth here / she is the  
 bytynes of oure felonye / so that the le  
 senges of her may be reuenged / And  
 m j

## The lyf of saint Prothe and Jacincte

Iohan the was cōe / the kyng learned  
 of her lady opposed agaynste eugene / &  
 sayd / that he wolde haue taken her by  
 force / And also alle the other of the  
 meyne corrupte by the lady wytnesseyd  
 that it was soo / And Eugene sayd /  
 the tyme is passed of seplene / and the  
 tyme to speke is now / I wyll no len-  
 ger suffre / that this shameles creature /  
 put more blame gyltes on the seru-  
 unt of Ihesu cryste / ne that the glorye  
 fye not in her malice / ne in her falsete  
 And by cause that twouthe surmount  
 teth her lesynge / and that wysdome  
 surmounteth her malice / I shal thelbe  
 the twouthe for none auantage / but  
 for the glorye of our lord / And then  
 ne she wote her cote / and sente it vnto  
 her gyrdel about / and sayd / that she  
 was a woman / as it apperdy / And al  
 so sayd to the prouost / thou art my fa-  
 der / and Claudyenne is my moder /  
 And the threyn that sette wyth the  
 Auger / and Serge ben my bretheren /  
 And I am Eugene thy doughter /  
 And these threyn ben Prothus / and  
 Jacincte / And Iohan the fader hers  
 de that / he knele well his doughter /  
 And thenne he and her moder embra-  
 ced her / and wepte tenderly for ioye /  
 And thenne they clothed Eugene /  
 with clothes of gold / and enhaunced  
 her on hye / And after this cam a fe-  
 re from heuyn / and brente Melançe / &  
 alle her meyne / Thenne Eugene con-  
 uertyd to the faythe / her fader / moder /  
 bretheren / and alle the meyne / & ther-  
 fore lefte the fader the prouost / And  
 was ordeyned Bisshop of the Cristen  
 peple / And as he was in prayer / and  
 oryson he was slayne of the myscrea-  
 tes / and paynyms / Thenne Claudy-  
 enne with her sones and Eugene w-  
 toyned to Rome / and there conuertid  
 moche peple vnto the faythe of Ihesu  
 Cryst / Thenne by the commaundement  
 of the emperour ther was a grete stone  
 bounden to the neck of Eugene / and  
 was throlben in to tyber / but the stone  
 brake / and she wente without harme  
 vpon the water / Thenne she was tho-  
 wen in to a breynynge fornaie / but  
 the fornaie was quenched by myra-  
 cle / and bycam cold / And thenne she  
 was putte in to a derke prysyn / but a

grete thynynge lycht made it all clere  
 and lycht / And Iohanne the hadde  
 ben there ten dayes withoute mete our  
 lord Ihesu Cryste apperdy to her / and  
 brought to her a ryght wythe loaf / and  
 sayd to her / take this mete of my han-  
 de / I am thy sauour / whome thou hast  
 bounde wyth alle thy thought / And on  
 that day that I descended in to thethe  
 I shal receyue the / Thenne on the daye  
 of the Natyvyte of oure lord / the for-  
 mentour was sente to her / and he smo-  
 te of her hede / And after that she appe-  
 red to her moder / and sayd to her that  
 she shold folowe her on the sonday af-  
 ter / And Iohanne the sonday cam / clau-  
 dyenne put her self to prayer / & gaf her  
 spyrte to god / & thenne Prothus &  
 Jacincte were dauiden to the temple /  
 for to do sacrefyse / & they by their pas-  
 pers al to brake thidolle / & Iohan they  
 wold in no wyse do sacrefyse they ac-  
 plyssed their martirdom in suffrynge  
 their hedes to be smytē of / & suffred deeth  
 vnder Coalerpen & galen / about the ye-  
 re of our lord ii C & lviij / by whos me-  
 ryts late vs praye almyghty god to  
 haue mercy on vs / & brynge vs to his  
 blysse Amen /

Thus enden the lyues of Pro-  
 the and Jacincte  
 Here foloweth the Exaltacion  
 of the holy Crosse





**E**xaltation of the ho-  
ly Crosse is sayd / by cause  
that on this daye the holy  
crosse & saythe were greatly  
enhaunced / And it is to be vnderston-  
de / that to fore the passion of our lord  
Jesu cryste / the tree of the crosse was  
a tree of felthe / For the crosse were  
made of hyle trees / & of trees without  
fruite / For all that was plantyd on  
the Mount of caluarie haue no fruite  
It was a folbe place / for hit was the  
place of the torment of the cruys / it was  
dark / for it was in a derke place and  
without any beaute / It was the tree of  
deth / for men were put there to deth / It  
was also the tree of stench / for it was  
planted amonge the caryones / & after  
the passion the Crosse was moche en-  
haunced / For the hyle was transpor-  
ted in to preciousste / Of the which the  
blessyd saynt Andrewe sayth / O pre-  
cious holy Crosse godd saue the / his la-  
tynes was turned in to fruite / as it  
is sayd in the Cantiques / I shall as-  
cend vp in to palme tree / et cetera /  
His ignobyltye or vnworthynes was  
turned in to sublimyte and heygth /  
The Crosse that was torment of the  
cruys is now born in the fronte of them  
prouers / his darkenes is turned in to  
lyght and clerenesse / wherof Crisostom  
sayth / the Crosse and the boundes shall  
be more shynnyng than the tapes of the  
sonne at the Iugement / his deth is co-  
uerced in to perdurabyltye of lyf /  
wherof it is sayd in the preface / that  
fro whens that the deth greiue / from  
thens the lyf resourced / And the sten-  
che is turned in to sweteness / canorū /  
This exaltation of the holy crosse is  
solempnyzed and habyled solempnly  
of the churche / For the saythe is in his  
moche enhaunced / For the yere of oure  
lord fye hundred & yd / our lord suffred  
his people moche to be tormentyd by  
the crueltie of the paynyng / And Cos-  
dore kynge of the epercens subdued  
to his empyre alle the Royalmes of  
the world / And he cam in to Jerusa-  
lem / and was aferd and adrad of the  
specter of our lord & returned / but he  
came with hym the parte of the holy  
crosse / that saynt Helene had left ther  
And thenne he wold be worshiped of

alle the peple / as a god / & dyd to ma-  
ke a touer of gold and of syluer where  
in precious stones shone / and made  
therin the ymages of the sonne and of  
the mone and of the sterres / and made  
that by subtile conduytes water to be  
hyde / and to come doun in maner of  
rayne / And in the laste stage / he made  
horses to dralbe charpottes round a  
houe lyke as they had meyd the tou-  
er / & made it to seme as it had hundred  
and deluyerd his Royamme to his  
sone / And thus his cursyd man ab-  
de in this Temple / & dyd doo sette the  
Crosse of our lord by hym / and com-  
maunded that he shold be calld god of  
alle the peple / And as it is reade in li-  
bro de mirakl officio The sayd Cosdore  
resydent in his trone as a fader / sette  
the tree of the Crosse on his ryght syde  
in stede of the sonne / and a crok on the  
lyft syde in stede of the holy ghost / &  
commaunded / that he shold be calld  
fader / And thenne Heracle themper-  
ur assembled a grete host / and cam  
for to fyght with the sonne of Cosdore  
by the ryuer of danubye / & thenne hit  
pleasyd to epyther prynce / that eke  
of them shold fyght one agens the other  
upon the bridge / & he that shold ra-  
ynquysse & ouercome his aduersarye  
sholde be prynce of the myppe / withoute  
buryng epyther of bothe hostes / & so hit  
was ordeyned & sworn / that who som-  
euer shold helpe his prynce / shold haue  
forthwith his legges & armes cut of /  
& to be plonged / & cast in to the Ryuer  
And thenne Heracle commaunded  
hym all to god / and to the holy cros-  
se with all the deuocion that he myght  
And thenne they fought longe / And  
at the last our lord gaf the victory to  
Heracle / and subdued hym to his em-  
pyre / The host that was contrary / and  
alle the peple of Cosdore obeyd them  
to the Crysten saythe / & weryed the  
holy baptysme / And Cosdore knewe  
not the ende of the batayle / For he was  
adoured and worshiped of alle the pe-  
ple as a god / so that no man durst say  
nay to hym / And thenne Heracle cam to  
hym / and fonde hym syttinge in his  
syge of golde / and sayd to hym /  
For as moche as after the manere  
thou haste honoured the tre of

## The exaltacion of the holy Crosse

the crosse/ yf thou wilt receyue in thy  
 ande the saythe of Ihesu Crys/ I shal  
 gete it to the/ and yet shalt thou holde  
 thy crosse ande Royamme with lytel  
 hostages/ And I shalle lete the haue  
 thy lyf/ And yf thou wilt not/ I shal  
 see the with my swerd/ and shalle  
 smyte of thyne heed/ And whanne he  
 wold not acorde not thereto/ he dyd anon  
 do smyte of his heed/ and commaunded  
 that he shold be buryed/ by cause he  
 had be a kynge/ And he fonde with  
 hym one his sone of the age of ten yeres  
 whome he dyd doo baptise/ and left  
 hym fro the founte/ And lefte to hym  
 the Royamme of his fader/ And then  
 he dyd doo breke that Towre/ And  
 gaf the spouer to them of his hostes/ &  
 gaf the gold ande precious stones for  
 to repaire the churches that the tyrant  
 had destroyed/ and toke the holy crosse  
 se/ and brought it ageyne to Iherusalem/  
 And as he descended fro the mount  
 of Olyuete/ and wold haue en-  
 tryd by the gate/ by which our sau-  
 our wente to his passion on hors-  
 backe/ as a kynge/ soderly the stones  
 of the gates descended/ & ioynded  
 them to gyder in the gate lyke a wall  
 & alle the peple was abasshed/ & then  
 the Angel of oure lord appered  
 vpon the gate holdinge the signe of the  
 signe of the crosse in his hande/ and  
 sayd/ whanne the kynge of heuen went  
 to his passion by this gate/ he was  
 not arayed lyke a kynge/ ne on hors-  
 backe/ but cam humbly vpon an asse/  
 in shewynge the example of humylyte/  
 which he left to them that honoure hym  
 And when this was sayd/ he departed  
 ande rangsted alweye/ Thenne thempe  
 our took of his hosen ande shone hym  
 self in wepyng/ and destroyed hym  
 of alle his clothes in to his therde/  
 and toke the crosse of our lord/ and  
 bare it moche humbly vnto the gate/  
 And anone the hardnes of the stones  
 felte the crossepathe commaundment/ &  
 remeued anone/ and opened ande gaf  
 entree vnto them that entred/ Thenne  
 the swete odour that was felt that day  
 whanne the holy crosse was taken  
 fro the Courte of Cosdore/ ande was  
 brought ageyne to Iherusalem fro soo  
 feere countre/ ande so grete space of honde

reuernded in to Iherusalem in that mo-  
 ment/ ande replenysed it with al swe-  
 tenes/ Thenne the ryght deuoute kynge  
 beganne to saye the praynges of the  
 Crosse in this wyse/ O Crosse splend-  
 idior/ et cetera/ O Crosse more thyngge  
 than alle the sterres/ honoured of the  
 world/ ryght holy/ ande moche ampa-  
 ble to alle men/ which only were wor-  
 thy to bere the ransom of the world/  
 Swete tree/ Swete naples/ Swete vi-  
 ron/ swete spere beryng the swete bur-  
 thenes/ Saue thou this present compa-  
 ny/ that is this daye assembled in thy  
 balde ande praynges/ And thus  
 was the precious tree of the Crosse re-  
 establyshed in his place/ And thail  
 cyent myracles reuelled/ For a dede  
 man was resyd to lyf/ ande four men  
 taken with the palsey were cured/ ande  
 heled/ & leproses were made cleane/ ande  
 fasten blynde receyued theyr syghte  
 ageyn/ Deuyles were put out of men  
 Ande moche peple/ ande many were  
 cured of dyuerse sikenes ande mala-  
 dyes/ Thenne thempour dyd doo re-  
 payre the churches/ ande gaf to them  
 grete yestes/ Ande after reuernded home  
 to his Emppre/ Ande hit is sayd in the  
 Cronycles/ that this was done other  
 wyse/ For they saye/ that whanne Cos-  
 dore hadde taken many Royammes/ he  
 toke Iherusalem/ ande Zacharye the pa-  
 triarke/ ande bare abey the tree of the  
 Crosse/ Ande as Heracle wold make  
 pces with hym/ the kynge Cosdore stode  
 by a grete offe/ that he wold neuer ma-  
 ke pces with Cryssten men/ ande Roma-  
 nis/ yf they renyed not hym that was  
 crucyfyed/ ande adoured the sonne/  
 Ande thenne Heracle/ which was ar-  
 mede with saythe broughte his hostes  
 ageynst hym/ ande destroyed/ ande was  
 sieden the perspens with many batayles  
 that he made to them/ Ande made Cos-  
 dore to flee vnto the Eyre of the byson-  
 te/ Ande att the lasse Cosdore hadde  
 the flye in his hely/ Ande wold ther-  
 fore couerne his sone kynge/ which  
 was named Mendasa/ Ande whanne  
 Syroys his oldest sone herde herof/  
 he made alpaunce with Heracle/ Ande  
 purselved his fader with his noble pe-  
 ple/ ande set hym in bondes/ Ande sister  
 wed hym with breede of tribulacion/



With water of anguyshe/ And atte  
last he made to shotte arrows at hym by  
cause he wold not beleue in god & so des  
pise/ after this thyng he sente to Be  
calle the patiarke the tre of the crosse  
and alle the prysoners/ And Betacte  
tre in to Jerusalem the precious tre  
of the crosse/ And thus it is recorde in  
many Cronicles also/ Sybyle sayth  
thus of the tre of the crosse/ that the  
happyd tre of the crosse was thre ty  
mes with the paynys/ as it is sayd  
in thynges tryperytte/ O thynges bless  
yd tre/ on whiche god was stratched  
This perardmenture is sayd for the lye  
of Nature/ of grace/ and of glory/ whi  
che cam of the crosse/ At Constantynos  
ple a Jelbe entred in to the chyrche of  
seynt sophye/ and consydered/ that he  
was there alone/ and salve an yma  
ge of Ihesu Cryste/ and took his slyber  
and smote thymage in the throte/ And  
anone the blood gysshed oute/ and  
sprange in the face and on the heede of  
the Jelbe/ And he thenne was aferd  
and took thymage/ and cast it in to a  
pytte/ And anone fleyd away/ And it  
happd that a Crysten man mett hym/  
and salve hym al bloody/ and sayd to  
hym/ fro whens comest thou/ thou hast  
slayne somme man/ And he sayd/ I  
haue not/ the crysten man sayd/ Oerps  
by thou hast commysed somme homy  
tyde/ For thou art al besprongen with  
the blood/ And the Jelbe sayd/ Oerps  
by the god of Crysten men is grette/ and  
the saythe of hym is ferme and appro  
ued in all thynges/ I haue smytyn no  
man/ but I haue smytyn thymage of  
Ihesu Cryste/ and anone yssued blood  
of his throte/ And thenne the Jelbe  
brought the Crysten man to the pytte/  
And there they dwelbe oute that hooly  
ymage/ And yet is sene on this daye  
the wounde in the throte of thymage/  
And the Jelbe anone spcam a good  
Crysten man & was baptysed/ In Sy  
re in the cyte of baruth ther was a cri  
sten man/ whiche had hyed an holbe/  
for a yere/ & he had set thymage of the  
crucifye by his heede to whiche he ma  
de dayly his prayers & said his deuot  
ions/ & at the yeres ende he remoued &  
boke an other holbe/ & forgate & lefte  
thymage besynde hym/ And it happed

that a Jelbe hyed that same holbe/ &  
on a day he had another Jelbe one of  
his neyghbours to dyner/ & as they were  
at mete/ it happed hym that was hiden  
in hakyng on the walke to espye this y  
mage/ whiche was fyxed to the walke  
& agayne to grenne at it for despyte/  
& agens hym/ that had hym/ & also the  
tened & menaced hym/ by cause he durst  
kepe in his holbe thymage of Ihesu of  
nazareth/ & that other Jelbe sware as  
moche as he myght/ that he had neuer  
sene it/ ne knelbe not that it was there  
& thenne the Jelbe fayned as he hadde  
ben peafyd/ & after went strait to the  
pryncer of the Jelbes/ & accused that je  
lbe of that whiche he hadde sene in his  
houe/ Thenne the Jelbes assembleyn  
& cam to the holbe of hym/ & salve th  
mage of Ihesu Cryste/ & they took that  
Jelbe & bete hym/ & dyd to hym many  
iniuries/ & caste hym oute half dede of  
their synagoge/ & anone they desolbled  
thymage with theyr feet/ & knelled in  
it alle the timentes of the passion of  
oure lord/ & when they perceid his syde  
with the spere/ blood & water yssued ha  
bundauntly/ in so moche that they fel  
led adessell/ whiche they set ther vnder/  
And thenne the jelbes were abasshyd  
& bare this blood in to theyr synagoge  
& alle the seke men and malades that  
were enoynted ther with/ were anone  
guaryshed & made hool/ & thenne the  
jelbes toid & recounted al this thyng  
by ordre to the bishop of the countre/  
& alle they with one wyll requered hap  
tym in the saythe of Ihesu Cryste/ & the  
bishop putt this blood in ampulles of  
Crystatke & of glas for to be kepte/ &  
thenne he called the Crysten man that  
hadde lefte it in the holbe/ & enquyred  
of hym/ who had made so farr an yma  
ge/ & he said that Nychodemus had ma  
de it/ And when he deyd/ he lefte it to  
gamalpel/ And Gamalpel to Zache  
& Zache to Jaques/ and Jaques to  
symon/ And hadde ben thus in Jer  
usalem In to the destruction of the  
Cyte/ And fro thennes hit was borne  
in to the Royamme of Agyrpe of  
Crysten men/ And fro thennes it was  
brought ageyne in to my Countrey/ &  
it was lefte to me by my parentes by  
nysful herpyage/ & this was done in þ

## The exaltacion of the holy Crosse

perce of our lord seven hundred and fiftie) And thence alle the Ieiues shold weyde theyr synagogues in to churches And therof cometh the custonne that Churches ben habited/ For to fore that tyme / the aulters were but habited only/ And for this myracle the church hath ordeyned / that the fiftie kalendas of december / or as it is redde in any other place / the fiftie ydus of November shold be the memozye of the passion of our lord / wherfor at Rome the church is habited in thonoure of our saupour where as is kepte an am pulle with the same blood / And there a solempne feste is kepte and done / and there is proued the ryght grette vertue of the crosse vnto the paynys and to the myschylens men in alle thynges /

**A**nd saynt Gregory recordeth in the thirde booke of his dyalogues / that whanne Andrewe Bissshop of the Cyte of fundane suffred a holy nonne to dybelles with hym / the fende thenemy beganne temprynke in his herte the aultre of her / in such wyse / that he thoght in his bedde wycked and cursid thynges / And on a daye a Ieiwe cam to Rome / And whanne he saide / that the day fayled / and myght fynde no lodgyng / he wente that nyght / and a boode in the Temple of Apolyn / And by cause he doubtd of the sarplege of the place / hold he hit / that he hadde no saynt in the Crosse / yet he markyd and garnysshed hym with the signe of the Crosse / Thence at mynnyght whan he albooke / he saide a compagne of euylle spyrytes / whiche went to fore one / lyke as he hadde some auctoryte of purg sauntye aboute thother by subiection / and thence he saide hym syt in the myddes among the other / And beganne to enquire the causes and dedes of euylle rype of these euylle spyrytes / whiche obeyed hym / And he wolde knowe / what euylle eueryche had doo / But Gregory passeth the maner of this dyspon / by cause of shortnes / But he fynde semblable in the lyl of faders / That as a may entred in a Temple of thyddes / he saide the deuylle syt tynge / and alle his meyny aboute hym / And one of these wycked spyrytes cam / and adouryd hym / and he dema

ded of hym / Fro whens cometh thol / And he sayd / I haue ben in such a prouynce / and haue moeued grette waues / and made many tribulacions and haue shedde moche blood / and am come to telle it to the / And Sathan sayd to hym / in what tyme hast thou done this / And he sayd in thyrtytys dayes / And Sathan sayde / why hast thou be so longe there aboutes / and sayd to them that stode by hym / goo ye and bete hym / and all to laste hym / Thence cam the second and whorshyd hym / e sayde / Syre I haue ben in the see / and haue moeued grette wyndes and wromentes / e dwibned many shippes / e slayn many men / And Sathan sayde / how longe hast thou ben aboute thys / e he sayd / xxij dayes / e Sathan sayd / hast thou done nomore in this tyme / e comaded that he shold be beten / e the third cam / e said / I haue ben in a Cyt / e haue meuyd serpyes and debat in a wooddyng / e haue fird moche blood / e haue slayne the husbond / e am come to telle the / e sathan ayde / in what tyme hast thou done this / e he said in ten dayes / e he sayd / hast thou done nomore in that tyme / e comaded them that were aboute hym to bete hym also / Thence cam the fourthe / e sayd / I haue ben in the wyldernes fortytys yere / e haue loured aboute a Monke / e synnethe att the laste I haue throlwen e made hym falle in the synne of the flesch / e when sathan herd that / he awos fro his se / e kyssed hym / e took his cowlne of his hede / e set it on his hede / e made hym to syt with hym / e saide / thou hast done a grette thyng / e hast laboured more / than all thother / e this may be the maner of the dyspon / that saynt Gregore leueth / whan eke had sayd / one ferte by in the myddle of them alle / e herd he hadde meuyd / And he agensste the nonne / e had meuyd the fourth part of his flesche agensst her in temptation / e thereto / y ysterday he deuoy so moche his mynde on her / that in the hour of euensonge he gaf to her in Jappynge a buffe / e seid pleyntly y she mygt here it that he wold synne with her / thene the maister comaded hym that he shold performe y he had begonne / e for to make hym to synne he shold haue a singuler Spectory



and rebard among alle the other /  
And thenne commaunded he that they  
shold goo toke who that was that la-  
ye in the Temple / And they went / e-  
bbed / And anone they were ware /  
that he was marked with the signe of  
the crosse / And they keynge aserd esay-  
ed / and sayd / Werp this is an emp-  
ty vessel / alas / alas / he is marked /  
And with this toys alle the company  
of the wykedd suppytes kanyssed a-  
way / And thenne the Jelwe al amoe-  
nyd cam to the bisschop / and told to  
him a l by ordre what was happend /  
And whan the bisschop herd this / he  
werp strongly / and made to voyde all  
the bymmy oute of his hols / And  
thenne he kuptysed the Jelwe /  
Seynt Gregory rehereth in his dyals  
gates that a nonne entryd in to a gar-  
dyne / and saide a letuse / and coueytred  
that / and forgate to make the signe of  
the crosse / and toke it glotonely / And  
anone felte doune / and was rauysshid  
of a deuyll / And ther cam to her saint  
Equycy / And the deuyll beganne  
to age and to saye / what haue I doo /  
I sake vpon a letuse / and she cam /  
and toke me / and anone the deuyll  
ysued oute by the commaundment  
of the holy man of god / It is wode  
in the tyme of Solastye / that the pay-  
nyms had pynted on a walke the ar-  
mes of Serapis / And Theodosy dis-  
ce doo putt them oute / and made to be  
pynted in the same place the signe of  
the crosse / And when the paynyms &  
priefers of the dolles saide that / anone  
they dyde them to be kuptysed / sayenge  
that it was gyuen them to vnderstonde  
of their olders / that the armes shold  
endure tyll / that suche a signe were ma-  
de ther / in whiche were lyf / And the-  
re haue a lettre / of whiche they the-  
p the-  
alle holy / a had a forme that they said  
it exposed and signyfied lyf perdura-  
ble /

Thus endeth the exaltacion of  
the holy Crosse

## Here foloweth the lyf of saint Johan Crisostome

**J**ohan Crisosto-  
me was of Antioche /  
And was borne of no-  
ble kynrede / of whome  
the lyf / the bygnage / the  
conuersacion / and the

persecucion is more playnly conteyned  
in the tyme of tryppertyt / when he hadde  
ben in the stude of philosophy / he left  
it / and gaf hym self to the scrup of  
god / and was made a priefe / And for  
the loue of chastyte / he was reputyd  
old / For he entendyd more to the bren-  
nyng loue of god / than to the bren-  
nyngte / And for the right wysnes  
of his lyf / he entended most to the thyng-  
ges to come / and was demed proude of  
them / that knele hym not / He was no  
ble in achynge / he was wys in eyen-  
nyng / and ryght good in refaynyng  
of kayne maners /

Archadyen  
and Honorien woned thenne in them-  
pyre / And Damasce sat thenne in the  
See of Rome / And whanne Cry-  
stostome was made Bisschop of Con-  
stantynople / he beganne to correcte  
stely the lyf of Clerkes / And therfore  
alle they were moeued and styrd to  
hate hym / and eschibed hym / as he  
hadde ben a madde man / And spake  
cruelle of hym / And by cause he  
wold not hyde them to dyne / and  
ete with hym / He wold not ete with  
them / they sayde / that he dyde hyt  
by cause he ete his mete so folwle /  
And the other sayde / that hit was for  
the excellence and noblese of his  
mates / And the trouthe was / by  
cause / that his stomacke was ofte  
fore / and grewyd / Wherfore he esche-  
wed the grete dyners and the festes /  
And the people louyd hym muche for  
the good Sermons / that he made to  
them / and sette bytell by that his ene-  
myes sayde. Thenne Crisostome began  
to reprene somme of the barons / And  
therfor the enuy was the more agaynste

## The lyf of saint Crisostome

hym / And yet he dyd other thynges /  
that moued yet more / For Eu-  
trope prouost of thempyre / whiche  
had the dignyte of consul / wolde ha-  
ue auengyd hym on somme that fled  
to the chyrche for socour / And iudged  
that a lalwe shold be ordeyned by the  
poure / that none shold flee to the chir-  
che / And they that had sen therin to  
fore shold be deaibe oute / And a by-  
tel whyle after / Eutrope had trespa-  
ced to thempyre / and fled anone to  
the chyrche / And whanne the Bisschop  
herd therof / he cam to hym / whiche was  
hy de vnder haulker / And made an  
Omelepe ageynst hym / in the whiche  
he repreuyd hym ryght sharply / And  
therfor many were brothe / by cause he  
wolde do no mercy to that curyd man  
And yet he dyd no thynges but chyd /

And whanne thempyre salbe hys  
wyke / he made Eutrope to be borne out  
of the chyrche / and dyd doo synne of  
his herde / And he repreuyd sharply  
many men for dyuerse causes / And  
therfor he was hateful to many / And  
Theophyle Bisschop of Aleandrye wol-  
de haue deposyd Johan Crisostome / &  
wolde haue sette in his syege yspore /  
the preest / And therfor he fought dyly-  
gently cause to depose hym / And the pe-  
ple that were fedde merueylously with  
the doctryne of saynt Johan / defended  
hym strongly / And Johan Crisostom  
constrayned the preestes to lyue after  
the hooky ordynances of holy chyrche  
And sayd that they shold not be the  
honour of preesthode / For they despised  
the lyf of a preest / and wolde not for-  
tibe it / And Johan gouerned not  
only the Bisschoppyche of Constantynople  
but he ordeyned to other prouyn-  
ces by auctorite of thempyre such la-  
wes as were moche proufftable / And  
thenne when he knewe that yet the pe-  
ple sacryficed aboute the other prouyn-  
ces to the deuyles / he sente thider Mon-  
kes and clerkes / & made them deuoie  
alle the Temples of thyddoles /  
In that same tyme was a man whi-  
che was made mayster of the chynale  
rye / and was named Gannas / of the  
lygnage of Celysque barbaryn / whi-  
che strongly was lyfte vp / and by seu-  
dre of tyrannye was corrupt of there

seye / Arpenne / And that same Gannas  
prayed thempyre / that he wolde  
gyue to hym a chyrche within the cite  
for hym and his to make in there pri-  
uers / And whanne thempyre had  
graunte hym / he cam to Johan Crisostom  
to haue a chyrche / as was gra-  
unted to hym by thempyre / but Jo-  
han whiche was stronge in vertue / and  
all embraced in the loue of god / sayd  
to thempyre / promys not ne gyue no  
such thyng ne holy thyng into dogges  
And drede the no thyng of this bar-  
ren / but commaunded that the both shold  
be called to fore the / And take heed  
what shal he sayd / Bytwene be bothe  
sofely / For I shalke soo wrayne hym  
that he shalke no more dare demande  
such thyng / And whanne thempyre  
herd this / he was glad / and the next  
day he dyd doo calle that one and that  
other / And as an orature requyrd  
for hym / Johan said / the holbe of god  
is open in enery place to the / where as  
no man is warned to adoure & praye /  
And he sayd I am of another lalwe  
Make requeste that I may haue a tem-  
ple for my self / For I haue empylled  
many trauaylles for the comyn prou-  
fyte of Rome / And therfor I oughte  
not to be warned of my petycon / And  
Johan sayd to hym thou hast requyrd  
many rewarde / whiche amounte more  
than thy payne / and hast sen made mai-  
ster of the knyghthes / and cladyd with  
the aournementis of consul / and hit be  
houeth the to conspore / what thou be-  
re late / and what thou arte now / and  
thy rather pouerte / And thy rycheffe  
now / and what clothynge thou wyldest  
to fore / & what araye thou wyldest  
And by cause that a bytel labour hat-  
ue gyuen to the soo grete rewarde / he  
not now disagreable to hym / that had  
soo moche honoured the / And by such  
maner wordes he stopped his mouth /  
and constayned to be styll / And as  
saynt Johan gouerned nobly the Cy-  
te of Constantynople this same Gannas  
coueytth thempyre / And by cause he  
myght doo no thynges by day / he sent  
by nyght his barbaryns for to breune  
the palays / And thenne it was that  
theiwebd how saynt Johan kepte the  
Cyte / for a grete compaigne of angels



whiche had grete hodyes/ and ther ar  
more apperyd to the barbaryns / and  
chard them althey anone / And whan  
they had doo to theyr lordz that whis  
ch was happe d/ he merueyld strong  
ly/ for he knewe well that the hooste  
of the other knyghtes were spred in o  
ther cyties / And thenne he sente them  
the second tyme / and they were recha  
ged ageyne by the dysyon of the auns  
gels / And at the last he yssued hym  
self with them/ and salve the myracle/  
and fled / and supposyd they had ten  
knyghtes that had by day tyme haue  
ben withyn/ and hadde watchd by ny  
ght / And thenne he wente to Thars  
with grete strengthe/ and wasted/ and  
destroied alle the Countre / so that  
alle the peple drede the crueltye of the  
barbaryns / And thenne thempour  
commysion to saynt Johan the charge  
of his legacion / And he not remem  
beringe the enemye bysnesses them  
wente forthe Joyously / And thenne  
Sannas whiche knewe the trouth of  
hym cam to mete hym on the way / for  
he knewe wel/ that he cam for pte / &  
toke hym by the hand / and kyssed  
his mouth/ and his eyen / and com  
maunded his sones / that they shold  
kysse his holy knees / And he was  
of such vertue and so holy / that he  
constrayned the moost cruel men to dre  
de hym / In this tyme whanne these  
thynges were done/ and saynt Johan  
fourtyd in Constantynople by doctry  
ne/ and was holden merueylous of al  
them of the seate of tharyens / whiche  
thenne incread greatly / And they had  
a chirehe withoute the cyt / And in  
the saterdaye and sondaye they wold  
syng within the gates by nyght hym  
vnes/ and Anthems / And on the  
morne they wolde goo thorogh the cy  
te syngynge Anthems and yssued by  
the gates/ and entred in to theyr chur  
che/ and assyd not to doo thus in des  
pise of Crysten men / And songe ofte  
this songe/ where ben they that save o  
ne only to be thre thynges by his ver  
tue/ And thenne Johan doubtid that  
by this songe simple men myght be de  
ceyued/ And ordeyned that the good  
Cysten peple shold go by nyght with

tapers/ torches/ and lāternes syngynge  
glorious ympnes of the churche / that  
the euyle werkes of the other myghte  
be destroyed/ And the faythe of the gos  
od may myght be affermed/ And dyd  
doo make crosses of gold and of syl  
uer/ whiche were borne with tapers br  
nyng / And thenne the seate of thary  
ens embraid with empe rebelyd into  
the dethe/ Soo that dysyon on a nyght  
whiche was chamberlayne of the empe  
roure was smyten with a stone / who  
was ordeyned by saynt Johan crys  
tome for to goo with thymynes/ and  
of the peple were many slayne on that  
one partye/ and on that other/ & h  
the mpour meuryd by these thynges/  
deffend that tharyans shold syng  
nomore ympnes in comyn / And after  
this holy man suffred grete persecuci  
on for ryghtwysnes and twelue doctry  
ne/ And was exyled / and after ex  
led ageyne/ And yet after for enye  
he was exyled ageyne/ And soo after  
many a grete labour/ and noble doctry  
ne he ended his lyf beyng in exyle the  
xiiij day of septembris / And whanne he  
was passyd / a stronge hyle fylle in  
Constantynople vpon the cyt/ and vpon  
the subarbes/ whiche dyd moche harme  
me/ And thenne alle the peple sayd/ It  
was done by wyatte of god / for the  
wrongful explyng and condemnynge  
of the holy man saynt Johan crysost  
ome/ and that was shelled wel by the  
dethe of thempresse his grettest enemy  
whiche deyde the fourth daye after the  
hyle/ And whanne this noble doctour  
of the churche was passyd oute of this  
world / the bisschops of the west wolde  
in no wise comynge ne haue a do with  
the bisschops of the east/ till that the na  
me of that holy man saynt Johan we  
re sette among the bisschops his prede  
cessours / And thenne  
Theodosy a ryght good cystien man  
sone of the sayde emperour whiche he  
de the name and partye of his graunt  
fyr dyde doo bryng the holy relikes  
of this doctour in to the real cyt with  
tapers and lyches/ & thenne Theodosy  
in dyde doo put and burye the sayd bo  
dy of saynt Johan crysostome in the  
churche of saynt Sophye in the moneth

## The lyf of saint Cornely and saint Ciprian

Januer/ And alle the peple wente to  
mete with it and accompanyd it with  
herches and byghes/ And thenne  
Erodosyng wozhiped deuoutely the  
hooly relickes/ and byspytid ofte his  
seculare prapenge the hooly saynt to  
pardon Archadephen his fader and Eu  
doya his moder/ and to forgyue them/  
that they hadde done ignorantly agens  
t hym/ And they were dede longe to fore  
This emperoure was of soo grette deb  
nagete/ that he juged noman to dethe/  
that hadde offendyd hym/ And sayd  
that his wyfe was to calle the dede  
men to lyf ageyne yf he myghte/  
It semed that his Courte was a mo  
nasterge/ For therin were sayd conty  
nuelly matyns and laudes/ he redde  
the bookes dyuine/ And his wyf was  
called Eudochie/ he had also a dought  
ter named Eudoge/ Whome he gaf to  
wyf to Valentyngyn whom he made em  
perour/ And alle these thynges ben  
writen more playnly in thesforze tri  
peritice/ And this hooly man saynt Jo  
han Crisostome passedy aboute the yere  
of our lord thre hondred/ four score/ e  
ten/

### Thus endeth the lyf of saint Johan Crisostome

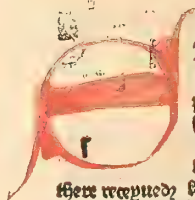
Here foloweth of saint Corne  
ly the pope and martir  
And first the poficion of his  
name And of saint Ciprian

**C**ornely is expost  
ned/ And is as mo  
che to saye as enten  
dunge in prayer/ And  
the garde in abydinge  
thynges outrageous/

Or Cornely is sayd of Cornu/ which

is as moche to saye as stronge/ and of  
leas that is peple/ that is the strengthe  
of peple/ Cipryan is sayd of Cypres  
that is oynure/ and Ana/ that is hy  
gher/ Thenne Cipryan is as moche  
to saye/ as oynure of byghes/ For he  
had oynure of the grace souerayne and  
of vertues/ or Cipryan is sayd of Cy  
pries/ that is to saye heynnes or herp  
te/ For he hadde heynnes of his sp  
nes/ and herpange of the heuenty lo  
yes/

### Of saint Cornely and saint Ciprian



**A**nd saint Cornely suc  
ceeded to Fabian in the  
papacye/ And was  
sent in exyle of actian  
Cezar/ And his cler  
kes with hym/ And

there receyved letters of comfort fro  
Ciprian bisshop of cartage/ And atte  
laste he was brought ageyne from ex  
yle/ And presented to Decen/ And  
whanne he salde hym fast in the saynt  
he commaunded/ that he shold be eten  
with plometys of lede/ And that he  
shold be broughte to the Temple of  
mars for to doo sacrefyse or els to br  
ue his hede smytyn of/ And as he was  
lede/ a knyght prayd hym/ that he  
wold retorne to his holtes/ by cause of  
salute his wyf/ which had leyn seke  
fyue yere of the palasye/ And she was  
heled by his prayers/ And one and  
twenty knyghtes with her byleudyng  
god/ and were all broughte to the tem  
ple of Mars by the commandement  
of decen/ And alle they spak agens  
t hit/ e were all martyred with Cornely  
And they suffred dethe aboute the y  
re of our lord/ iiij C/ and liij/

And Cipryan bisshop of Cartage  
was present in the same cyte/ e was  
brought to fore paterne the Consul/  
And whanne he couthe not tyme hym  
in no wyse fro the saynt of cressie/ he  
sent hym in exyle/ And fro thens he



was called ageyne of Galerien Con-  
sul/ which cam after paterne / And  
received martirdome by smytinge of  
his hede / And whanne the sentence  
was gynn on hym / he sayd/ graces &  
thankynges be gynn to god / And  
whanne he cam to the place of his mar-  
tirdome/ he commaunded his seruants  
to geue to hym that shold smyte  
of his hede yv pyeces of gold / And  
henne he toke a linnen clothe / and  
bnde his open with his olbne handes /  
And thus he receyved the crowne of  
martirdome/ the yere of our lord / ij C  
and lxxj/

Thus enden the lyues of saint  
Cornely and Cipriane

Here foloweth the lyf of saint  
Eufemie And first of chyntr  
pretacion of hir name

**E**ufemia is said of  
eu/that is good/ and  
of femme/that is a wo-  
man / as who sayth/a  
good woman / that is  
to bete/a prouffitable

honeste/and delectable/ For in this tre-  
ble maner she is sayd good/ She was  
prouffitable to other by conuersacion/  
honeste by ordynance of maners/  
And delectable to god / Or Eufemie  
is sayd thus as swetenes of soibne /  
swete soibne is made in thre maners/  
that is to bete by boys/as in syngyng  
by touchyng / as in an harpe/and by  
charynge / as in pyres/and organes/  
Thus was the blessed Eufemie swete  
to god in boys of predication  
in touchyng of good werke/ and in  
charynge of deuotion

**O**f saint Eufemie

**E**ufemie was do-  
ughter of a Senecour  
And salbe Cr en men  
in the tyme of Dyocle-  
syan so fore tormentid  
and al to rente by dy-  
uerse tormentys/she cam to the Juge /  
And confessed her to be Crysten / And  
she confortid by ensample the courages  
of other men/ and by her Constauce/  
And whanne the Juge sawe the cry-  
sten men/the one to fore another/ And  
made other to be present / by cause they  
shold be aferd of that they salbe the  
other soo cruelly tormentyd/and bro-  
ken/ And that they shold sacryfise for  
dreed and fere/ And whanne Eufemie  
salbe thus heuen to fore her the holy sa-  
yntes/ she was the more constant by  
the steadfastnes of the martirs / And  
sayd to the Juge / and sayd that she  
suffred wronge of hym/ Thenne the Ju-  
ge was gladd/ wenyng/that she wol-  
de haue consentyd to doo sacryfise/and  
whanne he demaunded her/what wronge  
he had done to her/ she sayd to hym  
For sythe/I am of noble lynage /  
Why puttest thou to fore me the straun-  
gers/ and Inknowen/and makest them  
goo to Cryste to fore me/ For hit were  
my playser to goo thither by martirdo-  
me to fore them/ And the Juge sayd  
to her/I had supposed/that thou wol-  
dest haue returned in thy thought/and  
I was glad that thou haddest remem-  
berd thy noblesse/ And thenne she  
was enclosed in the prysen / And the  
dape folowynge withoute bondes was  
brought to fore the Juge/ And then-  
ne she complayned ryght grauously/  
why ageynste the lawes of themp-  
ours she was allone spared for to be out  
of bondes/ And thenne she was longe  
kety with fynes/and after sente aye-  
ne to prysen/ And the Juge folowed  
her/ and wold haue taken her by force  
for to haue accomplyshed his fowle  
luste/but she defended her forcibly /  
and the vertu dymne made the bondes

## The lyf of saint Eufemye

of the Iuge to be lame / And thenne  
the Iuge ibende to haue her enchaun-  
ed; and sente to her the prouost of his  
holdes for to promp to her many then-  
ges for to make her consente to hym /  
but he myght neuer opene the pryson /  
whiche was hyt; neyther with keye  
ne with ayes / tyll he was rauysched  
with a deuylle crenge and twynge  
hym self; that synnethe he escapd; And  
thenne she was dralben oute; and sette  
vpon a wyke full of brennyng coles /  
And tharalkoure that was mayster  
of the tormentys had gyuen a token to  
them to wote it that whan he shold ma-  
ke a solbne; that they all shold wote  
it / And the fyre shold sprynge oute; e-  
alle to breke and wende the body of the  
Vergyne; but by thordynance of god  
the vyrg that the artalkour and may-  
ster had in his honde felle to the erthe /  
and made the solbne; And they wened  
hastely / soo that the wyke brente the  
mayster of the werke; and kepte Eu-  
femye without hurte spytynge vpon the  
wyke / And the parces of tharalkour  
wepte / and putte the fyre vnder the  
wyke; and wold haue brent Eufemye  
with the wyke; but the wyke was brent  
and Eufemye was vnbownden by the  
aungel of god; and was sene stonde  
all hool vnhurt in an hye place /  
And thenne Apulphen sayd to the Ju-  
ge; the vertue of Crysten people maye  
not be ouercomen; but by vyrg; therefore  
I counceyle the to doo symple of her be-  
de; Thenne they sette vp ladders; and  
as one wold haue sette hond on her; he  
was anon smeten with a palasse; and  
was borne thens half dede; And ano-  
ther named; soffnes; ibent vp on hye  
but anone he was chaunged; in his co-  
rage; and repentyd hym; and requy-  
red her humbly pardon; And whanne  
he had his liberd; dralben; he cryed to  
the Iuge / that he had leuer see hym  
self; than touch her withome the angels  
defensed; At the last whanne she was  
taken thens; the Iuge sayd to his cha-  
celler that he shold sente to her alle the  
vyng men that were Joly for tenfor-  
ce; and to make her do the wyke tyll  
he shold sayle and deye; And then-  
ne he entred in; and saide with her ma-  
ny sayre Vergens prayenge with her /

And she made hym to be crysend with  
her admonismentes; And thenne the  
Iuge dyde do take the Vergyne by the  
heer; and kenge her therby; And she  
uer abode Constaunt and vnmouable  
And thenne he dyd doo hyt; her in  
pryson withoute mete seven daies; and  
pressyd her there bytvene four grete  
stones / as who shold presse ogyres;  
but she was every daie fedde with an  
Angel; And whanne she was bytve-  
ne thre wy hard stones; she made her  
prayers / And the stones were conuer-  
tid in to ryght softe asses; Thenne the  
Iuge was ashamed; for to be sayn;  
quysched of a maye; And thenne he  
made her to be thowen in to a pyll; /  
wher as cruel bestes were; whiche de-  
uoured every man that cam therin; e-  
stablished them in / And anone they  
canne to this hooly Vergyne in sal-  
nyng her; and ioyned theyr sayles to  
gyde; And made of them a chayer for  
her to syt on; And whanne the Ju-  
ge saide that he was mocke confounde  
soo that almoost he dyde for angust  
and sorowe; Thenne the Boucher cam  
for tauenge thyniurpe of his lord;  
and smote his liberd; in to her pyll;  
al to helpe her / and made her there the  
martir of Ihesu Cryste our lord;  
And the Iuge clad hym with charys  
of felke; and kenge on hym othres e-  
brochys of gold; But when he shold  
haue pssued oute of the pyll; he was  
rauysched of the bestes; and all deuou-  
red; anon; And thenne his peple sent  
hym longe / and synnethe fonde they a  
pyll of his bones with his clothe of  
felke; and his ouches of gold; And  
thenne the Iuge ete hym self for mad-  
nes; and soo was fonde dede brachyd  
by; And Eufemye was buryed in al-  
woine; and by her merites alle the re-  
vdes and paynyms of alwoine by-  
uoyd in Ihesu Cryste / And she suffred  
deeth aboute the yere of our lord; h; e-  
lxxxv; And saynt Ambrose sayth of  
this Vergyne thus; The hooly Vergyne  
trumpphant in Vergyne; receyving  
the myre desceyvd to be clad with  
cwoine; by whos merites the wycked  
enemy is raynquyschd; and gressed  
her aduersary and Iuge is ouercomen  
The Vergyne is saued; fro the fornays



of fere/ hardy stones ten conuertid/ in  
to poultre/ whiche bestes ten made me  
be/ and/ same/ and/ enclayne doune thes  
re uerbes/ and/ all maner of paynes  
and/ tormentes by her oracions/ and/ pra  
yers ten ouercome/ And/ at the laste  
morton with a slyberd/ she left the clois  
ter of her flesche/ and/ is ioyned/ to the  
mysticall company gladd and/ ioyous  
And/ blessed lord/ this blessed wyf  
gode commaundeth to the thy chirche/  
And/ good lord/ lette her praye to the  
for the synners/ and/ this byrgyne  
without corruption skurpsshyng ges  
to vnto vs/ that oure desyres maye be  
gauntred of the

Thus endeth the lyf of saint  
Eutempe

Here begynneth the lyf of sa  
int Lambert And/ first of thyn  
interpretation of his name

**L**ambert is said of  
lampas in greke/ whi  
che is as moche to saye  
as brennyng/ And/ of  
thus/ that is encenr/  
That is to saye encenr

to gode/ Or he may be sayd  
of lampas a lampe/ whiche gyeueth lys  
ght in the chirche/ he was encenr brens  
yng to gode by distresse of conseruans  
/ and/ for to kepe oledyence/ And/ he  
was lyght in the chirche by noble pre  
dication/ and/ by ensample of good ope  
ration/

4 Of saint Lambert

**L**ambert was of a  
noble bygnage/ but he  
was more noble by ho  
lynes/ And/ was en  
formed in letrure in  
his first age/ so for his

holynesse he was luyd of all the peple  
in such wise that after his maister the  
obarde he deseruyd to be promoted to  
be bisschop of Erecht/ whon/ ehyderich  
kyng of Fraunce loued/ moche/ And/  
had/ hym allweye dere before other bis  
shops/ But whanne the mayer of the  
Selues grewe/ the felons put hym out  
of his honour withoute cause/ and/ sett  
Ferramond/ in his chayer/ And/ lam  
bert entryd in to a monasterye/ and/  
was there/ and/ conuersyd seuen yere  
goodly/ On a nyght whanne he awos  
fro praye/ he lete wynde goo kelynde  
by ignoraunce/ And/ whanne thabbot  
herd/ it/ he sayd/ he that hath done that  
late hym go oute to the crosse herefoote  
And/ anone Lambert wente oute to  
the crosse herefoote in his haire/ and/ was  
there/ and/ wente in the snolbe/ and/ in  
the trosse whanne the bretheren chauf  
fed/ them after matynes/ And/ the ab  
bot demaunded/ where Lambert was/  
And/ a broder sayde/ that he was gone  
to the crosse by his commaundement/  
he dyde doo calle hym/ And/ thenne the  
abbot and/ his Monkes requyred hym  
to pardone them/ but he not only pardon  
ned them/ but also prechyd to them the  
vertue of pacyence/ And/ after vi yere  
Ferramond/ was putt oute/ And/ sa  
ynt Lambert was brought ageyne by  
the commaundement of pypyn to his  
first see/ And/ there he shone by word  
and/ by ensample in all vertue/  
Thenne also wicked men adressed them  
ageynst hym/ and/ beganne to rebuke/  
and/ blame hym strongly/ And/ the  
frendes of the same bisschop slewe them  
In that tyme Lambert beganne to bla  
me strongly pypyn for a comyn womā  
that he helde/ And/ Dodo a Cofyn of  
them/ that had be slayne/ and/ brother  
of the same comyn womā/ and/ offy  
cer of the kynges halle/ assemblyd a  
grette felaushippe/ and/ asseyged al ar  
bout the bisschops place/ And/ wolde  
aunge the dethe of his Cofyns on sa  
ynt Lambert/ And/ whanne a child

## The lyf of saint Mathewe

cam to saynt Lambert / whiche was in  
his prayers / and told hym therof / he  
trustynge wel in oure lord / thought he  
shold wel raynquysse them / And to  
ke a swerde / And whanne he had re-  
membryd hym self / he threwe alwey  
his swerde / And Iuged hym self bet-  
ter to raynquysse in suffrynge of deeth  
than to ke his hoody bondes in the  
blood of the felons / And this hoody  
man warned his peple / that they shol-  
de confesse theyr synnes / and suffre pa-  
cely deeth / And anon the felons  
cam vpon them / and slewe forthwith  
saynt Lambert / whome they fond in  
oryson and prayer / And whanne they  
were gone / somme of his men / that es-  
capede have the body to the cathedrale  
chirche secretly by water in a bote /  
And buryed hit with grete hurynesse  
of them of the Cyte in the yere of oure  
lord four hundred and ten /

applied / or putte to / or sette / he was of  
sumpte and taken alwey fro gaderyng  
of tolles / he was applied to the nomi-  
ne of thapostles / he was putte to the  
company of the euangelistes and set to  
the Cathaloge of martirs /

## Of saint Mathewe



## Thus endeth the lyf of saint Lambert

Here begynneth the lyf of sa-  
int Mathewe / And firste of the  
Interpretacion of his name

**M**athewe was named  
by threyn names / that was  
Matthewe and Leuy / Ma-  
thewe is expounded an ha-  
py pest / or a gyuer of counaylle / Or  
it is sayd Mathewe of magnus / and  
theos that is god / as it were a grete  
god / or of manus that is an honde / e  
theos that is god / as it were the hond  
of god / he was a pest of hastynes by  
hasty conuersion / a gyuer of counaylle  
by holseme predication / grete to God /  
by perfection of lyf / And the honde of  
god by thrytynge of the gospelle of  
god / Leuy is interpred assumpit / as

**M**athewe thapostel pre-  
chynge in Ethyope in the cy-  
te that is sayd Madagascar /  
Fonde there also enchaun-  
urs named Zaros and Arphagat /  
whiche enchaunted the may by there  
Arts / soo that whome that they wold  
shold seme that they were prynces  
of the helthe / and offier of theyr membe-  
s whiche were soo eleuate in pryde / that  
they made them to be honoured as gods  
des Tenne Mathewe thapostel entred  
in to that Cyte / and was lodged with  
the ennuche of candace the quene of ethi-  
ophyll baptysed / Tenne he discouered  
the sayntes and dedes of the enchaun-  
urs in this maner / that alle that they  
dyd to men in to hurte / that tooned ma-  
thewe in to helpe / Tenne this ennuche  
demaunded of saynt Mathewe / how he



And fode ſoo many tonges/ and  
 ſanne Matthe ſold hym/ ſolb the ſo  
 to goſt deſcended/ and had gyuen to  
 the apoſtles alle ſcyence of tongues/  
 That ſpake as they had empyred/ by  
 there pryde to make the Courte into ſe  
 which eſſed/ by conſuſyon of ton  
 gues/ that were chaunged/ alle in by  
 the wyſe the apoſtles made a turre of  
 ſcyence of tongues/ and nothyng of  
 ſcyence but of vertues/ by the which all  
 that beleeue ſhall mounte vp in to he  
 uen/ Thenne cam before them a man  
 that ſayd/ that theſe chauntours were  
 made with tybo dragons/ which caſte  
 fire & ſulphur by theyr mouthes/ and  
 deſtroyed/ and ſkille alle the men/  
 Thenne the Apoſtle garnyſhed hym  
 with the ſigne of the Croſſe/ and went  
 out ſurely to them/ And anone as theſe  
 dragons ſawe hym/ anone they cam  
 and ſipt at his feet/ Thenne ſayd Ma  
 thewe to theſe chauntours/ where is yor  
 craft/ awake ye them if ye maye/  
 And yf I wolde praye oure lord/ I  
 ſhould which ye wolde haue compeſed  
 in me/ I ſhould ſoone cyeaite on yow  
 And whanne the people were aſſem  
 bled/ he commaunded the dragons/ that  
 they ſhould departe withoute hurtynge  
 of any/ And they wente anone/ And  
 the Apoſtle there made a grette ſermon of  
 the glorye of paradys terreſtre/ ſayeng  
 that it apperdyd aboue all the Montaignes  
 and was nyghe into heuen/ And  
 that there were neyther thornes ne ro  
 ſes/ And that the lylles and Roſes  
 flouryſhed alibey/ and waydy neuer  
 ſick/ but the people there there alibey  
 yonge/ And the ſoibne of angels ſou  
 rayned there alibey/ and the byrdes cam  
 anone as they were callyd/ And ſayd  
 that oure of this paradys was a man  
 called/ but he was called to the paradys  
 of heuen by the natyurte of our lord/ And  
 as he ſayd theſe wordes to the  
 people/ anone a grette noyſe aroos/ and  
 a grette theppynge was made for the ſo  
 ne of the kyng/ which was deed/  
 And whanne theſe enchauntours my  
 ſt not wyſe hym/ they made the kyng  
 ſeue that he was rauyſſed in to the  
 company of the goddes/ And that he  
 ſhould make to hym a Temple/ and an

ymage/ And thenne the forſayd En  
 nuch ſepar of the queene of Candace/  
 made theſe chauntours to be kept/ and  
 ſente for the Apoſtle/ And whanne the  
 Apoſtle was comen/ he made his pray  
 er/ and reſped the kynges ſone anone  
 And thenne the kyng which was na  
 med Egypte/ ſente for alle the men in  
 his prouynces/ ſayenge to them/ Come  
 and ſee ye god in the ſpykenes of a  
 man/ And thenne the people cam with  
 crownes of gold/ and dyuerſe manere  
 of ſacrifyſes/ and wolde haue ſacrifyd  
 to hym/ And thenne ſaynt Matthe  
 keſtled them/ and ſayd/ what do ye men  
 I am not god/ but I am ſeruaut of  
 oure lord/ And by the commaundment  
 of hym/ they made a grette church of the  
 gold and ſyluer that they had brouzt  
 which in thyrty dayes ſpace was edy  
 fyed/ and achyueud/ in which church  
 the Apoſtle ſat thre and thyrty yere/  
 And conuertyd al Eſthoype to the fa  
 ythe of Cryſte/ And thenne the kyng  
 Egypte with his wyf and his dour  
 ter/ and all the people were baptysed/  
 And thenne the Apoſtle halded to god  
 Ephygene the kynges doughter/ and  
 made her mayſterſſe and gouerneſſe of  
 moo than tybo hundred Virgyns/  
 And after this byrthake ſucceded to  
 the kyng/ and conuerted the ſayd byr  
 gyne Ephygene/ and promyſed to the  
 Apoſtle half his Royamme if he wol  
 de make her conſente to be his wyf/ and  
 the Apoſtle ſayd to hym/ that after the  
 cuſtomme of his predecessor/ he ſhould  
 come on the ſonday to the church/ And  
 Ephygene kyng preſent with the o  
 ther Virgyns he ſhould ſee what he ſhoul  
 de ſay of the goodnes and laufull ma  
 rpage/ And thenne departed with gre  
 te ioye/ and ſuppoſed/ that he wolde ha  
 ue ſpyed Ephygene to his maryage/  
 And whanne the Virgyns and alle  
 the people were aſſembled/ he ſpake long  
 of goody and laufull matrimonye/ e  
 was mocke alibed of the kyng/ which  
 ſuppoſed/ that he had ſayd for to ha  
 ue ioynd the byr gyne to hym/ for to  
 conſente the maryage/ Thenne ſeplence  
 was made/ he made reſpalyſle of his  
 ſermone ſayenge/ that maryage is ge  
 od/ yf it be truly holdy by good alga  
 nce/ but ye that ſen ſew/ knowe ye well

that yf ony seruauit wolde take the  
wyf of a kynge wrodder he shold not  
only venne to the offensa of the kynge/  
but alsoe that he shold deserue dethe /  
and not for to wedde her / but for that  
he in so taking the spouse of his lord  
shold corrupte the maryage iogned /  
And thus the kynge that knew that  
Ephygene is made the spouse of the  
kynge perdurable / and is sacred with  
the holy kyple / how maye the take  
the wyf of a more pyggyuant kynge /  
couple her to the by maryage / And  
whanne the kynge herde this / he began  
tewage / and departed al wode & fuan  
tyle / And thapostle withoute dwde &  
constant conformed alle the other to pa  
cyence / And Ephygene byenge before  
him for dwde he blessed / and alle the  
other byrgens also / And after the so  
lemnytees of the masse / the kyng sen  
te a tormenour / which slewe mathes  
we with a sward / kelynde hym / wher  
he was standynge by the aulter holz  
dyngte vpon his handes in to heuen / And  
soo was consecrate a martir / And the  
ne alle the peuple wold haue gone to  
the palays for to haue slayne the kyn  
ge / And with grete payne were they  
holde of the prestes and dekenes / and  
hashten with grete ioye the martir  
dome of the apostle / And the kynge  
thenne sente to Ephygene matrones &  
enchautresses / but for all them when  
he saide that he myghte not turne her co  
rage / ne dwale her to hym in no ma  
ner / he enuyroned and bysette the  
holbs of her with a ryght grete fyre /  
for to brenne her / and al the other vir  
gynes / And thenne the holy apostle  
appered at the fyre / and put out the  
fyre aboute the holbs / and hit took the  
palays of the kynge / soo that it brenne  
and consumed alle that was therein /  
that none escaped sauf the kynge / and  
his sone only / And the sone was ra  
uysshed of the deuple / and began to  
crye and confesse his faders synnes /  
and wente to the sepulchre of thapostle  
/ And the fader was made a foule  
meselle / And when he saide that he my  
ght not be cured / he slewe hym selfe  
with his owne hande with a sward /  
And the peple thenne establisshed for  
to be kynge the broder of Ephygene /

whome thapostle hadde baptysed and  
regned bye yere / and establisshed his  
sone for to be kynge after hym / And  
entred muche thonour of crysten men  
and replenyshed al ethyope with no  
ble churches of oure lord / And thenne  
Zarwes and Alphagat flew in to pre  
se fro the day that thapostle wrode the  
sone of the kynge / but saynt Symon &  
Jude raynquysshed them there / And  
knowe ye that four thynges ben prin  
cipally considered in the blessed saynt  
Mathewe / the fyrst is the fastenes of  
obedience / for as soone as our lord cal  
led hym / he left al he doubted notsynge  
the lordes / & left the rekenynges of  
his reaynes imparfyt / And iogneyde  
hym paygghely to our lord Jhesu crist  
And for this hasty obedience / somme  
take occasion of erroure in them self /  
he as saynt Jerome wrode in the  
gynal vpon the foresayd place / sayng  
in that place / Chorphyre and Jule  
an Auguste reproceth in the same pla  
ce the folye of the story byeng sayenge  
that as the story sayth / lyke as they  
folowed sodely the sauour / that they  
wold as hastily folowe another man  
that had called them / For there were  
slewed so many vertues / and so many  
tokens tofore / that thapostles of oure  
lord byleuyd veryly withoute doubt  
And certonly this wondrous shur of  
the prey mageste shone in his blessed  
face at the fyrst to them that saide hym  
And he myghte by that seght and  
wyple dwale them to hym / yf such vir  
tue as men saye is in a precious stone  
which is named Magnete / which  
dwaleth to hym fsteues and ferallies  
how moche more the creatour of alle  
thynges maye dwale to hym whome he  
wyple / This sayd Jerome. The second  
is his largesse or his lybertye / For  
anone he made to hym a grete feste in  
his holbs / the which was not grete  
by apparayle of meates / but hit was  
moche grete only by reason of grete de  
sire / For he receyued with right grete  
wyple / and ryght grete desyre / And  
also it was grete by reason of freynde  
For this feste was demonstrance of  
grete mysterie / which mysterie the  
se expoundeth vpon saynt Luc sayng  
he that receyued our lord / Jhesu crist



by his holys was fedde withynforth  
plentyuously of greter thynges/ than  
the other / that is to wete of delectaci-  
ons/ of goody maners / and of goody  
deedes / And after he was greet by  
reason of his enseygnementis / For he  
shewed grete techynges and doctrynes  
And this was of grete mercy by desp-  
te/ and not by sacrifice/ as he said Mis-  
ericordiam volo et non sacrificium/ et cetera  
And also they that ben hool/ nedes  
no leche/ and so it was grete/ for there  
was Ihesu Cryste and his disciples /  
The thirde is humylyte/ whiche appie-  
red to hym in elbo thynges/ first he shewed  
hym a publican / the other euangelists  
as saith the gospel/ by cause of shame  
and for the honour of the euange-  
lis they set not their comyn name/ but  
as it is written/ the Juste is first ac-  
cuser of hym self/ And Matthewe naz-  
med hym self publican first/ by cause/  
that he shewed/ that none conuertid  
ought not mystruste of helthe/ lyke as  
he was made of a publican an Aposto-  
le and euangelist /  
Secondly / by cause he was payent in  
his iniuries / For whanne the pharise-  
is murmured that Ihesu criste was des-  
cended to a man synnar/ Matthewe my-  
ght haue answered/ yf ben more wicked  
e more synful than I wene yf he Juste/  
e refuse the leche / for I maye nomore  
be said synnar/ that am gone to the le-  
che of helthe/ e hyde not my synne/ ne  
hounde/ The fourth is the grete solemp-  
nitye of hym in the Church of his Gos-  
pelles/ his gospell is ben ofte and mo-  
re used in the church/ than the other eu-  
angelystes / lyke as the psalmes of  
dauid/ e the psalmes of poible ben refer-  
red before other scriptures / whiche ben  
more ofte recited in the church/ And  
this is the reson/ that James witnes-  
sith that ther ben thre maner of synnes  
that is to wete/ the synne of pryde / of  
chere/ and of auarice/ In the syn-  
ne of pryde synned saulus / for saule  
by the synne of pryde persecuted the  
church ouer proboldy/ Dauid synned  
by the synne of lechery / For he maade  
adoultre / And for thaduoltre he  
sawe vias his trewe knyght / And  
Matthewe synned in the synne of auar-


ice / for for couetous he medled hym  
of vylaynous geyn/ For he was in a  
pore of the see / where he recaped the  
tolle and custonne of shippes e mar-  
chaundises/ and hold be it that they be  
re synners/ yet allwey oure lord toke  
their penaunce in gree / and was ples-  
sid ther with/ so that he pardoned them  
not only their synnes/ but multiplyed  
in them his yesses of grace / For hym  
that was a ryght cruel persecutour/ he  
made a ryght trewe prechour / And  
hym that hadde be auolturer and hos-  
tyr/ he made a prophete / And hym  
that couetedy so vylaynous gayne /  
he made apostle and euangelist/ And  
therfor these forsayd thre ben ofte re-  
corded/ that no man that wolde be conuer-  
tid shold haue despair of pardon/ when  
such that were in so grete synne be  
holdeth to haue ben in so grete grace/  
And it is to be considered / that after  
saynt Ambrose somme thynges oughte  
to be noted in the conuersion of saynt  
Matthewe / That is to wete/ somwhat  
of the partye of the leche /  
And somme of the partye of the seeke  
to be helpe / **I**n the leche were  
thre thynges / that is to wete / Wyse /  
dome / by whiche he knowe the Roote  
of the maladye / And the hounde / by  
whiche he mynystred the medecyne/  
And the polber / by whiche he helpe  
hym so soone/ Of these thre sayth saynt  
Ambrose in the persone of the saynt  
Matthewe / This Mayster maye sa-  
ke alwey the sorowe fro my herte /  
And the drede of the soyle / whiche  
knoweth the thynges hyde and pres-  
up / And this is as touchyng to  
the fyrste / And as to the second / I  
haue founden a leche / that dwellyth  
in heuen / and the deeth in erthe his  
medecyne / And as to the thyrde /  
he sayd / he maye well seke my won-  
des / that knoweth not his owne /  
**I**n this blessed seeke man / that  
was helpe / that is to saye / saynt ma-  
thewe / thre thynges ben to be consi-  
dered after Saynt Ambrose / He took  
alwaye fyrst his maladye/ He was al-  
waye agreable to his leche / And he  
was allwey clene and hool / after

## ¶ The lyf of saint Maurice and his felawes


he hadde receyved his helthe / Tenne he sayd / Matthewe folowbe noli thy leche mercy / and gladly / and he ioyng sayd / noli I am no publycan / ne am not leuy / I haue put alwey leuy / sythe I haue receyved Criste and folow hym and this is to the first / And as to the second I haue my bygnage / and flee my lyf / and folowe only the lord / And as to the thyrde he sayd / who shall departe me fro the charyte of our lord / god which is in me / Crystylas on or anguysshe / or hongre / as who sayth / nothyng / And the maner of his lyng as Ambrose sayth was treble / Firste Ihesu Criste bonde hym wyth bondes / Secondly he impressyd in hym charyte / And thyrde he cleneyd hym from al wtynes / And Ambrose saith in the persone of Matthewe / I am bound with the nayles of faythe & good lyf of charyte / Secondly I shall kepe thy commaundement as empynted in me by charyte / And as to the thyrde Good lord come soone / and opne my woundes / lest any noyeful humour corrupte ne rote the hyde passions / and waasse them that ben foule & clene / them / his gospel / that he had wryton with his olyn hande was founden with the bones of saynt Bernate / the whiche gospelys barnake lare with hym / And leyde them wypon them that were seke / And anone they were heled by the mercyes of the martir / and were founden in the yere of oure lord 8 / C /

¶ Thus endeth the lyf of saint Mathewe thappestle and euangelist

Here foloweth the lyf of saint Maurice And first of his name

 Maurice is said of many that is better / and is that is to saye somtyme of court or hard / or of vs that is to saye counseyllour or hasty / Or it is sayd of Mauron which after yf dore in greke is sayd black / he hadde bytternesse for his euyle ydolatre / and deylacion of his Countrey / he was somtyme by contrite of thynges superflue / hard and ferme to suffre tormentes / Counseyllour by thadmonestement of knyghtes / his felawes / hasty by ardeur / and multiplyenge of good werkes / He lacke by despynginge hym self / And the blessed Euthere wrote and ordeyned his passion whan he was Archibishop of Lyon

## ¶ Of saint Maurice or Moris

 Moris or Maurice was out of the ryght hooly byrgon of Thelans / They were named Thelans of the les there cyte / And that regyon is in the parties of the east beyond the parties of Arabye / And it is full of riches / plentifulous of fruyte / delictable of trees / The Indueklers of that byrgon ben of grete bodies / and noble in armes / strong in bataylle / subtil in engyne / and right boundaunt in the sedome / And this cyte had an honourable pates / of which is sayd this vers Eccetus Thelana centum iact obitu portis / that is to saye / the Tolne of Thelans with an honderd is noli our throlwen right stronge / To them James the broder of our lord prechyd the gospel of oure lord / In that tyme Dyoclesyan and Maximyn Emperours wolde haue Iherusalem destroyed the faythe of oure lord Ihesu Criste / And sent such Epystles into alle the prouynces / where Cristen men dwell / If any thyng behoued to be determyned or to be knowen / and al the world were assembled on that one party / Rome allens were of þ party at þ world shold be as



triumphed; and ouercomen / And  
 Rome only shold abide in the byenes  
 of spence / And wherfor thenne ye /  
 that be not but a lytel peple & contray  
 re to the commaundement of her / and  
 refuse so folgly the establi shments  
 of that cyt of Rome / wherfor receyue  
 ye the saythe of the goddes immortal /  
 as els sentence irrecuocable of dampna  
 tion shal be pronouncd agaynst you  
 And thenne the Crysten peple receyued  
 these letters / and sente ageyne the  
 messagers al wyde wíthoute answer  
 And thenne Dyoclesyan and Maxy  
 mian were moeued by grete ire and  
 wrath sente into alle the prouynces /  
 And commaunded that they shold co  
 me to Rome wedy in armes of batayll  
 for to discomfyte al the rebelles of the  
 empyre of Rome / Thanne the letters  
 of the emperours were sente and dyrec  
 ted to the Thelians / whiche peple after  
 the commaundement of god they ten  
 ded to god that was due to hym / &  
 to the Cesar that was longynge to hym  
 Thanne assuabled this chosen legyon  
 of knyghtes / that is to wete sýe thou  
 sand sýe hunderd by þy knyghtes / and  
 were sente to the emperour for to helpe in  
 theyr Juste and lausful bataylles / &  
 not to bere armes agaynst Crysten men  
 but rather to defende theym / And the  
 noble man Mauryc was duf of this  
 holy legyon / and they that gouerned  
 vader hym / whiche were the faners wes  
 re named; saynt Candidus / saynt In  
 nocent / saynt Euperye / saynt Vpator / &  
 saynt Constantyn / alle these were ca  
 pteynes / Dyoclesyan thenne sente a  
 geynst the frensshmen Maxymen /  
 whiche he hadde made felawe wíth hym  
 in the empyre / and delyuerd to hym gre  
 te strengthe wíthoute nombre / and ad  
 veyned to hym the legyon of Thelians  
 And they had ben exhorted of marals  
 to the pope / that they shold rather suff  
 re wíth / than to corruppe the fayth of  
 Ihesu cryst / And when this grete host  
 wíthoute nombre had passed the mon  
 tynes / and cam synethe / the emperour  
 commaunded that alle they that were  
 wíth hym / shold sacryfise to thyddes  
 and on them that wold not / they that  
 wold not be wonnen on as rebelles to  
 be wedy / and spred on Crysten

men / And whanne the holy knyghtes  
 herd that they departed fro the hooste  
 eyght myle for / And took there a cer  
 tayne place delectable by the Ryuer of  
 Rhone / whiche was named; Aganon /  
 And whan Maxymen knewe it / he  
 sente knyghtes to them / and commaun  
 ded that they shold come hastily into  
 the sacryfise of the goddes wíth the o  
 ther / And they answered / that they  
 myght not soo doo / by cause they helde  
 the saythe of Ihesu cryst / And thenne  
 the emperour embraced wíth þyre sayd /  
 The iniury celestyal is medled wíth  
 my despayt / And the Kelyggon Ro  
 mayne is despyed wíth me / Noth shal  
 that Contynay knyght fyle / not only  
 for me / but for saunge my goddes /  
 Thenne Cesar commaunded his kny  
 ghtes that they shold goo / and con  
 strayne them / to do sacryfise to the god  
 des / or els they shold see alweye the  
 tynge man / Thanne the holy sayntes  
 stretched theyr hees wíth Joye / and  
 hastedy that one to fore that other to co  
 me to the dethe / And after saynt  
 Mauryc arose up / and sayd to  
 his felawes among other thynges /  
 Enioye ye wíth vs / and I thank you  
 for the ken al wedy for to deye for the  
 saythe of Ihesu Críste / we haue suffred  
 our felawes knyghtes to be slayn /  
 And I haue suffryd your felawes to  
 suffre dethe for Ihesu Críste / And I ha  
 ue kept the commaundement of god /  
 whiche sayd to peter / putt thy lyber  
 in to the stethe / but noth by cause that  
 we be enclasyd wíth the hodyes of the  
 knyghtes oure felawes / and haue our  
 clothes wedy of theyr blood / late vs  
 thenne folowe them by martyrdom /  
 And yf it plese you late vs sende this  
 answer into Cesar / We ken thy kny  
 ghtes syre Emperour / and haue kas  
 sen armes to the defence of the co  
 myn wele / In vs is no traysonne /  
 ne drede / But in no wyse we wyll  
 forsake the caly / n / saythe of Ihesu  
 Críste / And whanne the Em  
 perour herd that / he commaunded to  
 spede yet the tynge man of them  
 And whanne that was done / one of  
 the Bauers / named; Euperyus /  
 woke the Banere / and stode amonge  
 them / and sayd / Oure gloruous  
 M H

## The lyf of saint Maurice and his felawes

duch Ma<sup>r</sup>tyr hath spoken of the gyf-  
te of our felawes knyghtes/Ne thyn  
ke not that I take armes for to resiste  
suche thynges/ but let our ryght hon-  
des cast alwey suche flesshely armes/  
And late ys arme ys wyth vertues/  
And yf it plese you late ys remaunde  
Into themptour suche wordes/ we ben  
knyghtes of thyn empyre/ but the con-  
fesse ys to be scrivaunt of Ihesu crist  
we olde Into the chynalyre/ and to  
hym Innocence/ and of the we atende  
the rebard of our labour / And of  
hym we haue the begynnyng of lyf /  
And we ben wedy to receyue for hym/  
alke tormentes/ And we shal not de-  
parte fro his sayth. ¶ Thenne Cesar  
commaunded/ that his hostes shold en-  
uyronne al that legyon of knyghtes /  
so that none shold escape/ Thenne we  
re penyronned the knyghtes of Ihesu  
crist with knyghtes of the deyl/ that  
one of them shold not escape/ & were  
al to helven / and symon of heedes &  
hondes/ and twiden vnder the feet of the  
horses / and were sacred martires of  
criste / And they suffred dethe in the  
yere of our lord ii C / & lxxx / Neuer  
theles ther escaped somme by the wyll  
of oure lord/ and cam in to other Res-  
cyones/ and prechyd the name of Ihesu  
criste/ and had in other places dys-  
tory of martirdome / And it is sayd/  
that Solutor/ and auctor and Odas-  
uus wente Into Thauryne / And Al-  
lexander to byrgame/ Second Into syn-  
cymple / And Oidor Constancye &  
Brysn and other that escaped / And  
when the Bouchpers deuyded the pry-  
se amonge them and ete to gyde /  
They salde an old man named Bychor  
passe forth by/ and they had hym come  
and ete with them/ and he beganne to  
demaunde them / how they myght ete  
with ioye amonge so many men slayn  
and deed & when that he had herd that  
they were crysten men/ sayyng he wai-  
kyd greatly/ & sayd/ he hadde ben wel  
blessyd/ yf he had be slayne with them/  
And when they apperceyued that he  
was a crysten man/ they anone ranne  
vpon hym/ and slewe hym/ After this  
Marrymen at Melane/ and Dyocessis  
an at Mychomedye in one day forsoke  
theyr purple clothynge / and leyd hit

doine for to lede a more symple lyf /  
And that they that were yonger / as  
Constancye/ Marymen and Galery-  
en/ whome they had ordeyned Cesar-  
ens shold gouerne themmyre/ And as  
Marrymen wold ageyne regne & com-  
maunde as a tyraunt / he was pur-  
sued of Constancye his skeepere/ and  
synnysed his lyf by gangynge/ And  
after this the holy body of Innocent  
one of that legyon/ which had ben cast  
in the Ryuer of Rosne/ was founden/  
and by dampnyan of genanence / And  
graue of Augustodonsse and protha-  
se of the same bishops in theyr churche  
is honourably buryed / & there was a  
paynym a werk man that brought to  
make the churche with other/ but he wro-  
ught not but on the sondays in the ty-  
me when men sange/ and made solemp-  
nyte of masses in the sayd Churche/ &  
ther cam to hym a company of sayntes  
whiche rauysshed hym / and kille hym  
& also reprevyd hym by cause he wro-  
ught in masonrye/ when other dyde the  
dwyne seruyse and offyce in the chir-  
che / And thenne he so correctede canne  
to the churche to the bishop & requyred  
to be crysened / And Ambrose sayth  
thus of these martires in his preface /  
The compaigne of these twelue cristen me-  
enlumyned with dwyne lyt comynge  
fro the further endes of the world/ whi-  
che were armed with spyrtyuel armes  
and sped to theyr martirdome with fa-  
ble feythles/ & dwygent constauce/ whom  
the cruel tyraunt for to fere them ty-  
shed also tymes by the slaughter of the  
sward/ And after he seynge them con-  
staunt in the saythe commaunded them  
alke to haue their heedes symon of/  
But they brenned in so grete charyte  
that they cast & threwe alwey theyr ar-  
mes and harnoyes / and knelinge on  
their knees receyued suffrably wyth a  
Ioyous herte the swardes of them that  
martyrde them/ amonge whome mar-  
rye embraced in the loue and saythe  
of Ihesu crist receyued the crowne of  
martirdome /

¶ Dec Ambro-  
sius/ Ther was a woman whiche de-  
uerd her sone to lerne Into thabbotte  
of the churche / in whiche the holy sa-  
yntes lye inne / And the sone was



In short tyme after/Wherfor the moder  
 wepe without remedye/ Etienne saynt  
 Mauryx appered to her/and enquired  
 why she wepe soo for her sone / And  
 she answered/that as longe as she shol  
 be lyue she shold wepe for hym/ And  
 she sayd to her/ wepe no more for hym/  
 as he were dede/ For knowe thou for  
 certayne he is with vs/ And yf thou  
 wilt preue it/ arise to morne/and eue  
 ry daye of thy lpf and come to maty  
 nes / and thou shalt here his voyce a  
 monge the monkes synngenge / And  
 euer after durynge her lpf she cam eue  
 ry day/ and herde the voyce of her sone  
 synngenge amonge the Monkes/ Whan  
 the kyng guturanyche had gyuen all  
 that he had to poure men/ and to chir  
 ches/ he sent a preest for to fetch to him  
 of the relikes of this holy compagne  
 And as he returned/ with the relikes  
 the tempest arose in the lake of Bosan/  
 in such wyse / that the shyppe was in  
 perill/ he sette the casse with the relikes  
 agens the walles of the water/  
 And anone the tempest ceased/ And  
 the walles of the water were appea  
 red/ It happed in the yere of oure  
 lady nyne hundred/and lxiij/that som  
 Monkes by thacorde of Charles had  
 impetred/ and gotten of Nicholus the  
 pope the body of saynt Orsan pope and  
 of saynt Egburc martir / And retou  
 rnyng they dysposed the chirche of the  
 holy martiris/ and impetred/ and ga  
 te of thabbot and Monkes / that they  
 transported the body of saynt Mauryx  
 / and the hede of saynt Innocent vnto  
 Auxerre/ in to the chirche that saynt  
 Germaine had dedyed in the name of  
 these martiris/ and brought it thider/  
 Peter of Ampens rekereth that in  
 Burgoyne was a proude clerke and  
 ambigious/whiche had gotten a chirch  
 of saynt Mauryx / and usurped hit  
 by force agens a myghty knyghte /  
 whiche was contrary/and agens hym  
 And on a tyme was songe a masse in  
 theire of the gospel/that they that en  
 haunte them shall be meked/ and they  
 that meke them shall be enhaunted /  
 This said Malerous and cursyd clerk  
 talde and sayd/that is fals / For  
 yf I had humbled and meked my  
 self/I hadde not had this day so mo

che relikes/ as I haue in the chirche  
 And assone as he had sayd that / a  
 none cam thondre and lychtynge fro  
 heuen in manere of a liberde / and en  
 tred in to his mouthe oute of whiche  
 yssued the blasphemyes / and anone  
 he was extygnd and dede sodenly /  
 Etienne late vs deuoutely byseche Al  
 myghty god / that by the merytes of  
 this holy martir saynt Mauryx/and  
 his holy felawshipp the legyon / whiche  
 is sixe thousand/ sixe hundred/thre  
 score and sixe/ that suffred martirdome/  
 as here to fore is reherced/we may af  
 ter this transpoyre lpf come vnto the  
 euerlastynge blysse in heuen/ where he  
 reigned worlde without ende/ Amen/

Thus endeth the lpf of saint  
 Maurice with his felawes

Here foloweth the lpf of saint  
 Iulcyne and first of her name

**I**ulcina is sayd of iul  
 tyx/ For by Iulcyne she ren  
 dryd to eueryghe that was  
 his/that is to be to god  
 obedyece/vnto her superiour prelate/re  
 uerence/ To her lyke and semblable co  
 cord/ To them/that were synethe and  
 inferior dysapene/ To her enemyes /  
 pacyence/vnto wretchis/and to them in  
 distresse compassion and werkes of  
 pyte/and to her self holynes /

¶ Of saint Iulcyne

**I**ulcyne the virgyn  
 was of the Cyte of Anthys  
 oche daughter of a preest of  
 thepokes/ And every daye

she sat at a byndolb by a preest which  
wode the gospel/ of whome at the last  
she was conuerted/ And whanne the  
moder of her had told hit into her fa-  
der in his bedde/ Ihesu xpi apperyd to  
them with his aungels sayeng / come  
to me / I shulle gyue to yow the kyn-  
gdoome of heuen / And whan he alboke  
anone they dyd them to be baptised /  
with theyr doughter / And this byr-  
gyne was strongly grieved and Reved  
of Epyrian / And at the last she con-  
uerted hym / to the fayth of Ihesu crist  
And Epyrian from his childhoo had  
ben an enchaunter / For few the tyme  
that he was seuen yere old / he was con-  
secrate by his parentes to the deuylle  
And he wrode craft of nymromance  
And made bymnen to torne in to ju-  
mentes and bestes / as them semed  
and many other thynges semblable /  
And he was couepous of the loue of  
Iustyne / and brente in the concupis-  
cence of her / And resorted to his arte  
magyke / that he myght haue her for  
hym self / or for a man namede Uclas  
dye / which also brente in her loue /  
Thenne he calld a deuylle to hym / to  
thende that he myght by hym haue ius-  
tyne / And whan the deuylle cam / he  
sayd to hym / why hast thou called me  
And Epyrian sayd to hym / I loue a  
byrgyne / canst thou not soo muche /  
that I maye haue my playfyr of her  
And the deuylle answered / I that mys-  
ghe case man oute of paradyse / and pro-  
cured that any shelde his broder / and  
made the selues to slee cryste / and  
haue troubled the men / twelwe thou-  
I may not doo that thou haue a mai-  
de with the / and se her at thy playfyr  
Take this oynement / and enoynte  
with all her holbs withoute forthe /  
And I shal come / and kynde her her-  
te in thy loue / that I shalle compelle  
her to assente to the / And the next ny-  
ght forbyngge the deuyl wente / and  
enford hym to meue her herte In to  
vnclawful loue / And whan she felte it  
she recommaunded her self deuouely  
to god / and garnysked her with the  
signe of the Crosse / And the Deuyl  
all affrayed of the signe of the crosse /  
fled away from her / and cam ageyne  
to Epyrian / and stode before hym

And Epyrian sayde hym / why  
hast thou not brought to me this byr-  
gyne / And the deuyl saide  
I see in her a sygne / which ferre me /  
that alle strengthe is fayled / in me /  
Thenne Epyrian leste hym / and called  
another deuylle more stronger than he  
was / And he sayd / I haue herd thy  
commaundement / and haue sene the  
nonpolder of hym / but I shal amens-  
de it and accompleysse thy wyll /  
Thenne the deuylle wente to her / and  
enford to meue her herte in loue /  
And enflamme her courage in thyng-  
ges not honeste / And she recomman-  
ded her to god deuouely / and put for  
her that temptation by the sygne of the  
Crosse / and bleibe on the deuyl / and  
thelwe hym anone albey from her /  
And he fled al confuse / and cam to fo-  
re Epyrian / And Epyrian sayd to  
hym / where is the mayde / that I sent  
the fore / And the deuylle sayd I knowe  
leche that I am ouercomen / and am re-  
boute / And I shal say hold / for I  
salbe in her a sygne horryble / and she  
anone all my vertue / Thenne Epyrian  
leste hym / and blamed hym / e called  
the prync of the deuyls / And whan  
he was comen / he sayd / wherefor is yow-  
er strengthe soo lytel / which is ouer-  
come of a mayde / Thenne the prync sa-  
yd to hym / I shal goe / Repe her with  
grete feuers / And I shalle enflame  
me more ardently her herte / And I  
shalle arouse / and byde her to dy-  
with so ardaunt desyre of the / I shal  
be al frantike / e I shal offe to her so  
many thynges / that I shal buyng her  
to the at mydnyght / Thenne the deuyl  
transfigured hym self in the lyknes  
of a mayde / e cam to this holy byrgyne  
e sayde / I am comen to the for to lye  
with the in chastite / e I pray the that  
thou sape / what wilard shal be haue  
for to kepe vs so / e the byrgyne answered  
de / the wilarde is grete / e the labour  
is smal / e the deuyl said to her what is  
p thene / p god comaded whan he said /  
growbe e multiplye e wplenysshe therth  
Thene fair suffer I doubt p if the aby-  
pyde in byrgynite / p we shal make the  
word of god buyng e also despyngge e  
inostediet by which the shal fall in to a  
gredous iugemet where the shal haue no



joye of rebardz/ but shalke renne in gre  
te torment andz payne/ Thenne by tha  
tysment of the deuyll/ the herte of the  
pyrgyne was smytyn with euyl tho  
ughts/ andz was grete by enflamedz  
in desyre of the synne of the fleshe/ so  
that she wolde haue gone therto/ but  
thenne the pyrgyne cam ageyne to her  
self/ andz consyderedz who that it was/  
that spak to her/ Andz anone she bles  
sed her with the sygne of the crosse/  
andz bleibe ageynst the deuyll/ andz a  
none he kanyssedz alweye/ andz makke  
lyke wyage/ andz incontinent she was  
deliueredz from alle temptacions/ A lys  
yll wyke after the deuyll transfigu  
red hym in the lyknes of a fyre yn  
ge man/ andz entryd in to her chambre  
andz founde her allone in her bedde/ andz  
withoute shame sprange in to her bedde  
e embraced her / e wolde haue had a  
done with her And whan she saw this  
she kneledz wel/ that hit was a wyg  
kyn spyrte / and blesseyd her / as she  
had done to fore / andz he makke a  
wyage lyke wyage / Andz thenne, by the  
suffraunce of god she was vexedz with  
agresse and feuers/ Andz the deuyll sta  
we many men andz bestes / and made  
to be sayd by them that were demony  
akes/ that a ryght grete mortalyte shol  
de be thorough al Anthyochz/ But yf Ius  
tine wolde consente into wedock/ andz  
haue Cyprian/ wherfor alle they that  
were seke andz languysshynge in ma  
ladyes laye at the gate of Iustynes  
fader andz frendes cryenge / that they  
sholde marye her/ andz deliuer/ the cyte  
of that right grete pyrll/ **I**ustyne  
thenne wolde not consente in no wyse  
Andz therfor euery body menaced her/  
And in the sygthe yere of that morta  
lyte/ she prayd for them/ And charidz/  
and droof thens that al pestylence / e  
whanne the deuyll sawe/ that he prouf  
fired no thyng / he transumedz andz  
transfigured hym in the forme of Ius  
tine for to defolible the fame of Ius  
tine/ andz in mockynge Cyprian/ He  
aunauncedz hym/ that he had brought to  
hym Iustyne/ And cam to hym in lys  
kenesse of her/ andz wolde haue kyssed  
hym/ as yf she had languished for his  
kne/ And whan Cyprian sawe hym  
e supposed that it had be Iustyne/ He

was al replenysshedz with Joye andz  
sayd / thou art welcome Iustyne the  
fayrest of al bymmen/ And anone as  
Cyprian named Iustyne/ the deuyll  
myght not suffre the name/ but as so  
ne as he herd it/ he kanyssedz alweye as  
a funnee or smoke/ Andz whan Cypri  
an sawe hym deceyvedz / he was al hary  
e forousful / e was thenne more bren  
nyng e despyous in the houe of Iustyn  
ne/ e wolke long at the dore of the byr  
gyne/ e as hym semed/ he chargedz hym  
somtyme in to a byrde by his art magy  
ke/ e soytyme in to a woman/ but whā  
he cam to the dore of the pyrgyne / He  
was neyther lyke woman ne byrde /  
but apperyd Cyprian as he was/ A  
cladyn by the deuylls craft / was as  
non turned in to a sparow / e whan he  
cam to the wyndolbe of Iustyne/ assone  
as the pyrgyn beheld hym/ he was not  
a sparow/ but shewed hym self as a  
cladyn/ e began to haue angnysshe e  
dredz/ for he myzt neyther flee ne kepe /  
e Iustyne dredyng lest he sholdz fall / e  
breke hym self/ dyd do set a ladder/ by  
whiche he went doune/ wharnyng hym  
to sece of his woodenes/ lest he sholdz  
be punysshed as a malefactoure by the  
lawbe / thenne the deuyll kepynge Rayn  
quysshed in al thynges returned to Cy  
prian/ andz held hym all confused to fo  
re hym/ e Cyprian sayd to hym/ e thou  
art not thou ouercomen/ what vnhap  
py is your vertue / that ye may not o  
uercome a mayde / haue ye no myghte  
ouer her/ but she ouercometh you/ e bre  
keth yow al to pyeces/ Telke me I pra  
ye the/ in whome she hath all this gre  
te myzt e strength/ e the deuyll said/ yf  
thou wyll sthere to me/ that thou wyll  
not depart fro me ne forsake me/ I shal  
shewe to the her strengthe e her victorie  
to whom aprian said/ by what oth shal  
I sthere/ e the deuyll saide/ I sthere thou  
by my grete vertues yf thou shal neuer  
departe fro me / e aprian said/ I sthere  
to the/ by thy grete vertues/ yf I shal ne  
uer departe from the/ thenne the deuyll  
sayd to hym wenyng to be sure of hym  
this maide maketh yf signe of the cros  
se/ e anoy thenne the wyke feble e wse  
al oure myzt e vertu/ e flee from her/  
lyke as wyage fleeth fro the face of  
f pyr/ Andz Cyprian sayde thenne to  
N iiii

## **A** The lyf of saint Cyprian and Iustyne

hym/ the Crucifyed god/ is than greet  
ter than thou/ And the deuyll sayd  
ye certeynly he is greater than al other  
And alle them that be here deuyne /  
he Iugeth them to be tormentid wyth  
fyr inextynguyshle / & Cyprian said  
thenne ought I to be made frende of  
hym that was crucifyed / lest I falle  
herafter in to such paynes/ To whome  
the deuyll sayd/ Thou hast sworne by  
the myghte and vertues of my streng  
thes/ the whiche no man may forswere  
that thou shalt neuer departe from me  
To whome Cyprian sayd / I despyse  
the/ and forsake the / and alle thy po  
wer / And renouuce the/ and alle thy  
deuylls / and garnyshe and marke  
me with the signe of the crosse/ And  
anone the deuyll departed/ al confu  
sed/ Thenne Cyprian wente to the bis  
shop/ And when the bisschop salde hym  
he wende that he were come to put the  
Crysten may in extour/ And sayd/ las  
te it suffyse vnto the Cyprian them that  
be withoute forthe/ For thou mayst no  
thyng preuayle ageynst the chyrche of  
god/ For the vertue of Ihesu Cryst is  
ioyned thereto/ and is not ouercomen/  
And Cyprian sayd/ I am certayne /  
that the vertue of our lord Ihesu Cryst  
is not ouercomen / And thenne he re  
counted alle that was happend/ And  
dyd hym to be suppelyd of hym/ And  
after he prouffed moche / as wel in  
seynt/ as in lyf/ And when the Bis  
shop was dede/ Cyprian was ordeyned  
Bisschop/ And prouffed the blessyd  
Byrgyn Iustyne with many virgynes  
in a monasterye/ and made her Abbes  
se ouer many holy Byrgynes/ Seynt  
Cyprian sente thenne epistles to mar  
tires/ and comforted them in their mar  
tirdome/ The erle of that Countrey her  
de of the same and renomme of Cy  
prian and Iustyne / he made them to  
be presented to fore hym/ and demaun  
ded them/ yf they wold doo sacryfise/  
And whenne he salde that they abode  
stedfastly in the faythe of Ihesu cryste  
he commaunded that he shold be put  
in a Caldwon ful of wyte/ pytche/ &  
grece brennyng and boyllyng/ And  
alle this gaf to them merueylous re  
freschyng/ and dyd to them no gref  
ne payne/ And the preys of thyddes

sayd to the prouost of that place/ Com  
maunde me seer to stande and to be to  
fore the Caldron/ And I shall anon  
ouercome all theyr hartue/ And then  
ne he cam to fore the caldwon/ and sa  
yd / Grete is the god Hercules / and  
Iuppter the fader of goddes/ And a  
none the grete fyr yssued from vnder  
the Caldron/ and anone consumed &  
sente hym/ Thenne Cyprian and Ius  
tyne were taken out of the Caldron  
And sentence was gyven ageyn them  
And they were bothe byshed to god  
And theyr bodies were throlwen to  
hounes/ and were there seuen dayes/  
And after they were taken vp/ and  
translated to Rome/ And as it is sa  
yd/ now they resten at placence / And  
they suffred dethe in the seuenth kalen  
des of Octobre/ about the yere of oure  
lord CC lxxx vnder Dyoclesyen

Thus enden the lyues of saint  
Cyprian and Iustyne

And here folowen the lyues of  
saint Colme and Dampayn  
And first of their names

**C**olmas is said of col  
mos/ whiche is to saye a fo  
urne / shappe or ornaton /  
Or after ysdore / Cosmos  
in greke/ is sayd clene in latyn / He  
was a fourme to other in example /  
He was ornat in good fortues/ and  
clene fro alle vices /  
Dampayn is sayd of dama / whiche is  
a best humble and meke / Or damia  
nus is said of dogma/ whiche is doctry  
ne/ and Ana that is aboue / or of da  
minum that is sacryfise / Or Dampay  
nus is sayd / as it were the hound of  
our lord/ he had mekenes in conuersat



supernal doctrine in predication/  
the sacrefyse/ was in mortification of  
the fleshe / And he was the hand of  
mercy in medycynal curacion and  
change

Of the sayntes Cosme and Dampyan

**C**osme and Dampyan  
were bretheren germanes /  
that is of one fader and of  
one moder/ and were of the  
Cite Egee/ And borne of a Kelygyr  
and moder named Theodora/ They be-  
came in the arte of Medycyne / &  
of this craft / and receyved so grete  
grace of god/ that they heled alle ma-  
nkyndes and languours / not only of  
men/ but also cured and heled bestes  
And dyd alle for the loue of god/  
withoute takinge of ony reward /  
There was a lady whiche had spent  
all her goodes in medycyne / and cam  
to these sayntes/ and anon was heled  
of her sickness/ and thenne she offred  
a lytell yeste to saynt Dampyan / but  
he wold not receyue it/ And she stas-  
tured hym by horryble othes  
that he graunte to receyue hit / And  
not for couetyse of the yeste/ but for to  
clap to the deuocion of her/ that offred  
it/ And that he wold not be sene to de-  
spise the name of our lord/ of whiche  
he had be conuited / And whanne say-  
nt Cosme knele hit/ he commaunded  
that his body shold not be leyde after  
his wythe with his broders / And the  
myght folowynge our lord apperyd to  
saynt Cosme/ and excused his broder  
And whanne Epydas herd theyr re-  
nounce / he made them to be callid to  
for hym/ and demaunded their names  
and their countrey/ And thenne the  
oly martyrs sayd / Our names ben  
Cosme and Dampyan/ And he named  
these other bretheren / whiche he haue  
Antyne/ Leonor/ and Euprepye/ Our  
countrey is Arabye/ but Crysten men  
knowe not fortune/ Thenne the prece

ful or Iuge commaunded them / that  
they shold brynge forth theyr bretheren  
And that they shold alle to gyde doo  
sacrefyse to the ydolys/ And whanne  
in no wyse they wold do sacrefyse/  
but despyed theydolls/ he commaunded  
they shold be sore tormentid in the han-  
des and feet/ And whanne they despy-  
sed his tormentys / he commaunded  
them to be bounden with a chayne and  
thowen in to the See/ But they were  
anone deliuerd by thaungell of oure  
lord/ and taken out of the See / and  
cam ageyne to fore the Iuge / And  
whan the Iuge salde them / he sayd/  
ye ouercome our grete goddes by your  
enchanntementes/ ye despyse the women-  
tis/ and make the see passyble / Telle  
ye me your wytchecraft / And in the  
name of the god Arryan I shall for-  
giue you/ And anon as he had said  
this / two deuyls cam/ and bit hym  
gretely in the bylage/ And he crynge  
sayd / O ye good men I praye you  
that ye pray for me to our lord/ And  
they thenne praid for hym/ And anon  
the deuyls departed/ Thenne the Iuge  
sayd/ Eoo ye may see how the goddes  
had indignacion agaynst me / by cause  
I thought to haue forsaken them/ but  
I shal not suffre my goddes to be blas-  
phemed/ And thenne he commaunded  
them to be cast in to a grete fyre/ But  
anone the flamme sprange fere from  
them/ and sleibe many of them / that  
stode by/ And thenne they were com-  
maunded to be putte on a torment nar-  
med Scale / but they were kepte by  
the Aungel of our lord/ And the wo-  
mentours tormentid them aboute alle  
men/ And yet were they taken of with-  
out hurt or gref/ and so cam all so  
le to fore the Iuge/ Thenne the Iuge  
commaunded the thre to be put in pry-  
son/ And made Cosme and Dampyan  
to be crucifyed / and to be stoned of  
the peple/ but the stones retourned to  
them that threw them/ and hurted &  
wounded many of them / Thenne the  
Iuge replensshed with woode nesse/  
made the thre bretheren to stande by the  
Crosse / And commaunded that foure  
knyghtes shold shooe awoles to Cos-  
me and Dampyan/ but the awoles re-  
turned and hurted nany / and dyd

no harme to the martirs / And whan  
the Iuge sawe that he was confusor  
in alle thynges / he was anguysshou  
s into the dethe / and dyde soo byhede alle  
spue brethern to gyde / Thenne the  
cristen men doubted of the word / that  
saint cosme had sayd / that his brother  
shold not be buryed wyth hym / and  
as they thoughte theron / there cam a  
wyg / whiche cryed and sayd / they ben  
al of one substance / lerye them all to  
gyde in one place / And they suffred  
deith under Dyoclesyan / aboute the yere  
of oure lord thio hundredy four score  
and seuen / It happend that an hus  
bond man after that he had laboured  
in the felde aboute reppinge of his corn  
he slepte With open mouth in the felde  
And a serpent entred in by his mous  
the in to his body / thenne he awoke / &  
felte no thyng / and after returned in  
to his hoide / And at euen he beganne  
to be tormentid and cryed ppyssly /  
and called vnto his helpe / the holy sa  
yntes of god / cosme and dampay / and  
whanne the payne and anguysshe ens  
crewed / he wente to the churche of the  
sayntes / and felle sodenly a slepe / and  
thenne the serpent yssued oute of his  
mouth lyke as it had entred /  
There was a man that shold haue go  
ne a longe wyage / and recommended  
his wyf to cosme and dampay / and  
left a token with her / that yf he sente  
for her by that token / she shold come to  
hym / And the deuyll knethe well  
the token / & transfigured hym self in  
the forme of a man / and brought to  
the woman the signe of her husbond / &  
sayd / thy husbond hath sente me fro  
that cyt to the / for to lede the to hym /  
And yet she doubted for to goo wyth  
hym / and sayd / I knoibe wel the to  
ken / but by cause he left me in the ke  
punge of the sayntes cosme and Dampay /  
I shal to me vpon theyr aulter  
that thou shalt bringe me to hym sure  
ly / And thenne I shal goo with the  
And he swaue lyke as she hadde sayd /  
Thenne she folowed hym / And whan  
she cam in a secreete place / the deuyll  
wolde haue throwen her doune of her  
hors for to haue slayne her / And when  
she felte that / she cryed to god and to  
the sayntes cosme and dampay for help

And anon these sayntes were there  
with a grete multitude clothed in whyte  
and deliuered her / and the deuyll  
fanysshed away / And they sayd to  
her / the ben Cosme and Dampay / To  
whoom thou beleuest / Therefore  
we haue hyed vs to come to thy helpe  
Fellye the egght pope after saint gre  
gory dyd doo make a noble churche at  
Rome of the sayntes Cosme and Dampay /  
and ther was a man / whiche  
serued deuoutly the holy martirs in  
that churche / whome a Cancer had con  
sumed al his thyne / And as he lyte /  
the holy martirs Cosme and Dampay  
an apperyd to hym theyr deuout ser  
uaunt / bringyng with them an Instru  
ment and opnement / of whome  
that one sayd to that other / where shal  
we haue fleshe whan we shal eate a  
weye the token fleshe to fyll the hole  
place / Thenne that other sayd to hym /  
There is an ethyoppen that this day is  
buryed in the churche yerd of saint wa  
ter ad Vincula / whiche is yet fasshe /  
late vs bere this thyde / and take we  
oute of that morgans fleshe / and fyll  
this place with all / And soo they fete  
the thyne of this dede man / and cutte  
of the thyne of the seke man / and so  
chaunged that one for that other / and  
when the seke man awoke / and felte  
no payne / he put forth his honde / and  
felte his legge without hurte / And  
thenne toke a Candel / and saide wel  
that it was not his thyne / but that hit  
was another / And when he was well  
come to hym self / he sprang oute of  
his bedde for ioye / and recounted to al  
the peple how hit was happed to hym /  
and that whiche he had sene in his sle  
pe / And hou he was heled / and they sen  
te hastily vnto the tombe of the dede  
man / And fonde the thyne of hym cutte  
off / and that other thyne in the tombe in  
stede of his / Thenne late vs praye vnto  
these holy martirs to be our foure &  
helpe in al oure hurtes bleschures and  
fores / And that by their mercyes after  
this lyf we may come to euerlastyng  
blesse in heuen / Amen /

Thus enden the lyues of the



ſaintes Coline and Dampyan

Here foloweth of ſaint Forſyn  
And firſt of his name

**F**orſyn is ſaid of forſma/ that is the rule of vertu  
to other by enſample/ Or he  
may be ſayd/ Forſyn / lyke  
as ſpytynge oute of paradys/ as long  
as the ſynners of aungels/ and of de-  
uils dured/ for hym/ Or he is ſayd/ of  
fores/ which is clark / and of ſecond ſe-  
dis to ſpake/ For he ſpake in the clark  
nes perdurabile

Of ſaint Forſyn

**F**orſyn Was a Biſſhop  
And Bede wyrteth thys  
wyſe of hym / And lyke  
as he ſhone in al counte / e  
terne/ ſo at his laſt ende he yelved by  
his ſpyrit/ And wanne he paſſyd/ he  
ſawe two angels comyn hym/ whi-  
che ſawe his ſoules by / and the  
theyr Angel cam with a wyſe ſhield  
ſhynynge/ and he wente before / And  
after that he ſawe the deuyls cryenge and  
theyr hold they ſayd/ late he go to ſor-  
we and make a ſynners to fore hym /  
And whan they were gone to fore him  
they returned agaynſt hym/ and thurlyde  
to hym brennyng darts/ But the an-  
gel that wente before receyved them  
with his ſhield/ And thenne the deuyll  
ſate them agaynſt the Aungels / and  
ſayd/ that he hadde alweye ſayd ydle  
wordes / And therefore he ought not  
without payne to be the bleſſyd by /  
And the Aungel ſeyd to them / yf ye  
purpoſe not agaynſt hym the principal  
wyſe/ he ſhal not perſyſſe for the ſma-  
le / And thenne the deuyll ſayd / yf  
god be rightwys/ this man ſhal be not  
ſaved/ For it is wroth/ yf ye be not  
conuerted / and made lyke as one of

my lytel chylde/ ye ſhall not entre in  
to kyngdom of heuyn/ To whome thau-  
gel excuſynge hym/ ſayd/ he had indul-  
gence in his herte / But he obſtyned the  
cuſtom & ſtage / e the deuyll ſaid lyke  
as he hath taken euylle cuſtomme/ ſo  
late hym receyue ſyngrauance by the ſo-  
uerayne Juge / And the holy Angel  
ſayd/ we ſhal be juged/ to fore god /  
Thenne the deuyll was ſtylle / yet he  
arowd agayne / and ſayd / Into nold  
we troubled/ that god had be treble/ for  
al tho ſynnes that ben not purged in  
erthe / he promyſed/ that they ſhold be  
uerlaſſynge lyke punyſſed / This man  
receyved a ſentence of an ſwure / And  
was not therof punyſſed / where is  
thenne the rightwysnes of god / To  
whome thauangel ſayd/ holde your pes  
For ye knowe not the ſecrete Juge-  
mentis of god/ as longe as a man ſo-  
peth to doo his penaunce / ſo longe the  
mercy of god is redy to the man / The  
deuyll answered / her is no place of pe-  
naunce / To whome thauangel ſayd/ ye  
knowe nat the profoundeſſe of the  
Jugementis of god / Thenne the de-  
uyll ſmote hym ſo greuously / that  
after whan he was reſtable/ ſayd to lyf  
the token and trace of the ſtroke abow  
euer after / Thenne the deuyll toke o-  
ne/ that was tormentid in the fyre / e  
thurlyde hym on Forſyn/ ſo that he brent  
his ſholdre / And thenne Forſyn ſail-  
del / that it was the ſwure of whome  
he hadde receyved the ſeyment / And  
thauangel ſayd to hym/ by cauſe thou  
receyvedeſt it/ he hath brent the/ yf thou  
haddeſt not receyved the wyſe of hym/  
that is wroth in ſynne/ this payn ſhold-  
de not haue brent the / And thou haſt  
this payn of brennyng by cauſe thou  
receyvedeſt of the ſeyment of hym /  
And that other deuyll thenne ſayd/ ye  
muſt be paſſe by the ſtaye paye / whi-  
che as we may ſurmounte and ouerco-  
me hym/ and ſayd to the Angel/ god  
commaunded to lue his neygghoure /  
as hym ſelf/ and the angel ſayd / this  
man haſt done good werkes to his  
neygghours / And thaduerſarge ſayd  
It ſuffyſeth not / but yf he hath lued  
them/ as hym ſelf / To whom  
the Aungel ſaide/ the fruite of lue  
is to doo well / For God ſhal

## ¶ The lyf of saint Forſyn

reſtardy euerp man after his werkes/  
Andz the enemy ſayd by cauſe he hath  
not fulfilled the worde of oue / he  
ſhall be dampned/ Thenne the deuyls  
ſpyghtinge were ouercomen of the An  
gels/andz yet the deuylle ſayd/ yf godd  
be not wyckedz this man ſhall not of  
cape withoute payne/ For he promyſedz  
to renounce and forſake the worlde/  
Andz he hath not done it/ Thenne than  
gel anſwerd/ he luyd not thoſe thyng  
ges that ben of the worlde/ but he luyd  
well to diſpende them vnto them that  
hadde neede/ Andz the deuylle anſwerd  
In what ſomeruer māner he loued them  
it was ageynſt the commandement of  
godd/ Andz theſe aduerſaries thus ſa  
inqueſſedz/ yet the deuylle beganne a  
geyne malicious accuſacions ſayenge  
It is wretton yf thou ſhalbe not to the  
wycked man/ his wyckednes I ſhal  
requyre his bloodz of thyne hondz/ andz  
this man hath not ſheibed worthely  
penaunce/ to the ſynners/ Andz the an  
gel ſayd/ vben the ſynners deſpyſe the  
wordz that they here/ thenne the tounge  
of the doctour is lettyd to ſpeke/ vben  
he ſeeith that his predication is herdz &  
deſpyſedz/ thenne it apperſeyneth wel to  
a wyſe man to be ſylke/ vben it is no  
tyme to ſpeke/ Andz this batayl was  
right ſtronge/ ſoo moche that they cam  
to fore the aungel of godd/ And that  
the good hadde ouercomen the aduerſa  
ries / Thenne this holy man was en  
upronnedz with grete clevenneſſe/ Andz  
as Bede ſayth/ one of thangelz ſayd  
to hym beholde the worlde/ Thenne he  
torned hym/ andz ſalbe a ſalepe derke/  
andz tenebrous/ andz foure fyres in the  
ayr aboue / whiche were ſer that one  
from that other / Andz thangel ſayd  
to hym/ theſe ben foure fyres that breu  
ne/ that one is the fyr of leſynges /  
For in baptym/ al promyſe to renounce  
the deuylle andz al his werkes/ Andz  
they accompliſſe hit not / The ſecondz  
is of couetyſe/ that is vben the rycheſſe  
of the worlde is ſette to fore heuenly  
thynges/ The thyrde is of diſſencion/  
that vben men dar not offende theyre  
neygghbours for ſpelaynous andz vici  
ous thynges / The fourthe is of wyck  
ednes andz felonye/ vben they deſpo  
yle them that be feble andz poure &

faude andz deaple / as by exhorcyon  
andz tyrannye/ for nought/ Andz after  
theſe fyres aſſembledz to gyder in one  
Andz he approchedz to it/ andz doubtz  
andz was aferd/ andz ſayd to thau  
gel/ Syr this fyr approcheth to me /  
And the Aungel anſwerd/ This that  
thou haſt not ſet a fyr ſhall not bre  
ne the / For this fyr her examyneth  
the peple after their merites/ Andz by  
he as the bodies brene by wyll not  
couenable/ right ſo breneyeth the fyr by  
payne due / Andz at the laſt the ſoulle  
was brought ageyne to his propre bo  
dy / And his neygghbours wepte/ whi  
che had ſuppoſed that he hadde ben de  
d / Andz after this he luyed a certeyne  
tyme/ andz ſenyſſed his lyf laudably  
in good werkes /

## ¶ Thus endeth the lyf of saint Forſyn

¶ Here foloweth the ſelte of ſaint Mychel archaungel And  
firſte the expoſicion of his name





**M**ychel is expounded  
sometyme as god / And  
of tymes as saynt Gregore  
sayth / Whan a thyng of mer  
uous vertu is done / Mychel is sen  
to forth / so that he by the dede and the  
name be gyuen to vnderstonde that no  
me may doo that god may doo / And  
therefore ben attrebyued to hym many  
thynges of merueylous vertu / For lvs  
he as Dangel wytnessyth / he shalle  
arise and adresse in the tyme of Ant  
crist agens hym / And shalle stande  
as a defendoure and kepar for them  
that ben chosen / He also frught wyth  
the dragon and his angels / and cas  
tunge them oute of heuyn had a grete  
godye / He also had a grete plee and  
reuerenon wyth the deuyll for the bo  
dy of Moyses / by cause he wolde not  
shewe hit / For the children of Israell  
shold haue adoured and worshypp  
it / He weyned the folkes of sayntes  
And brought them in to the paradye  
of regullation and ioye / He was pryn  
ce of the synagoge of the Ielues / but  
noli he is establysshed of oure lord  
prync of the chyrche of Ihesu Cryste /  
and as it is said he made the plaghes  
of egypte / he departed and deuydyd  
the red see / he ladde the peple of Isra  
el by the deserte / and sette them in the  
land of promysyon / he is had among  
the compaign of holy Angels / as be  
nater / and berynge the signe of oure  
hady / he shalle slee by the commaundes  
ment of god right purffauntly Ant  
crist / that shalle be in the Mount of o  
lyuete / And dede may shall arise at  
topps of this same Archangel / And  
he shalle shewe at the daye of Iuge  
ment the Crosse / the spere / the nayles /  
and the Crowne of thornes of Ihesu  
Crist /

**O**f saint Mychel

**T**he holy solempnyte  
of saynt Mychel / is sayd  
apperynge dedycation / by  
force / and memorize / The ap  
paricion of this aungel is many folow  
The fyrste is / Whan he appered in the  
Mount of gargan / This Montayne is  
in Naples / whiche is named gargan /  
And is by the Cite named Syponce  
And in the yere of our lord the hon  
derd four score and ten / was in the sa  
me Cite of Syponce a man / whiche  
was named Garganus / whiche after  
somme bookes had taken that name of  
the montayne / or els the Montayne to  
be the name of the man / and he was  
ryght ryche / and had a grete multitu  
de of sheep and keestes / And as they  
pastured aboute the sydes of the Mon  
tayne / It happed that a bulle left the  
other keestes / And wente vpon hy  
on the Mountayne / and returned not  
home agayne wyth the other keestes /  
Thenne this ryche man the olbner to a  
grete multitude of seruantes / and  
dyde doo sette this bull al aboutes /  
And at the laste he was founden on  
hyght on the Montayne / by the entree  
of an hole or a caue / And thenne the  
maystre was wrothe / by cause he hadde  
strayed allone from other keestes / and  
made one of his seruantes to shote an  
arowe at hym / And anon the arowe  
rebounde wyth the wynde / and smote  
hym that had shotte hit / wherwith they  
of the Cite were troublid wyth this  
thyng / and wente to the Bisschop / e  
enquyred of hym / what was to be do  
ne in this thyng that was so wonder  
ful / And thenne he commaund them  
to faste thre dayes / and to praye vnto  
god / And whan this was done / seynt  
Mychel appered to the Bisschop sayn  
ge / knowe ye that thylke man is so  
hurt by my wyll / I am Mychel the  
Archangel / whiche wyll / that thys  
place be worshyppid in erthe / and wyll  
haue hit surely kepte / And therfor I  
haue prouyd that I am kepar of this  
place by the demonstrance and the  
byng of this thyng / And thenne  
anone the Bisschop / and they of the  
Cite wente wyth processyon vnto that  
place / And durst not entre in to hit /

but made theyr prayers without forth  
 & the second apparicion was in the yere  
 of our lord seven hundred and ten in  
 a place / whiche was named Tumb  
 by the see syde / five myle fro the Cyt  
 daunterance / Sepnt Mychel apperdy to  
 the Bysshop of that Cyt / and com-  
 maunded hym to doo make a chyrche in  
 the forsayd place / lyke as it was ma-  
 de in the Mount of gargan / And in li-  
 ke wyse / shold halowe the memoze of  
 saynt Mychel there / And the Bysshop  
 doubted in what place it shold be ma-  
 de / And saynt Mychel sayd to hym /  
 in the place where he shold fynde a bul-  
 le hyrd of thenes / and yet he doubted  
 of the largenesse of the place / And sa-  
 ynt Mychel apperdy to hym / & sayd /  
 that he shold make hit of the brede that  
 he shold fynde that the bulle had two  
 den and traad with his feete / & there  
 were two rockes / whiche no mannes po-  
 wer myght remoue / Thenne saynt My-  
 chel apperdy to a man / and commaun-  
 ded hym that he shold goo to that same  
 place / and take alwey the two rockes  
 And when he cam / he remoued the two  
 rockes as lyghtly as they had lyed  
 no thyng / And when the chyrche was  
 eddyfied / there mychel set a pyce of a  
 stone of marble / ther upon whiche he  
 stode / and a parte of the palle that he  
 had leyd on the altar of that other  
 Chyrche he brought thider to this Chyr-  
 che / And by cause they had grete pe-  
 nyce and nede of water / they made  
 by the thadmonestment of thanngelle  
 an houle in a stone of marble / & anone  
 there fshled out soo muche water /  
 that vnto this day they be susteyned by  
 the beneyfyt therof / And this appar-  
 cion is solempnly halowed the vij ka-  
 lendes of Nouembre in that place /  
 And there happed in the same place a  
 myracle worthy to be put in remem-  
 braunce / This Montayne is enuyron-  
 ned about with the see Ocean / but on  
 saynt Mychels day it auoydeth it self /  
 and gyueth way to the peple / And as  
 a grete compaignie of peple went to the  
 Chyrche / hit happed that a woman grete  
 with childe neygh her tyme of deliuer  
 raunce was in the compaignie / & whenne  
 they returned / the waues and water  
 cam with grete force / so that the compa-

ny for drede fled to the Ryunge / And  
 the woman grete with childe myght  
 not flee / but was take and baryed  
 in the floodes of the see / but saynt My-  
 chel kepte the wyf al hoole / and she  
 was deliuered and childe among the  
 waues in the myddel of the see / And  
 she toke the childe bytvene her armes  
 and gaf it solake / and after when the  
 see was withdrawen / she went a lan-  
 de al hoole with her childe / & the therdy  
 apparicion happed in the tyme of Gre-  
 gory the pope / For when the sayd po-  
 pe hadde establisshed the festaynes for  
 the persyence that was that tyme / and  
 prayd deuoutly for the peple / he salde  
 upon the castel / whiche was sayd some  
 tyme the Memoze of Adryan / the an-  
 gel of god whiche wydd and maade  
 clene a bloody swerd / and put it in a  
 sheeth / And thereby he vnderstode / that  
 his prayers were herd / Thenne he dyd  
 doo make there a Chyrche in honoure  
 of saynt Mychel / And that Castell is  
 yet name d the Castell angel /  
 And yet anothir apparicion was in the  
 Mount of gargan when he apperdy &  
 gaf vitory to them of Syon / whi-  
 che is halowed the eyght pouer of Iu-  
 let / & the fourth apparicion is that whi-  
 che is in the Gerarchie of the same an-  
 gels / For the first apparicion is sayd  
 Epyrchange / that is thapparicion of se-  
 uerences / The second is sayd pprha-  
 ny / that is the mene apparicion / And  
 that other is sayd pprhany / that is  
 the moost holwe apparicion / And Ger-  
 archy is sayd of gear that is hoely / &  
 of Archos that is a prync / And so  
 gerarchie is to saye an holy pryncipal  
 & euery gerarchie contyene thre or  
 dres of aungels / For the souerayn ge-  
 rarchie after thassignacion of saynt mi-  
 chels contyene Cherubyn / Seraphyn /  
 and the thrones / The myddle conty-  
 neth the domynacions / the viciars / and  
 the potestates / the last contyene the  
 pryncipales / angels and Archangels  
 And thordynaunce and disposicion of  
 them may be sene by semblable and li-  
 ke in earthly pryncipales / For of the  
 mynystres that ben about a kyng /  
 som werke immediatly about the pe-  
 sone of the kyng as chyncellere / Coun-  
 seylours and thassyltantes / and the



lyke into the ordre of the fyrst Ser-  
uante / Somme ther ten that haue  
the title of the Royamme / somme in  
one prynces / and somme in another /  
as the lieutenantes Capytaynes of  
the shyre and Juges / And they be  
lyke into the second Serarchye / And  
they ten assigned to particuler offy-  
ces in the diuerse parties of the Ro-  
yaume / as Mayres / Sherues / bayles  
and such other lasse offyces / And  
they ten lyke to thordres of the thirde  
Serarchye / the thre ordres of the fyrst  
Serarchye ten taken in as moche as  
they assiste god / and ten conuertid to  
feyn / And ther to ten thre thynges ne-  
cessarye / that is to lobe / souerayne loue  
And that is as touchyng the ordre of  
Seraphyn / whiche ten sayd fyrst / part  
hight knowlege that is touchyng ches-  
tytyng / whiche is as moche to say as ple-  
nitude of science / and perpetuel fruyt  
of joy or blisse / As touchyng the thirde  
order / whiche ten sayd setyng / For  
god setyth and resteth in them / The  
thre ordres of the myddel Serarchye /  
ten taken and haden in as moche as  
they domyne and gouerne thyngher  
of peple in comyn / This seynour  
and this gouernynge is in thre thyng-  
es / the fyrste in seynourie and com-  
mandynge / and that apperteyneth to  
thorde of compnyon / whiche seynour-  
ie aboue other that ten lobe / and  
domse them in alle the mynysters dy-  
uine / and commaundeth to them alle  
thyng / And that sayth Zacharye in  
the fyfthe chapitre / that one Angel  
sayth to another / Kenne and speke to  
the chyld / Secondly in doynge / And  
this apperteyneth to thorde of vertues  
to whome no thyng ne is impossible  
to execute / whiche that is commaunded  
to them / for to them is gyuen polber to  
do alle thynges dyffycyle whiche ten  
apperteyneth to domyne mysterye / And  
therefore it is attribued to them to doo  
miracles / Thordre in confeynyng /  
for to confeyne the Impedymentes e-  
nourables / And this apperteyneth to  
thorde of the potestates / And this is  
expressed in Thobye / where Rapha-  
el comde the demyl in the ouerest deserte  
The thre ordres of the last Serarchye /  
ten taken after that they haue gouer-

nement and lymyted / Some of them  
seynourie and gouerne in one pro-  
uince / And that ten they of thorde  
of the pryncates / lyke as the prync  
of perses seynouryeth vpon the persians  
lyke as it is redde in daniel in the ten  
the C hapytre /  
And somme ten deputed to the gouer-  
nauce of a multitude of a cyte / And  
they sayd archangels / and the other  
ten commysed to the gouernance of one  
persone / and they ten sayd Angels /  
and ten sayd to shewe the small thyng-  
es and lytel / by cause that their ser-  
uyle and mynysterye is lymyted to  
one man / Archangels ten sayd  
more and greater / For the lobe of a  
multitude is better and more worthy  
than the lobe of one man / In that  
signacion of thordres of the fyrste Ser-  
archye / Gregory accordeth with Dyo-  
nyse / and Bernard also / whiche is ta-  
ken about theyr fruycon / whiche is  
in brennyng loue / as touchyng to se-  
raphyn / In profounde cognicion / as to  
cherubyn / and in perpetuell retention /  
as touchyng the thrones / but they dis-  
corde in the assignacion of the myddel  
and last thre ordres / that is prynci-  
ples and vertues / Gregory and Ber-  
nard haue another consideracion / that  
is to lobe that the myddel Serarchye  
is in his seynourie or prelacye / and  
the last is taken in his pte or mynys-  
tracion / the prelacye in angels is tres-  
ble / for Angels domyne ouer spirites  
angelys / And they ten sayd domynar-  
tions / And they domyne also ouer gos-  
od lberkes / And they ten sayd pryn-  
cipates / And they domyne ouer deuils  
and they be said potestates / and the or-  
dre and the degrees of theire dignite  
apperteth in these thynges / The mynys-  
trye of them is thirfold / Somme scan-  
de in techyng / somme in techyng / e-  
in techyng somme more and som las-  
se / The first apperteyneth to vertues / the  
second to archangels / and the thirde  
to angels / The fyfthe apparacion is hit  
whiche is redde in thysore tripartite /  
There is a place besyde Constantinople  
where as somtyme the goddesse Vesta  
was worshipped / but now there is  
hyl dede a chireh in honour of saynt  
Mychel / and is named Mychels place

## ¶ The lyf of saint Mychel

For a man that was namede Agyr /  
 lyne was taken with a ryght grete fe-  
 uer meynyd of red colere / And the  
 phisiciens gaf to hym soo bewynnyng / in  
 a agne a drynke / whiche anone he to /  
 myged oute at his mouthe / and what  
 he ete or dranke / allweye he vomited / &  
 casted oute / soo that he was nyghe dede  
 And dyd hym to be borne to that pla-  
 ce / And supposyd wel ther to be soone  
 ded or helid / And thenne saynt My-  
 chel apperyd to hym / and sayd to hym  
 that he shold make a confesion of ho-  
 ny and wyne and ypper / And what  
 somer he ete he shold bete therin /  
 And so shold he haue playne helthe /  
 whiche thyng he dyd / and anone he  
 was deliuerd from his maladye / shoul-  
 wel that after the Iugement of the  
 phisiciens that drynke or medecyne  
 was contrary to them that ben Coleric  
 This is hnd in this storye treppete /  
 Secondly / this solemnyte of saynt  
 Mychel is sayd by thre / And the Vie-  
 tory of saynt Mychel is manyfold /  
 And also of other Aungels / the first  
 is that saynt mychael gaf to them of  
 Syxonte in this maner / Aftre a certa-  
 yne tyme that the place was founde /  
 they of Naples were yet paynyms /  
 And ordeyned theyr hoost for to fyght  
 ageynst them of Syxonte and of Bo-  
 nuent / And by the counseyll of the  
 Bisschop the Crysten men toke trielbo  
 for thre dayes / that they myght faste  
 the thre dayes / and requyre theyr pa-  
 tron saynt Mychael into theyr ayde &  
 helpe / In the thyrde nyght the hooly  
 saynt Mychael apperyd to the sayd  
 Bisschop / and sayd that theyr prayers  
 were herd / and promysed them to ha-  
 ue victorye / And commaunded them  
 to renne on their enemyes attre fourthe  
 hour of the day / withoute more taryng  
 And whan they wonne ageynst them /  
 the Montayne of gogany began strong-  
 ly to tremble / and a grete tempest aro-  
 se / soo that lychtynng fleghe aboute /  
 And a verke childe couerd the Mon-  
 tayne / soo that siue hunderd of theyr  
 aduersaries dyde of the fyre awolbes  
 whiche cam fro the ayre / And alle the  
 residue of them that were not slayne /  
 lefte theyr ydolatre / and submytted  
 them anone to the Crysten faythe /

The second byctory of saynt Mychel  
 was / whan he put out of huen the dra-  
 gon Lucyfer with all his folowers /  
 Of whiche is sayd in thapocalyps /  
 Factum est premium magnum / Apoc-  
 apsis dno dno / For whanne Lucifer  
 coueyted to be lyke to god / tharhaun-  
 gel / whiche hure the lamer of the celest-  
 tyall hoost cam and charged Lucifer out  
 of huen with alle them that folowed  
 hym / & hath enclused them in derke age  
 into the day of dome / For they be not  
 suffred to dwell in heuen / neyther in  
 the typer parte of thayer / by cause that  
 place is cleere and delectable / ne yet to  
 be in erthe with vs / to thence that they  
 shold not ouermuche tempte ne forme-  
 te vs / But they ben in thayer billene  
 huen and erthe / soo that whan they be  
 ke bylward / they maye beholde the sope  
 that they haue leste / and haue thew  
 grete sorowe / ¶ And whan they shal  
 donnward / they maye see the men mo-  
 unt up to huen / fro whens they felle  
 Notwithstandynge by the dnyng dis-  
 pensacion they desende ofte into vs in  
 erthe / As lyke hit hath be thelved / to  
 somme hooly men / they felle aboute vs  
 as flyes / they ben innumerable / And  
 lyke flyes they fylle thayer withoute  
 nombre / wherof sayth Hagmo / as the  
 philosophers sayden and doctours haue  
 oppynon / This ayre is also full of de-  
 uils / and of wycked spyrytes / as the  
 sonne times ben full of smale moles /  
 whiche is smal dust or pouldre / And  
 holi wel that they be soo many / Nowr  
 theles after the sentence of Orygene /  
 theyr polber ne strengthe is but righte  
 lytel / and that we may ouercome them  
 here / And yf ony of them ben ouer-  
 men of ony hooly man / he may neuer  
 after tempe a man of that byre / Of  
 whiche he is ouercomen /  
 The thyrde byctory is / that Aungels  
 haue euery day of the daye whanne  
 they fyght for vs ageynst them / And  
 deliuer vs fro theyr temptacions / and  
 they deliuer vs in thre maners / First  
 in refrenynge the polber of the dy-  
 uyl lyke as it is sayd Apocalyps Biss-  
 mo / of the angel that bonde the dyuyl  
 And sente hym in to A bisme / that is  
 the pyte of helles / And thobye whiche  
 sayth that the Aungel Raphael bonde



the temple in the outerste desert / And  
this bondynge is none other thyng /  
but the refraynynge of his purffauour  
e myght / Secondly he delyneth vs  
in refraynynge our couetyse / the whiche  
thyng is in genesis the xxvii chapitre  
ther where he sayth / that thangel took  
the synell of Jacob / & anone it dyed  
vii / Thirdly in impressynge in our hertes  
the memozye of the passion of oure  
lord / this is signefyed apocalypis vii /  
where it is sayd / He wyll ye not gree  
ue ne noye in thertye / ne in the fcs / ne  
the tyes till we haue marked them /  
Ezechyel saith / the signe of thou be in  
the forewardes of the peple / Thou is mar  
ke lyke an heeles Crosse / And they  
that ben marked ther with drede not  
thangel synge / wherof is sayd / v  
on whome ye see thou / flee them not /  
The fourth victory is that / that thar  
changel mychell shal haue of Antec  
ryst when he shal slee hym / thenne my  
chell the grete pryncer shal arys / as  
it is sayd danielis vii / he shal arys for  
them that ben chosen / as an helpar and  
a protectour / & shal strongly stande a  
geynst Antecryst / & after as the glose  
sayth / Antecryst shal fayne hym to be  
wed / and shal hyde hym thre dayes / &  
after he shal appere sayng that he is  
rysen fro deth to lyf / & the temple shal  
see hym / by arte magyke & shal moue  
to vp in to thayer / & al the peple shal  
meruayle & worship hym / & atte last  
he shal moue vp on the mount of  
olympe / & when he shal be in a payple  
syn in his syege entred in to that place  
where our lord ascended Mychel shal  
come & shal slee hym / of whiche vcto  
rye is vnderstonen after saynt grego  
ry / that whiche is sayd in thapocalip  
sis / the bataylle is made in heuen / This  
worde of the treble bataylle in heuen is  
expolyned of the bataylle that he had  
with Lucifer / when he expulsid hym  
out of heuen / and of the bataylle that  
he had with the temple that tormente  
vs / And of this last solempnyte is sa  
id depocacion / by cause on this daye  
the sayd place in the Mount gargan  
was dedycat / & hallowyd of hym by re  
uelacion / For whanne they of Syron  
were returned fro thocasion of theyre

aduersaryes / & had so noble vctorye /  
yet doubtyd they to entre in to the said  
place / & hallowe it to tharchangel /  
Thenne the bisschop benedict / & ayed coun  
seylle of pope pelagyn / And he answered  
yf the churche ought to be dedycat / that  
ought to be on that day that the vcto  
rye was done / And yf it plesed other  
wyse to saynt Mychel / men ought to  
requyre his wyll therof / & thenne the  
pope / the bisschop & men of the cyte fas  
ted thre dayes / & saynt Mychel appie  
red to the bisschop and said / It is no ne  
de to poll to dedye & hallowe that I ha  
ue hallowyd / & commanded that he shol  
de entre in to that place the next daye  
with the peple / & shold frequente hit  
with prayers / and they shold fele  
that he shold be a specyal patro  
ne to them / & he gaf to them a seg  
ne of consecracion / that was / that they  
shold goo vp theru by a posterne to  
ward the east / & they shold sende there  
the steppes of a man impressyd in a mar  
ble stone / thenne the bisschop on the morn  
e moche grete peple cam to the place / &  
entred in / & fonde a grete caue & thre  
aulters / of whiche tibo were sette to  
ward the southe / and the thyrd towar  
de the west moche honourably / & was co  
uerd al aboute with a rede mantel / &  
when the solempnytees of the masses  
were done / & the peple had taken hooly  
communion / al returned to their pro  
pre places / & the bisschop lefte there pre  
stes & clerkes for to syng on the sayd  
daye the dymyne offyce / & within the said  
churche souterth clere water & swete /  
whiche the comyn peple drynketh & ben  
heled therby of many dyuerse malady  
es / And whanne the pope herd these  
thynges / he establysshed to hallowe  
this day in thonoure of saynt Mychel &  
of alle the hooly Aungels / and to be  
kepte hooly thorough alle the world /

Fourthly / this solempnyte  
is sayd the Memozye of saynt My  
chael / so id well that the alle solemp  
nyte this feest in the honoure of alle  
the Archangells of oure Lord /  
We doo the Memozye and the honou  
res generally / And hit appertey  
neth and is behooffull to vs to gyue  
to them / laude prayfynge and honou  
r

## ¶ The lyf of saint Mychel

by manyfold reasons experte/ that is  
to wote/ For they ben our keepers/ oure  
myndes/ oure bretheren/ oure neygh-  
bours/ the hearers of our solbes in to  
heuen/ and representers of our prayers  
vnto god/ Ryght noble knyghtes of  
the kynge of heuen/ And perdurable  
comfortours of them that ben in trou-  
bles and tribulacions/ And first we  
ought to honour them/ For they ben  
oure keepers/ wherfor we ought to wor-  
shippe them/ To euery man ben gyuen  
two Angells/ One euylle for to styre  
 hym to ylle/ and one good to kepe him  
The good Angells ben deputed to  
the keepynge of men in theyr lyfthe/ e  
after the natyure also/ and ben all  
wey with them/ whanne they ben full  
growen/ And in this thre astates is  
an aungel necessarye to a man/ For  
whanne he is yet lytell in the wombe/  
he may be dede and be dampned/ whan  
he is oute of the wombe to fore he be  
growen/ he maye be lette fro bapty sme/  
And whanne he is growen/ he maye be  
dialben to dyuerse synnes/ The deuyll  
deceyvet them/ that ben growen by fal-  
lace and herkenyng/ he flattereth them  
by deluges and blaundes/ And op-  
presseth vertu by violence/ therfore hit  
is nede that a good Angell ben deu-  
ted to the keepynge of a man/ to thens-  
de that he addresse and endue man as  
geynste the fullace that he exhort and  
somone to doo good agaynste flate-  
rynge and blaundes/ And that he  
defende hym from oppression agaynste  
violence/ And the prouffite of the kee-  
pyng of the angel to a man may be af-  
signed in foure maners/ The fyrste/  
that the solble may prouffite in the we-  
le and good of grace/ And this dothe  
the Angel to the solble in thre maners  
And the fyrste is in to remeuyng all  
ketyng to doo well and good/ And  
that is signefied in Exodi duodecimo  
where the angel smote alle the fyrst be-  
gotten of Egypte/ Secondly in abra-  
hyme or egyptynge from sauthe/ /  
And that is signefied Zacharye quar-  
to/ The Angell of our lord hath awy-  
sed me/ as a man that is waked oute  
of his sleep/ Thirde in ledyng a man  
in the waye of penance/ and bryn-  
gyng agayne/ And this is signefied

in Thoby in the fyfthe chapytre in the  
Aungel that laded hym and brought  
hym agayne/ The seconde prouffite that  
thangel doth/ is/ that he falle not in to  
synne/ And this doth the Angells in  
thre maners/ First in lettynge the  
euylle to be done/ that it be not done/  
And this is signefied in the booke of  
nombers in the xvi chapytre/ For la-  
laam whiche went for to curse Isra-  
el/ was lette of thangel/ Secondly in  
blamynge the synne passed/ that man  
departe fro it/ And that is signefied  
in the booke of Judges in the second cha-  
pytre/ wher the angels blamed the chil-  
dren of Israel for brekyng of the las-  
we/ wherfor they wepe/ Thirde in  
brynynge strength for to take alwaye  
the synne present/ And this is signi-  
fied in hithe/ whan he was ledde oute  
by force/ he his wyf and his daughters  
fro the cyte of Sodome/ that is to wote  
fro the custumance of synne/ /  
The thirde effect and prouffite is/ yf  
that yf he falle/ that he aryse anone a-  
geyne/ And this doth the aungels in  
thre maners/ First in meuyng a man  
to contricion/ And this is signefied  
in Thoby in the vii chapytre/ wher as  
he taught thoby to enoyne the eyen of  
his fader with galle/ that is to wote  
sconde contricion of the herte enoynt  
the eyen of the herte/ ¶ Secondly  
in purgynge lypes by confession/ And  
that is signefied in ysaie the vii/ wher  
the angel purged the lyp-  
pes of ysaie/ Thirde in enioyng to  
satisfaction/ And that is signefied in  
Luke the vi chapytre/ that sayth/ that  
gretter ioye is in heuen of a synnar  
that yng penance than of a iuste  
men whiche nede no penance/ The fourth  
prouffite is/ that man falle not so ofte  
in to synne as the deuyll eneynt hym  
therfo/ e this doth he in thre maners/  
that is to wote in refraynyng the puer-  
saue e myzt of the deuyll in affebleng  
the couetyse e desyre of synne/ e in en-  
prentyn in our myndes the passion of  
our lord Iesu crist/ of whiche thynge  
it is said to fore/ We ought to honour  
them/ secondly/ for they ben our admy-  
nistratours/ lyke as thapostle saith ad-  
hebrews v/ They ben spyrytes of admy-  
nistracion/ alle spynners ben sent for to



the superiours ben sente to the moyses  
the moyses ben sente to the holdest/ and  
the holdest ben sent to vs/ And this sen  
dyng cometh of the dyuine hounte /  
And in this sendyng appereth holt  
mote the hounte dyuine appereth  
to the houte of our helthe/ For this sen  
dyng appereth that it be of ardas  
unt charyte/ specialy to desyre the hel  
the of other/ Wherefor Vlage sayth / Eoo  
I am here lord/ sende me forth/ And the  
Angels may helpe vs by cause they see  
that we haue neede of them/ and maye  
well ouercome the euyle spyrytes and  
aungels/ And therfor the laue of cha  
ryte angelys requyret / that they be  
sente to vs/ **Thyrde**/ this  
sendyng is needfull to the neede of man  
for they be sente to inflamme our affec  
tion to loue/ Whereof in signe herof it is  
wode that they were sente in a fyre cha  
re/ Secondly/ they ben sente to conuynce  
to vnderstandyng vnto knowlege/  
And this is signefied/ apocalypis v/  
in the Aungel/ whiche hadde a booke o  
pene in his hond/ Thyrde/ they be  
sent for to strengthe in vs alle our per  
fection vnto the ende/ And that is sig  
nified/ iij Regum xix/ Where the an  
gel brought to helpe a booke of brede ha  
uyn vnder asshe/ and a vessel of vvas  
ter/ And he etc / and walked in the  
strengthe of that mete vnto the Mount  
of god Oreb Thyrde they ought to  
be honoured/ For they ben our brethe  
ren and oure neyghbours/ For al they  
that ben chosen ben taken to the ordres  
of aungels / the somme vnto the ouer  
ast/ and somme to the holdest/ and som  
me to the myddel/ For the dyuersyte of  
the merites/ And holt be it / that the  
blessyd vergyne be abouen alle / lyke  
as saynt gregory sheweth in his Ome  
lye/ For he sayth/ ther ben somme/ that  
take the smale thynges / but yet they  
tune not to shewe hit to the bretheren /  
And they tyme in the nombre of aun  
gels/ And these ben they/ that may ta  
ke the soueraynties of the secrete cele  
stial/ and shewe it to other/ And thes  
e ben tharchaungels celestyal/ and  
shewe it to other/ And these ben thars  
chaungels / and ben they/ that make

mercurious signes/ and werke purys  
sauntly/ And these be that with vertu  
es werke/ And somme there be / that  
chaunce awei the lychede spyrytes / by  
the vertu of praye/ and by strengthe of  
theyr powder reaped of god / And  
these haue their merites with the pos  
testates / And ther be somme that by  
their vertues mounte aboue the mery  
tes of them that ben chosen / and do  
myne ouer the bretheren/ and sorte the  
yr merite with the principales/ And  
there ben somme that ouercome and do  
myne ouer al thynges in hem self /  
And they by right ben calld of the  
worlds Goddes amonge men /  
Lyke as god sayd to Moyses/ Eoo I  
haue establisshed the god of pharaon/  
And these ben with the domynacions  
And there ben somme that syt in the  
twone lyke presydes/ and examy  
ne the werkes and dedes of other/ by  
whome iohanne holy churche is go  
uerne/ alle they that be chosen ben  
Iugez/ And these ben with the thros  
nes / and ben they that with the Cha  
ryte and loue of god/ and theyr ney  
bours before other ben ful / And these  
by theyr merites haue taken theyr sor  
te in the nombre of Cherubyn/ For the  
rubyn is sayd the plentitude of science  
And as patre sayth/ the plentitude of  
the laue is loue and charite/  
And these ben they / that enbraced in  
the brennyng loue of supernal confor  
macion/ wyffe only to be in the desyre  
of theyr maker/ They desyre no thyng  
ge of this world / but only ben fode  
in the loue of the lord perdurable/ they  
eschewe al erthely thynges/ and ouer  
passe by thought al temporal thynges  
they loue/ they brenne/ and reste in that  
brennyng loue/ they brenne in louyng  
And ben enflammed in spekyng/  
And alle that euer they touche in ony  
maner by word/ they make them an  
ne to brenne in the loue of god/ And  
where shalle these take theyr sorte/ but  
among the nombre of Seraphyn/ Bec  
Gregorius/ this saith saynt gregory /  
Fourthly / they ought to be honoured  
by cause that they be ferars of oure sou  
les in to paradyse/ And this done they  
in thre maners / The fyrst  
in makinge wode the waye /

as Malachiel sayth in the thyrde chat  
pytre/so here I sende myn angel whiche  
shal make redy thy waye to fore the  
face/Secondly in keryng them to heuen  
by the way made redy/lyke as it is se  
yd in Exodo the four and twenty chat  
pytre/ I sende to the myn angel whiche  
he shalle kepe the in thy waye/e shalle  
brynge the to the faderes/ Thyrde in set  
tyng them in heuen/e herof sayth lucas  
luc/ xij/ It was done when the begi  
gar redy/ his soule was borne of an  
gels in to Abrahams bosome/ Jyslye/  
they ought to be honoured/ by cause  
they ben representers of oure soules to  
fore god / and this representacion is in  
thre maners first they represente our pra  
yers to fore god/ and this sayth Tho  
bye the vii chapitre/ when thou pray  
dest with aces/ And burgedest the ded  
men/ I offered thy prayer to our lord/  
Secondly they alledge for vs to fore  
our lord / And herof sayth Iose the  
xxviij Chapitre/ yf ther were an aun  
gell spekyng for hym/e sayd one of  
lyke thynges/that he shelde the equyte  
of the man/our lord shold haue mercy  
and pyte on hym/ Also Zachie primo/  
And thaungel of our lord answered/  
and sayd O lord of all strengthes/  
shalt not thow haue pyte of Iherusa  
lem/and of the cytes of Iuda / To  
whome thou art wothe / This is the  
lye pte/ Thyrde/ they shelde the sen  
tence of god/ as it is sayd in danyell  
that the angel gabryell fleyng sayde/  
Synth the begynnyng of the prayers /  
the word yssued oute/ that is to wete  
the sentence of god/ and I am comen  
for to shelde it to the/ For thou arte a  
man of despres/ Of these thre thynges  
sayth Bernard vpon the Cantiques/  
The aungel secheth moeyen bytvene the  
loue and the louer in offryng the de  
spres/ and bryngyng yestes/ and me  
ueth her /and plesyd hym / Sixthly/  
they ought to be honoured / For they  
ben the ryght noble knyghtes of the  
kyngge prouable/after that Job saith  
in the xvj chapitre / Is not this the  
noble nombre of his knyghtes For as  
we see in the knyghtes of somye kyn  
ge/that somme of them dwelle allwaye  
in the halle of the kyng/and accompa

nye the kyng/ e coueyte honour e solat  
re to the kyng/e some other kepe the cy  
tes e castles of the kyng e other sty  
ageynst the enemyes of the kyng/  
Thus is it of the knyghtes of Cryste/  
Some ben in the halle of god/that is to  
seye in the heuen Imperial/e accompa  
nye allwey the kyng of kynges/ and  
sunge allwey songes and gladnesse to  
his honour and glory/ sayenge Sanctus  
tus/sanctus/sanctus/ Blessing and ebe  
nes and wylcome/ And the other ke  
pe the cytes/ the townes/ the castells  
and the fildourges/they ben depu  
ted to the keepyng of vs / keepyng the state  
of byrgynes/of contynentes/of marped  
peple/ and the castells of Reteygon/  
Wherof ysaye sayth/ vpon the wallis  
of Iherusalem I haue establisshed ke  
pers/ Other ther ben that fyght e Rayn  
quysse the enemyes of god/ Of whom  
it is sayd in thapocalypsie/ Ther is a  
kateyll made in heuen/that is after som  
exposycon/ in the chyrche mylitaunt/  
Mychel and his angels foughten with  
the dragon/ The seuente and the laste  
they ought to be honoured/ by cause  
they ben comfortours of them that ben  
in tribulacion/ And herof sayth Zach  
rye in the first chapitre/ Thangel that  
spak to me good wordes were wordes  
of comfort/ And this done they in thre  
maners/ First in comfortyng e streng  
thyng/ danielis decimo / For wher as  
daniel fyll the aungel of our lord tu  
ched hym e sayd/ be not aferd/ ne dre  
de the no thyng/ ptes be to the/ Comfort  
te thy self and be boyssous/Secondly  
in keepyng fro Impacience / and this  
sayth Dauid/ He hath commaunded  
his Aungels to kepe the in al thy wa  
yes/ Thirde in refresshyng and las  
syng that tribulacion/and that is sig  
nified in Danyel the thirde chapitre/  
There wher as the angel of our lord  
descended in the fornays with the chil  
dren / and made the myodel of the for  
nays as it had ben a wynde blowing  
with a soft deibe/ By these ensamples  
we may vnderstande that we ought to  
gyue honour to the hooly company of  
Aungels/ And to praye them to kepe  
vs in this wretched lyf/ from oure e  
nemyes the deuyll/ the world/ and  
the flesshe / that after whanne



the halle departe / they presente our fou  
 to our almyghy god in heuyn / there  
 on ouer / and abyde sempeternally /  
 with them / qd ipse preseat / qui sine  
 fine uiuit et regnat in secula seculorum  
 Amen

Thus endeth the Historie of  
 saint Mychel and thaugels

Here foloweth the lyf of saint  
 Iheromme And first of his na  
 me



**I**heromme is said of  
 Iheru that is holy / And  
 of nemus / that is to saye a  
 woode / And soo Iherome  
 is as moche to saye as an holy wood  
 Or it is sayd of norma / that is to saye  
 lawe / wherof is sayd in his legende /  
 that Iheromme is interpreted an hoos  
 by lawe / He was ferforth holy / that  
 is to saye ferme or clene / or dyed of  
 the ed / or deputyd to holye stage / lyke  
 as the of the Temple ten sayd ho  
 / In they ten ordeyned to holye

sage / he was holye that is to saye seed  
 fast in holye werke by longe persue  
 uance / he was clene in mynde by pure  
 te / he was dyed in blood by thyngynge  
 of the passion of our lord Ihesu cryste  
 he was deputyd to holye stage / by the  
 position of holye scriptur / he was sayd  
 an holye woode / by the conuersacion  
 that he somtyme dyde and abode in the  
 woode / And he was sayd laibe for the  
 rebles of his disciplyne / whiche he sa  
 ught to his Monkes / or by cause he ey  
 polbneyd and interpreted the holy la  
 ibe and scriptur / Iheromme also is in  
 terpreted the vision of beaulte / or ius  
 genz wordes / ther is beaute manyfold  
 First is sperrytuall / whiche is in the  
 solble / Second morate / whiche is in ho  
 neste of manere / The thyrde is intellec  
 tuall / whiche is in the eungels / The  
 fourthe is substanciall / whiche is dy  
 uyne / the fyfthe is heuently / whiche is  
 in the Countrey of sayntes / This spue  
 fold beaulte had saynt Iheromme in  
 hym self / For he had sperrytuall in dy  
 uersyte of vertues / The morall he hadde  
 in honeste of his lyf / he had intellectu  
 al in thegrynce of purete / He had the  
 substancypell in brennyng charyte / He  
 had the celestyal in the perdurable and  
 exallent clevenes or clarte / He juged  
 the speches and wordes / his olbne wel  
 examyned in clerly pronouncynge /  
 The others beyng twelbe in consermyng  
 The fals condepnynge and confusynge  
 And the doubtful in expolbnyng

## ¶ Of saint Iheromme

**I**herome Was the lone  
 of a noble man named Eus  
 sebe borne of the towyn Stri  
 done / whiche is in the viter  
 ende of Dalmae and of panonye / he be  
 yng yet a child went to Rome / e was  
 there taught in letters of grece / latyn /  
 e hebraue / he had for his teacher in gras  
 mair / Donat / In Rethorpyque / Wyctw  
 ren showbur / e he was day e nyte oc  
 cuppied and exercysed hym self in dy  
 uyne scriptures / whiche he dyghe ouer  
 husly / And after shedde hit ouer  
 habundauntly / And as he lrypeth in  
 an Epyssle to Eustochium / that on a

## ¶ The lyf of saint Ieromme

tyme as he red on a day plaw/ And in  
 the nyght Tullye despyously by cause  
 that the booke of the prophetes plesyd  
 hym not / he was aboute mypente tas  
 ken with a sodayne ande breynpage fe  
 uer / that alle his body was cold / In  
 suche wyse that ther was no bytal hite  
 sauf a lytell which he felte in his brest  
 / And as theycages for his dethe  
 was makinge wy / he was suddenly  
 broughte to the Jugement of god /  
 And there he was demaunded of what  
 condiaon he was / And he answered  
 boldly that he was a Crysten man /  
 And the Juge sayd / what lyfste / thou  
 art a Cryswyn / and no crysten man  
 where as thy trefour is / ther is thy berte  
 Thenne saynt Ieromme was styll / e  
 sayd no thyng / And anone thenne the  
 Juge commaunded that he shold be so  
 re beten / thenne he cryed and sayd / ha  
 ve mercy on me lord / haue mercy on  
 me / Thenne they that were assistenge  
 our lord / prayd hym that he wold for  
 gyue this yonge man his trespas /  
 And he thenne beganne to swere e say  
 lord / yf ever I rede or here more seculer  
 bookes I shalke forsake the / And with  
 the wordes of this promesse ande oth  
 he was late goo / And anone he wry  
 ued / And thenne he salde hym self al  
 spile / And of the swokes of the  
 letynges that he receyued to fore the  
 Crowne of our lord the tokens of the swo  
 kes ande lasses were sene on his shol  
 dres ryght horryble ande grete / And  
 fro than forthon he leam good / ande  
 wode dyuine bookes with as grete stu  
 dye as ever he hadde dede the bookes  
 of poetry ande of paynims / And when  
 he was nyne ande thienty yere old / he  
 was ordeyned Cardynal prest in the  
 Chirke of Rome / And when Exeter  
 us was ded / all the peple cryed to ha  
 ve saynt Ieromme souerayne prest  
 And whanne he beganne to blame the  
 Jolyte ande Lauays lyp of some cler  
 kes ande Monkes / they had indignas  
 ion ande despyte of hym / ande laye in  
 a wayte to hurte ande sleaundre hym /  
 And as Johan Beletth sayd / they  
 scorned ande mocked hym by the ch  
 thyng of a woman / For on a nyght  
 when he arose to matyns / as he was a  
 customed ande fonde a woman ch

thyng spenge by his bedde / which his  
 enemyes had leyd there / And he was  
 nyng that they had ben his olde dy  
 de them on / ande so clothed cam in to  
 the chirke / ande this dyd they that had  
 enuye at hym / by cause other shold be  
 ne that he hadde a woman in his cham  
 ber / And when he salde that / he esch  
 wed their woodynes / e wente into  
 Gregory Nazanzenne Bisschop of con  
 stantinople / And when he had lerned  
 of hym the holy scripture ande holy  
 letters he went in to deserte / where when  
 ande how much he suffryd for Cristes  
 sake he recountyd to Eustochium / ande  
 sayd / that when he was in that grete  
 deserte e wast wildeernes / which is so  
 brente by the sonne / that it gaf to the  
 Monkes a ryght drye habytacle / I sup  
 posed me thenne to be at Rome among  
 the delices / ande my members salde  
 brente made drye ande blacke lyke to  
 the skynne of a Morpyn or an Ethiop  
 y / And I was allwey in tress ande  
 wepynges / And when the veryn cam  
 ande oppressed me / agaynst which  
 I ofte repugned / thenne I leyd my  
 dryed bones on the bare erthe / of meate  
 ande drynke I speke not / For they  
 that were seke Bled only cold water  
 And for to take ony thyng to lye  
 or rested it was to them lechery / ande  
 yet neuertheless I was ofte felable in  
 to sorrowes e byldes bestes / e yet the  
 carollis of maidens e themswauntes  
 of lechery greue in my cold body / ande  
 in my flesse / wherefor I wept cony  
 nuelly / e for to aduante e subdue my  
 proude flesse I wote at mydnyght alle  
 the weke long / iornyng oft the nyght  
 with the daye / ande I assid not to lette  
 my breste prayenge our lord to remede  
 to me the peassible pees of my flesse /  
 And I also doubted my propre wille /  
 as serpyng my consaytes ande thoughtes  
 / wherefor I wente ande dwelled  
 in wothe ande wuengenge my self wyl  
 sed allone thurgh the sharpe e thyrde  
 desertes / And as our lord is wylde /  
 he aske many wepynges ande teers /  
 It semed me that I was among the com  
 pany of angels / this during four y  
 res / Thenne his penance thus done  
 he returned to the towne of Bethleem  
 by / where as a wise e a prudent



offred hym self to abyde by the Crys-  
te of our lord/ And thenne his holy  
lyche whiche with fudge he had trans-  
lated and other bookes he wrote / and  
had the daye forth with fastynge vnto  
euen / And there he assembled many  
disciples vnto hym for to labour there  
in his holy purpos / and abyde there  
in the translation of holy scripture / vnto  
yere and fyve monethes / and remay-  
ned a yere vnto the ende of  
his lyf / And so he well that it he sayd  
in his legende that he was euer a Vir-  
gyn / yet neuertheless he wrote of hym  
self to palmarpen / I here vnto hym in  
to heuen / Not for that I haue virgy-  
nyte / but for I meruaile more that I  
haue it not / Thenne at the last he being  
bery for to traualle / laye doune in  
his bedde / wherouer henge a corde on a  
knee / wheron he leyde and helde his  
hands for to lyfte vp hym self / that he  
myght done the seruyce of god / as mo-  
che as he myght / On a day towarde e-  
uen Iheromme satte with his bretheren  
for to here the holy lesson / And a ly-  
on cam haltinge suddenly in to the mo-  
nastery / e whan the bretheren saw him  
anon they fled / and Iheromme cam a-  
gynst hym / as he shold come agynst  
his ghest / and thenne the lyon shelded  
to hym his foot heynge hurte / thenne  
he calld his bretheren / e commanded  
them to lase his feet / and dyligent  
ly to seke and serche for the wounde /  
And that done the plante of the foot  
of the lyon was sore hurte e pryched  
with a thorne / Thenne this holy man  
put thereto dyligent cure and heled him  
And he abyde euer after as a tame best  
with hem / Thenne saynt Iheromme salde  
that god hadde sente hym to them /  
not only for the helthe of his foot /  
but also for theyr prouffite / e ioynd  
to the lyon an office by thacord of his  
bretheren / And that was that he shold  
conduyte e lede an asse to his pasture  
whiche brought home woode / e shold  
kepe hym goynge e comynge / e so he di-  
d / For he dyde that whiche he was co-  
manded / e laded thasse thus as an  
herdman / e kepte hym wysely goynge  
e comynge / e was to hym a right sure  
e defendour / e alibey atte houre  
answored he and the asse cam for to

haue their refecton / e for to make the  
asse to doo the werk acustomed / On a  
tyme hit happed that the asse was in  
his pasture / And the lyon slepte fast /  
And certayne marchauntes passed by  
with camellys / and salde the asse alfor-  
ne / and stalle hym e lade hym away / e  
anon after the lyon alwoke / and when  
he fonde not his felaw / he ranne grow-  
nyng hyder e thider / e when he salde  
that he coude not fynd hym / he was mo-  
che sorowfull / e durst not come in / but  
abyde at the gate of the chyrche of the  
monastery / e was ashamed that he cam  
withoute the asse / And when  
the bretheren salde that he was co-  
ming more late than he was wonte e  
withoute the asse / they supposid that by  
constraint of hunger he had eten the as-  
se / e wold not geue to hym his wor-  
on acustomed / e said to hym / go e ate  
that other parte of the asse / that thow  
hast deuoured / e fynde thy ghest /  
And by cause they doubted / they wold  
lyte yf he had so eten / they went to the  
pastures of the Colone to see / yf they  
coude haue any demonstraunce of the  
deeth of thasse / e they fonde no thyng  
e returned e told it to Iherome / e then-  
ne he commanded them to enioyne hym  
to doo thoffyce of thasse / thenne they le-  
ued donne busshes / and bolles / e leide  
vpon hym / and he suffrid it payssably /  
And on a daye when he had done his  
offyce / he wente oute to the felde / and  
beganne to renne hyder and thider to  
sprynge to knowe / what was done to  
his felaw / And salde fro ferre mar-  
chauntes that cam with camellys char-  
ged and laden / and the asse goynge be-  
fore them / It was the maner of that  
Regyon / that when the people wente  
ferre with camellys / they had an asse /  
or an hors goynge to fore with a corde  
about his necke for to conduyte the  
better the camellys / And when the ly-  
on knelbe the asse / with a grete wryn-  
ge he ranne on them so terribly / that  
alle the marchauntes fledde / And he  
so ferred the camellys with bynng the  
erthe with his taylle / that he constrain-  
ned them to goo styght vnto the alle  
with al their charge and ladinge /  
And when the bretheren salde this / they

## ¶ The lyf of saint Jeromme

told it to Jeromme/and he sayd bre-  
theren weste the feet of oure gastes /  
and gyue them mete / And abyde ye  
the wyke of oure lordes keuyon / And  
thenne the Lyon beganne to renne iogo-  
usly thurgh oute at the monastery/as  
he was woned to doo / and kneledy  
doun to every broder / and salved  
them with his tayle/lyke as he hadde  
demaunded pardon of the twspas that  
he had done / And saynt Jeromme/  
whiche knelbe wel what was to come  
sayd to his bretheren / Goo and make  
ye redy alle thynges necessary for ges-  
tes that be comynge to vs / And as  
he thus sayd/there cam to hym a messa-  
ger/ sayng to hym/that ther were gre-  
tes at the gate/that wold speke with  
thabbot/ And assone as they were co-  
me/they kneledy to thabbot/and requy-  
red of hym pardon/ And he repelyd &  
made them to stande by goodly / And  
commaunded them to take theyr olde  
good / and not to take alweye other  
menres / And thenne they prayde the  
hooly saynt that he wold take the half  
of their oyle/And he refused hit/  
And at the last he commaunded to ta-  
ke a mesure of oyle/And thenne they  
promysed that they shold brynge eues-  
ey yere a mesure of oyle to that church  
and theyr heyres after them /

It was anneciently the custome /  
that whoso someruer wold/myght spynge  
in the church/soo that Theodosyan them  
prouer/as Iohann Belety sayth requy-  
red and prayd damase the pope / that  
he wold commysse to somme wyseman  
of the church to ordeyne the offyce and  
ordynal of the Church/And thenne he  
knelbe wel / that Jeromme was a  
man that knelbe the langages of gre-  
ke/latyn and hebrewe/and in all scy-  
ence/and commysed to hym the seid so-  
uerayne offyce/And thenne Jeromme  
wryt the psaulter by feryes / and to  
euery ferye a nocturne propre he assig-  
ned/And establisthed in thende of eu-  
ery psalme to be sayd Gloria patri /  
And after he ordeyned resonably to  
be songen the epyssles and gospels / &  
and alle other thynges appertenaunt  
sauf the songe/whiche he sente from he-  
thelshem vnto the pope / whiche al was  
proued and ratified of hym/and

of the cardynals for to be used perpetu-  
elly and soo conformed/

¶ After this in the mouth of the  
spelunke or cave in whiche our lord  
de laye/he dyd to make his monumen-  
te or sepulture/And when he had ac-  
complyshed egey viii. yere and sige mo-  
nethes/he was there buryed/In what  
reuerence saynt Austyn hadde hym in/  
It apperth in his epyssles that he sent  
to hym/ In one of the whiche he wrote  
in this maner/ To his right dere frende  
moost best belouyd / and most cleue in  
obseruynge and embracynge of Chari-  
te/Vnto Jeromme Austyn / eteera /  
And in another place he wrytth thus  
of hym/Saynt Jeromme preest lured  
in letters of greke/latyn/and hebrewe/and  
in holy wrytynges approued  
vnto his last eage/ Of whome the nos-  
bleness of his fair eloquenc/ hath re-  
splendyd from the eeste vnto the weste  
lyke vnto the cleuenes of the sonne/  
Prosper sayth also of hym in his co-  
mynques/Jeromme preest was in both  
lessem somtyme clere to alle the world  
of noble engyne/And lyued in tran-  
latynge and wrytynge of hooly scrip-  
ture/and with hygh and noble iudge-  
scrudy the vniuersal church/He sayd  
also of hym self to Ambrygeu/I neuer  
enforced me soo moche fro myn enfan-  
ce/as for tescelbe a swellying auma-  
ge/and enhaunced heed/and callng  
agerntse hym the hate of god / And  
euer I haue dred the sure thynges / &  
haue entred with al my herte to the  
Monastery/and to hospitalyte / and  
haue receyued gladly al comers /sauf  
Heretykes/and haue westen their fe-  
te/ Isidore sayth thus in the booke  
of Ethymologie/Jeromme was wy-  
se in thre langages/ whose Interpre-  
tacion is taken to fore other / For hit  
is more holdynge and clere by wordes  
and it is interpreted of a fery wysen  
It is wryten also of Jeromme in the  
dialogue of Seuer disciple of saynt  
Martyn/ whiche was in his tyme Je-  
romme withoute the merite of the fa-  
yth and doctryne of vertues / is not  
only Instruct in letters of latyn/ but  
in greke and hebrewe / soo that none  
ought be comparyd to hym in euery sci-  
ence/the whiche had werre perpetual



geynst the wycked men/ The kretches  
 faced hym/for he leste neuer to jnprug  
 neageynste them/ The Clerkes had  
 hym/for he reprimed their synnes/ &  
 they lyf/ But playnly good men lo-  
 ued hym and meruayled of hym/  
 For they that demed hym an Heretik  
 were madd/ he was at in lessens/ all  
 in bookes/ he ne rested day ne nyght/  
 but all day redde or wrote, Bec Seue-  
 ras/ And lyke as it appereth by these  
 wordes/ And also he wytnesseth hym  
 self/ He suffred many persecutions/ &  
 detratours/ Whiche persecutions he suf-  
 fered presently and goodly/ as it ap-  
 pereth in an Epistle that he sente to al-  
 l/ I praye God to oure lordy  
 god/ that I am such that the world  
 hater me/ And that wycked men and  
 Janglers holde me for envye/ For I  
 knowe wel that men come to heuen by  
 the dysfame of wycked men/ more than  
 by goody renomme/ And I wolde  
 that the compaignie of myscreauntes  
 shold purselue and persecute me for  
 the name and ryght of oure lordy/ My  
 wyffe is that the wyf of the worldy  
 argle more feruently ageynst me/ soo  
 that I myght deserue to be preyed of  
 our lordy/ and that I may hope the re-  
 ward of his promesse/ Templacyon  
 is despyous and agreable/ whos men-  
 te in respyng is to be hoped rewardy  
 of Criste in heuen/ Ne the cursyng/  
 ne malediction is not greuous whiche  
 is chaunged in to dyuine laude and  
 praynyng/ He deyed aboute the yere  
 of our lordy CCC/xxv/ and ryght

Thus endeth the lyf of saint  
 Iheromme

Here foloweth the lyf of saint  
 Kemyge And first of his na-  
 me

**K**emyge is said of Ke-  
 mige/ that is a loyeman/ or  
 a toiber/ Or hit is sayd of  
 Kemys/ whiche ben Instru-  
 mentes/ by whiche the shype is toiberd  
 and conuoyed/ and of gyon/ that is  
 to saye wastelyng/ He gouerned the  
 Chirche/ and kepte it fro paryll of wa-  
 ke and brought it to the porte of heuen  
 And for the chirche he wastelyd a  
 geynst the assaunters of the dwylle/

### Of saint Kemyge

**S**aint Kemyge conuer-  
 tid to the fayth the kyng &  
 the people of Fraunce/ The  
 kyng had a wyf named  
 Modeste whiche was Crysten/ And she  
 enforced her moche to conuert her hus-  
 bond to the Crysten fayth/ but she my-  
 ght not/ And whan she hadde a childe  
 she wolde haue Crystened hym/ But  
 the kyng deffended it to her/ And she  
 rested not/ til at the last the kyng graun-  
 ted that it shold be crysten/ And after  
 that it was cristened/ it deyde anone/  
 Thenne said the kyng/ Now hit appe-  
 ureth wel/ that Cryst is a byle god/ for  
 by cause he may not kepe hym/ whiche  
 in his faythe shold haue ben en-  
 iured in my kyngdome after me/ And she  
 saide to hym/ Now fele I wel that I am  
 buyd of my god/ by cause he hath re-  
 ceuyed the fyrst fruyte of my wombe  
 he hath enhauntyd to a better kyngdom  
 my sone/ and to regne perpetuelly with  
 outen ende/ whiche is moche better than  
 thy kyngdome is/ And soone after she  
 conuoyed ageyne/ and had a sone so-  
 ne/ whome with grete prayers she ba-  
 ptised as she dyd the fyrste/ but anone  
 after he was seke/ so that they had  
 none hope of his lyf/ And thenne the  
 kyng seyde to his wyf/ Certeynly  
 this is a feble god/ whiche may not co-  
 serue ne kepe none that is baptised in  
 his name/ And yf thou haddest a thou-  
 sand/ and dydest them to be baptised/ al-  
 shold perisse/ yet neuertheless the childe  
 reuyned & was hole/ so that he regned

## The lyf of saint Remyge

after his fader/ And the faythful que-  
ne enforced her to brynge her hus bondz  
to the saythe/ but he refused it in alle  
maners/ It is sayed in that othe fests  
the whiche is after thepy phange/ how  
the kynge was conuerted to the sayth  
And the forsayd kynge Charys when  
he was crystened sayd that he wolde  
gyue to saynt Remyge for to dwelle his  
chirche/as moche londz as he myght go  
aboute whyles he slepte at mydnygth/  
And soo it was done/ but ther was a  
man / whiche had a mylene withyn the  
ciryple / whiche saynt Remyge hadde  
clofed/ And as saynt Remyge wente  
aboute it/ the Mylenar putted hym out  
with indignacion and grete despyte/  
And saynt Remyge sayd to hym/ ren-  
de haue no despayne/ andz lste it not be  
to harde yf we haue also this Mylene/  
with that othe/ Neuertheles the Myl-  
nar put hym out/ Andz anonie the whe-  
le of the Mylene beganne to torne con-  
trarye/ And thenne the Mylenar cryed  
afar saynt Remyge andz sayde / Ser-  
uaunt of godz / come andz lste we haue  
the mylle to gyde/ Andz saynt Rem-  
yge sayd/ nay hit shalle neyther be  
myne ne hye/ And anonie the erthe ope-  
ned/ andz swolde bedz in alle the mylle /

Andz saynt Remyge knele by the  
fpynte of prophete/ andz by the wyllle  
of godz / that a grete famyne sholdz co-  
me/ Andz assembled in a Towne grete  
plente of whete/ Andz the downken wy-  
lars of the Towne mocked and scor-  
ned hym of his prouydence/ Andz sett  
the garners a fyre/ Andz when he kne-  
le hit/ he cam thpyde / And by cause he  
was colde for age / and his last tyme  
approchyd fast / he satte doune by the  
fyre/ and warmed hym/ andz sayd with  
a passyble herte/ the fyre is alwey go-  
oing / Neuertheles they that made that  
fyre/ andz alle the men of theyr bygnas  
ge were broken in her members/ Andz  
the bymmen goldby/ Andz this endu-  
red in the same Towne vnto the tyme  
of Charles/ whiche chaad andz maade  
them goo theyr waye andz soo disper-  
sed theyr / Andz it is to be knowen/  
that the feste of saynt Remyge that is  
habyled in Jaryuer/ is the feste of his  
blessyd deith andz deposicion/ andz thys  
is the feste of the translacon of hys

blessyd body/ For when after his deith  
the holy body sholdz haue be so rough  
to the chirche of saynt Eymoths/ and  
Apollynar with the thryne/ andz cam-  
nyght vnto the chirche of saynt Casto-  
fre/ it beganne to wepe soo moche/ that  
they myght not meue hit fro thens in  
no manere/ At the last they prayd our  
lordz/ that he wolde touch saunt to shewe  
them yf it were his wyllle that the bo-  
dy shold be buryed in that chirche/ wher  
as no relyques were / And thenne  
anonie they took vp the body egyptely  
ynoble/ andz buryed hym ther hono-  
rably/ Andz many myracles were ther  
shewed/ soo that they enlarged / andz  
made the chirche more ample andz lar-  
ge/ Andz thenne they made an ora-  
torye behynde the altare/ andz wolde haue do-  
lun for to haue leyd the body in that  
ora-  
torye/ But they couthe not meue hit  
in no manere/ Thenne they watchyd /  
andz prayd vnto our lordz / andz att  
mydnygth they fylle all a slepe/ Andz  
on the morne they fonde the sepulchre  
with the body in the place/ whiche auns-  
gels had bozne thider/ whyle they slep-  
te/ Andz this was the hende of or-  
dure / whiche afterward by long tyme  
on the same daye it was translated in  
to a feretere or thryne of seluer/ he stode  
rid about the yeres of our lord CCCC  
four score andz ten/

Thus endeth the translacon  
of saint Remyge

Here foloweth the lyf of saint  
Logier And first of his name



**L**ogier is said of leos  
that is to saye people/and of  
ganos that is to saye angell  
Logyer was aungel of the  
people for an angel is properly lycht  
And is a messenger for to shewe the  
people good therkes/ And soo he shew-  
ed to the people to fore the dede/ how he  
and Ebronwen shold fenyssh the the-  
pyres

## Of saint Logyer

**L**ogyer whan he shone  
and resplendyd in al vertu  
he deserved to be Bisshop of  
Aduense Chaytre was dede  
he was moche grieved for the cure and  
charge of the Royamme / And by the  
wyll of godd and counsell of the prin-  
ces he crowned Childryck yet yonge to  
be kynge/ But Ebronwen wolde haue  
made Theoderyck broder of Childryck  
kynge/ not for the prouffite of the Ro-  
yamme/ but by cause he was put oute  
of his polber/ and was hated of alle  
the people/ And doubted the ire of the  
kynge and of the prynces/ And there-  
fore he requyred of the kynge licence  
for to entre in to Relygion/ And the  
kynge graunted it to hym/ Thenne the  
kynge dyd hold his broder theoderych  
in garde that he shold machyne nothyng  
ageynste the Royamme / And by  
the holynes and prouidence of the go-  
od Bisshop Logyer alle the people we-  
re in ioye and in pees/ And soone af-  
ter the kynge kyngge enpayred by es-  
wylle counsaile was muryd in watyr  
ageynste this holy Bisshop seruant  
of godd/ And sought menes entayns  
by holb to myght couenable putt hym  
to deith/ But Logyer suffred all goods  
by/ and reputyd his enemyes lyke as  
his frendes/ and dyd so moche towarde  
the kynge/ that on eester day/ he shold  
senge masse in the cyte/ wherof he was  
a bisshop/ And that day it was told  
to hym/ that the kynge shold performe  
y myght all that he had treced for his

deith/ but he ne doubted nothyng/ but  
dyed that day with the kynge at his  
olde table/ And thenne he fledde his  
persecutour/ in such maner that he wen-  
te to the monasterye of Eucion ther ser-  
uynge oure lord/ in which Ebronwen  
ther was hys in thabyte of a Monke  
And also seruyd hym in grete charyte  
And a whyle after the kynge dyde /  
And Theoderyck was enhauned in  
to the regne/ for which thyng the bles-  
sed saynt Logyer meued by the bes-  
pynges and teeres of the people/ and  
constrayned by the commandemente  
of his abbot/ returned into his see in  
his cyte/ But Ebronwen anon renou-  
ed his relygion/ And was ordeyned  
sterward of the kynge/ And how he it  
that he was euyle to fore yet he was  
worke after/ And studyed how he my-  
ght kyngge Logyer to deith/ And sente  
knyghtes for to take hym/ And whan  
the blessed Logyer knewe it/ he wolde  
haue escaped fro theyr woodeues/ and  
malice/ And as he yssued out of the  
croulne in thabyte of a Bisshop / he  
was taken of the knyghtes/ which as  
none put oute his eyen / And thenne  
sbo yere after saynt Logyer with gue-  
ryn his broder whom Ebronwen hadde  
eygled were brought into the palays  
of the kynge/ And as Ebronwen mo-  
qued the bisshop/ they answerd wyse-  
ly and passyngly/ Not wythstondynge  
that wycked man Ebronwen sente gue-  
ryn for to be stoned to deith with stones  
And made the Bisshop to be laded all  
the nyght late foote vpon sharp sto-  
nes/ on which the water raine faste/  
And whanne he herd that he preyed  
godd in his tormentes he made to cutte  
oute the longe of his heed/ and after  
to kepe in prysen/ for to make hym suf-  
fer newe tormentes/ But for all that/  
he lost neuer his speche/ but entandyd  
to preche and to exhortacion as wel as  
he myght/ And he dyd to fore/ so to he &  
Ebronwen shold dye / and whan /  
Thenne a grete lycht in maner of a  
croulne enuyronned his heed/ which  
moche people salbe/ And somme demaun-  
ded hym what thyng hit was/ And  
he knelid doune/ and made his pray-  
ers yeldynge graces to godd / And  
admonested alle them that were there/

that they shold chaunge theyr lyf in to  
a better / And whanne Ebronwen herd  
that he had grete enuye at hym / And  
sent four men for to synke of his hede  
And whanne they dede hym forth /  
he sayd to them / It is no nede to yow  
to labour any more / but fulfyll ye  
the desyre of hym that sent yow /  
And thenne thre of them had so grete  
pyte of hym / that they kneeled doune /  
and requyred pardon / And the fourth  
smote of his hede / whiche anone was  
raupshed of the deuylle / and throlwen  
in the fyre ended his lyf mysrably /  
Thenne two yere after Ebronwen herd  
that god shewed many myracles for  
his blessing / saynt / and the renomme of  
it shone ouer all / and was tormentid  
with cursyd enuye / and sent thider a  
knyght to bete the trowth / and to re-  
turne and telle to hym / And whan the  
knyght cam thider / he prouidly smote  
the wunke with his foot / and sayd / an  
euylle deffe mote he haue / that sayth e  
hyleueth / that this dede body maye doo  
myracles / And anone he was raup-  
shed of the deuylle and deyde sodenly /  
And the saynt was the more wors-  
shyd by his deth / And whanne Ebro-  
wen herd this / he was thenne more tor-  
mentid with malice of enuye / and  
enforced to quene the fame of the ho-  
ly saynt / but after the sapenge to fore  
of the saynt / he felonously slewe hym  
self with a swerd / And this holy dis-  
shop saynt Logyer suffred deth aboute  
the yere of our lord / by C / lxxx in the  
tyme of Constantyn the fourth /



**F**raunceis was first na-  
med Johan / but after his  
name was chaunged / and  
was called Frauncys /

The cause of chaungynge of his name  
was manyfold / First for the reason  
of his merueylous chaungynge / For  
it is knowen that he was yued of God  
by myracle the frensch tongue / And  
it is sayd in his legende that whanne  
he was replenysshed of the grace of god  
and of thardoure of the holy ghoste  
he pronouncd oure brennyng wordes  
in frensch / Secondly by the reason to  
publyssh his offyce / wherof is sayd in  
his legende / that the dyuine prouyden-  
ce gaf to hym that name by cause of hym  
singuler / And is accustomed name /  
thoppynyon of this mysterpe was kno-  
wen thorough oute alle the world /  
Thyrde by reason of his offyce in ef-  
fect / wherupon was geyuen to vnder-  
stonde that by hym / and by his sonnes  
he shold make many seruauntes of the  
deuylle and bnde to synne free /  
Fourthly by reason of grete courage /  
and magnanymyte of herte / For frensch  
the men ben sayd of perversnes / For in  
them is naturall perversnes and grete co-  
rage of herte / Fifthly by reason of the  
vertuosity in spekyng / For his word

**Thus endeth the lyf of saint  
Logyer**

Here foloweth the lyf of saint  
Fraunceis first begynner of the  
Fyeres mynours And first of  
his name



seruyd alwaye the byxys lyke an eye  
sightly by reason that he chaunced alwey  
commenly the dwyls/ Seuenly by re  
ason of honeste in his conuersacion/ &  
of perfection of werke/ And it is sa  
id that somme signes that were bro  
ught to Rome/ to fore the Consules/  
whiche were in error of the pple and  
in worship were calld/ Franasas /

## 4 Of saint Frauncis

**F**rauncis seruaunt &  
frende of Almyghty god /  
was borne in the cyt of  
Assise / and was maade a  
Marchaunt vnto the yxxv yere of his  
age/ and wasted his tyme by luyng  
fynally / whome our lord corrected by  
the sorge of sekene/ and sodenly chaū  
ged hym in to another man / soo that  
he beganne to shyne by the spyrte of  
prophecy / For on a tyme he wyth o  
ther men of peruse was taken prysoner  
And were put in a cruell prysyn/ where  
in all the other waylled/ and sorowled/  
And he only was gladd and enioyed  
And whanne they had repreynd hym  
therof/ he answered/ knowe ye/ sayd he  
that I am ioyeful/ For I shall be wor  
shiped as a saynt thorough our alle  
the world/ On a tyme he went to Ro  
me by cause of deuocion/ And he toke  
of alle his clothes / and cladd hym  
with the clothes of a beggar/ and satt  
amonge the poore men to fore the chur  
che of saint Peter/ And as one of them  
tugged with hym couerously / And  
more offener wold haue done / but  
the shame of knowen pple letted hym  
The old enemy the dwylle enforced  
hym to lette hym of his holy purpos  
And shelded to hym a woman mon  
strous and horribly dysfigured/ cro  
oked and lame/ whiche was in that  
cyt/ And he sayd to hym/ that he left  
not that he had enterprysed / he wold  
make hym semblable and lyke vnto  
he/ But he was comforted of our lord

whiche herd a boys savyng to hym  
Frauncis take these bylar thynges  
for the swete/ and despyse thy self / yf  
thou desire to knowe me / On a tyme  
he made a lepre / whome naturally men  
abhorre/ but he remembred hym of the  
word that was sayd of god/ and ran  
ne to hym and kyssed hym/ And anon  
the lazare rang/ shed alway/ wherefor he  
went to shabytacion of the lazars/  
And kyssed deuoutely theyr handes  
and gaf to them moneys / And late  
hem haue no neede of such as he myght  
doe/ On a tyme he entred in to the  
chirche of saynt Dampyan for to make  
his prayers / And the mayage of Ihesu  
Crist spak vnto hym and sayd/ Fraū  
cis goo and repayre my holbe/ whiche  
is alle destroyed as thou seest/ And  
from that houre / the solde of hym was  
quesred / And the passion of Ihesu  
Crist was menueyously inspyred in  
his herte / And thenne he dyd grete  
payne/ and was kesy in repayryng the  
chirche/ And sold alle that he hadde/  
and gaf the money therof to a prestre  
And he durst not receyue hit / for feare  
of his parentes and kynne / Thenne  
he asynged it alwey to fore the prestre  
as dust settynge not therby/ wherefore  
he was taken of his fader and boun  
den/ and restored to hym his money /  
And resygned also his clothes/ and  
soo naked he fled to our lord/ & cladd  
hym with hayre/ And thenne the bles  
syd Frauncis went vnto a symple  
man/ whome he took in steed of his fa  
der/ and prayd hym that lyke as his  
fader doublyd on hym his curses/ that  
in contrarie he shold blesse hym / his  
oibne broder germany salbe hym in a  
wynter tyme haue on hym but folde  
and seide clothes/ and that he tremblid  
for cold/ and was entredynge to his  
prayers sayd to his felawe / Goo to  
Frauncis / and saye to hym that he  
selte to the a penyworth of his swete/  
And whanne he herd it / he answered  
with a glad chere/ I wyll selte hit vnto  
my lord god / On a day he herd in  
the chirche that whiche our lord sayd  
to his dysciples whanne he sente them  
to preche/ And anone he adressed hym  
with alle his myght to doo and kepe  
all tho thynges/ he dyd of his hosen &

## The lyf of saint Frauncis

shone fro his feet/ and clad hym with  
 a fowle cote/ and toke a corde for his  
 gyrdle/ He wente on a tyme in a snos  
 be by a woode/ and was taken by the  
 ues/ and they demaunded hym what  
 he was/ And he sayde that he was the  
 messenger of god/ And anone they to  
 ke hym/ and calde hym in the snobbe/  
 sayenge to hym/ We thou there Bilsayn  
 messenger of god/ Many noble and  
 vnnoble clerkes and laye men hadde  
 despyed the world/ and begonne to fo  
 lowe hym/ And this holy fader ensey  
 gned and taught them the perfection of  
 the gospel/ which was for to be in po  
 uerte/ and that they shold go by the  
 wey of symplenesse/ he wrote thenne  
 a rule after the gospel to hym self/ and  
 his bretheren had and to be had/ whiche  
 the pope Innocent cōfermed/ And  
 few than forthon he beganne to sprede  
 more ardauntly the seedes of the word  
 of god/ and wente about cyties/ e  
 castels by a feruent and merueylous  
 desyre/ There was a frere/ which ser  
 med outward of merueylous holynes  
 and kepte seplenre soo stravelly/ that he  
 wold not be thryuen by wordes but by  
 segnes/ and euery man preyed hym  
 as a saynt/ this holy man Frauncis  
 cam thider/ and sayde/ leue ye bretheren  
 to preye hym/ for I shall not yet preye  
 hym/ leste it be by fayntysse of the de  
 uylle/ late hym be warned to be thryu  
 uen thysen in the weke by worde and  
 spekyng/ And yf he doo it not/ this  
 is but temptation of the deuylle/ and  
 fraudeous decepte/ and thenne the fre  
 res warned hym so to doo/ and he put  
 his fyngre to his mouth/ and shoke  
 his heede/ and shewedy that in no wyse  
 he wold confesse hym/ And anone af  
 ter he retournedy ageyne to worldly  
 lyf as an hound to his komyte/ And  
 wente oute of his ordre/ and fynysshed  
 his lyf in fenful acts and werkes/  
 On a tyme saynt Frauncis was wes  
 ry of goyng/ and rood vpon an asse  
 And his felawe one Leonard of Al  
 seye was also lery of goyng/ and sa  
 ynt Frauncis biganne to thynte thus/  
 and saye in hym self/ his knyng e my  
 knyng were not lyke/ And inconty  
 nent he alpyght doune and sayde to the  
 frere/ It apperteyneth not to me to

ryde/ and the to goo afoote/ For thow  
 art more noble than I am/ And the  
 frere was abasshed/ and kneled dou  
 ne and requyred pardon/  
 On a tyme as he passed by a place/ a  
 noble lady ranne soo hastily ageynste  
 hym that she myght not speke for de  
 rynges/ And he aged of her/ what she  
 wold/ and she saide/ praye for me/ fader  
 For I maye not performe the purpose  
 of helthe/ which I haue bigonne/ for  
 my husbond which letteth me/ doth to  
 me many aduersytes in the seruyce of  
 god/ and he said to her/ goo thy waye  
 doughter/ For thow shalt haue anone  
 comfort of hym/ And saye to thy hus  
 bond in goddes name and myn/ that  
 noth is the tyme of helthe/ And wha  
 ter shall be tyme of egypte/ and righte  
 And when she hadde said so to her hus  
 bond/ the man was sodenly chaunged  
 and auolbed to god/ contynence and  
 chastyte/ On a tyme a poure labourer  
 was almost lost in a woode for thurst  
 And this holy saint impetred a foun  
 tayne by his prayers/ He said on a ty  
 me to a frere/ that was famper  
 with hym/ this secrete/ which was sh  
 wed to hym by the holy ghoost/ That  
 is a seruaut of God lpyunge in the  
 world on this daye/ For whose sake  
 as long as he shal lyue our lord shall  
 suffre no famyne among the peple/ but  
 withoute doute it is said/ that when  
 he was dede alle that condicion was  
 chaunged to the contrarye/ For after  
 his blessed deith/ he apperyd to the same  
 frere/ and said to hym loo noth is the  
 famyne comen/ which as longe as I  
 lyued vpon erthe/ our lord wold not  
 suffre to come/ On an cester daye  
 the freres grekes that were in desrt  
 hadde leydy their table more curiously  
 than in an other tyme/ And had made  
 redy the glasses/ and sette them on the  
 borde/ And when saynt Frauncis sa  
 we that/ he anone withdrew hym/ e  
 sat on his heede the hat of a poure ma  
 which was there/ and bare his staf in  
 his honde/ and wente oute and abode  
 at the gate/ And when the freres  
 at dyner/ he cryed at the dore that they  
 sholde gyue for the loue of god an alms  
 messe to a poure seke man/ Thenne the  
 poure man was callid in/ And entred



and sette doune allone vpon the erth  
and set his dysse in the dust/ whiche  
whanne the ffreres saue/they were as  
huffed and were sore agast / And he  
sayd to them / I see the table arrayed  
and aourned/ And I knowe well  
that it is not for poure men that seke  
theire mete fro dow to dow/ he loued po-  
uerte in hym self/ and in all other/ soo  
that he called allwey pouerte his lady  
But whanne he saue one more poure  
than hym self/ he had therof enuye/  
and doubted to be ouercome of hym /  
On a day/ he saue a poure woman / e-  
re she loked her to his felawe and sayde  
the pouerte of this woman doth to vs  
shame/ and reproueth strongly oure po-  
uerte / For for my Rycheesses I haue  
chofen my lady pouerte/ And she thys  
meth more in this woman than in me /  
whanne on a tyme a poure man passid  
to fore hym / and the holy man was  
mouyd with inwarde compassion/ his  
felawe sayd to hym/ though this man  
be poure / paraunter ther is not a ry-  
che of his wyll in alle the prouynce/  
Ehenne saynt Fraunce is sayd to hym  
Anone despoyle the of thy cot / and  
gyue it to the poure man / and knowe  
best thy self culpable/ and knele doun  
to his feet/ To whome anone he obeyed  
and dyd so/ On a tyme thre bymynen  
tyme of dysage e all thynge e of habi-  
te entrid e met hym e salwed in this  
manere/ Welcome my lady pouerte and  
anone they kysst alwey/ and lyes  
in nonore sene / On a tyme as he cam  
to the cyte of Aret/ and a mortall la-  
dylle was meuyd in the Cyte /  
This holy man saue vpon the burgh  
on the ground the deuyls makynge io-  
re and were gladd / Ehenne he called  
his felawe named Syluestre/ and sa-  
yd to hym/ go to the gate of the Cyte/  
And commaunde to these deuyls in  
goddes name that is almyghty / that  
they go oute of the Cyte • Ehenne he  
went hastily and cryed strongly/ Al-  
le deuyls/ departe from hens in the na-  
me of god/ and by the commaundment  
of frauncis oure fader / And they  
went alwey / And thenne the Cyte  
pynes anone bycam to accord/ The four  
sayd Syluestre whanne he was yett a  
hauler proff he saue in his slepe a gol-

den Crosse yssue oute of the mouth of  
saynt frauncis / of the whiche the or-  
uer ende touched heuen/ and the armes  
of the Crosse stretchyd fro that one to  
that other parte of the worlde/ Ehenne  
this preest hadde conpunction/ and left  
the worlde / and folowed perfyghtly  
this holy man saynt frauncis/ and  
on a tyme as this holy man was in  
prayer/ the deuyll calld hym thryes by  
his olde name/ and whanne the ho-  
ly man had answered hym/ he said/ no-  
ne in this worlde is soo grete a synnar  
but yf he conuerte hym/ our lord wold  
pardon hym / But woth that fleeth  
hym self by hard penaunce/ shall neuer  
fynde mercy / And anone this holy  
man knele by the reuelacion the sal-  
lax and deapre of the sene / how he  
wold haue withdrawen hym for to doo  
well/ and whanne the deuyll salb that  
he myght not preuayle agens hym He  
tempted hym by greuous temptacion  
of the flesche/ and whan this holy ser-  
uaunt of god felt that/ he despoiled  
of his clothes/ and bete hym self right  
hard with an hard corde sayng/ Ehus  
broder Aste/ it behoueth the to remayne  
and to be beten/ and whan the tempta-  
cion departed not/ he wente oute/ and  
plonged hym self in the snolbe al  
naked / and made such grete ballen  
of snolbe/ and purposed to haue taken  
them in to his body/ and sayd/ this gre-  
ttest is thy wyf/ and of these fourt elbo-  
ken thy daughters/ and elbo thy sones  
and the other tibeys that one thy cha-  
lerer/ and that othir thy barlet or yema-  
haste the and clothe them/ For they al  
dye for cold / and yf thy besynes that  
thow hast aboute them greue the sore /  
Ehenne serue our lord perfyghtly/  
and anon the deuyll departed from  
them al confused/ and saynt frauncis  
is retournyd ageyne in to his celle /  
ghoryfyng god/ And as he dwelld  
on a tyme with Leon the cardynal of  
saynt Crosse in a nyght the deuils cam  
to hym/ and bete hym right greuously  
Ehenne he calld his felawe/ and sa-  
id to hym/ these ben deuyls Jaxlers of  
our lord/ whome he sendeth to punyshe  
the excesse / but I can remembre me  
of none offencis that I haue done/  
but by p mercy of god I haue waished

them alwey by satisfaccion/ But para-  
uenture he hath sente me them/ by cause  
he wyll not suffer me to falle/ by caus  
se I dwelle in the Courtes of grece  
hordes/ whiche thyngge puaentur engen-  
dret not goodr suspencion/ to my right  
poure bretheren / whiche suppose I ha-  
boure in delyses/ And erly in the mor-  
nyng he awos and departed thence /  
On a tyme as he was in his prayers/  
he salbe vpon the couerunge of the  
holys assemblies and companges of  
couples/ whiche ranne hyder and thyder  
with grete noyse/ And he wente out /  
and signed hym with the signe of the  
Crosse and sayd / I saye to yow in  
the name of a lymghyng god/ that ye de-  
uyles do to my body/ all that is suffrid  
to yow to doo/ And I shall suffer hit  
pacyently/ For I haue no greter en-  
mye than my body/ and ye shal anenge  
me of myn aduersarpe/ whyles ye take  
on hit vengeance by my lyf / thenne  
they ranysshed alwey al confused /  
There was a frere/ whiche was felaw  
of saynt Frauncis was on a tyme re-  
uysshed/ and salbe in spyryte the glo-  
ryous place in heuen/ wher he salbe a  
monge other seetes a ryght noble seete  
shynnyng of more noble glorie / than  
the other / And as he merueyled / for  
whome this noble syge or seet was  
kepte/ he herd / that it was sayd / that  
this seet longed somtyme to one of the  
prynces that fylle/ And is now made  
redy to the meke and humble Fraun-  
cys / And when saynt Frauncys ys-  
sued fro his prayers/ that frere dema-  
nded hym/ fader / what benefe thou of  
thy self/ And he sayd / I wene that I  
am greetest of alle synners/ And an-  
one the spyryte cam in to the herte of the  
frere/ and sayd / beholde / what was the  
vysyon that thou salbest/ For humbly-  
te shal lyfte vp the mooste meke man  
vnto the seet lost by pryde/ This holy  
man saynt Frauncis salbe in a vyf-  
on aboue hym Seraphyn crucyfyed /  
the whiche empynted in hym the sig-  
nes of his crucyfyenge / that hym se-  
med that he was crucyfyed/ and that  
in his handes/ his feet and in his syde  
hym semed were the signe of the woundes  
of the crucyfyeng/ but he dyde hyde  
these wkenes / as moche as he myght /

that noman shold see them / And yet  
neuertheles somme salbe them in his  
lyf/ and at his deith/ they were seene of  
many/ and were salbed by many my-  
racles that the signes were trewe/ Of  
whiche myracles thevne shalle suffre  
for to be sette here / There was a man  
named Rogger/ and was in pupple to  
fore thymage of saynt Frauncis /  
And beganne to thynke and saye/  
maye this be trewe that this man was  
so ennoble by such myracle / or was  
this an illusion/ or an Inuencion dissi-  
mpled of his bretheren the freres /  
And as he thought this/ he herd so-  
mely a solone lyke as a quarel had to  
be/ and he felte hym greuously hurte  
in his lyfte honde/ but ther appered  
no hurte in his gloue/ And thenne he  
took of his gloue/ and salbe in the pal-  
me of his honde a wounde as it had  
ben of an arolve/ out of whiche wound  
he ther yssued so grete payne of ache  
and brennyng / that almooft he dyde  
for sorowe and payne/ And thenne he  
repented hym and sayd / that he had  
ydly ryght verly the signes and to-  
knes of saynt Frauncis/ and when he  
had praid by two dayes saynt Fran-  
cis by his holy signes and sygmates  
he was anon delueryd of his payne  
and maade al hole / In the Regym-  
me of Castyle ther was a man deuot  
to saynt Frauncis / whiche wente  
on a tyme to Complene to the church  
of saynt Frauncis / And men lay in  
a waye for to see hym / and in seide  
of another man he was taken by en-  
ur and ignoraunce / and was wound-  
ed/ and left as half dede/ And after  
the cruel morderer stycked his sword  
in his throte/ and left it therin / and  
myght not draue it out / but wene  
his way/ And thenne men cryed and  
ranne hyder and thyder/ and the man  
was kyled / lyke as he hadde ben  
dede/ And when they wonge to matens  
at mydnyght at the church of the fr-  
res/ the wyf of the man beganne to cry  
Aryse vp fyre / and goo to matens /  
For the kelle calleth the / And anone  
he lyfte vp his hande to shewe / that  
some man shold take alwey the sword  
fro his throte/ And anone in the lyf



of them alle/ the swerd sprange oute a  
fere as it had be throlwen of a stronge  
Champpon/ And anone the man aros  
so purgghly hole/ And sayd/ that sa-  
ynt Frauncys cam to hym/ and ioy-  
ned his segymants to my boundes/ e-  
nougnded them with the swetenes of  
his signes/ and sekyd/ them to gyde  
merueyfull by his twychynge/  
And whanne he wold haue gone/ I  
shelved hym/ that he shold take alwey  
the swerd/ For els I shold not con-  
ne speke/ And anone he toke it oute/  
And shelve it alwey fere from hym/  
And seled me with touchyng my thro-  
t with his signes/

The two clerkes grete lymynayres of  
the world/ that is to saye saynt Do-  
mynghe/ and saynt Frauncys were  
in the Cyt of Rome to fore the Lord  
pope/ whiche afterward was pope  
of Rome/ And this Bisshopp sayd to  
them/ wherfor make ye not of your fre-  
ne Bisshops and prelates/ whiche  
shold preuayle more by techynge and  
example gyuyng/ And ther was long  
contencion betwene them/ who shold  
first answere/ And Domynghe ouer-  
cam Frauncys that he wold not spe-  
ke to fore that other/ And thenne sa-  
ynt Domynghe humbly obeyed/ and  
sayd/ Spe oure bretheren ben leste by  
in good degre. yf they knolbe hit/  
And I shalle neuer suffre to my po-  
wer/ that ener they shalle hope to haue  
any hyer dygnite/

**4** After that  
answerd saynt Frauncys/ Spe my  
Bretheren ben callyd Mynours/ by  
cause they wold not be made greter/  
And the blessed saynt Frauncys ful  
of ryght grete symplecyte admonestred  
and warned alle creatures to loue thei-  
re creatur/ he prechyd to byrdes/ and  
was herd of hem/ they suffryd hym to  
touch them/ and withoute lycence they  
wold not retorne ne flee fro hym/  
And on a tyme whanne he prechyd/  
the Swallowes chyllyd/ and songe/  
And anon by his comaundement they  
were stille/ There was also on a tyme  
a byrde on a fygge tre besyde his celle  
whiche sang of ful swete/ And  
saynt Frauncys put forth his hand/  
And calld that byrde/ And anone

the byrde obeyed/ and cam vpon his  
honde/ And he sayd to her/ syng me  
suster/ and preye thy lord/ And then-  
ne anone she songe/ And departed not  
tylle she hadde lycence/  
He spard to touche byghes/ lampes/  
and Candelis by cause he wold not de-  
foule them with his handes/  
He wente honourably vpon the stones  
for the worship of hym that was cal-  
led stone/ He gadryd the smale  
woymes oute of the waye/ by cause  
they shold not be troden with the fete  
of them that passyd by/ He commaun-  
ded in wynter to geue hongy bys bees  
that they shold not peryshe for hongre  
He calld alle bestes his Bretheren/  
He was replenysshid of merueyful  
Joye for the loue of his creatur/  
He behelde the Sonne/ the Mo-  
ne/ and the Sterres/ And some-  
ned them to the loue of theyre Ma-  
ker/ He defended for to make hym  
a grete Ewlbne/ saynge/ I wyll/  
that my symple Bretheren haue part  
in my here

**4** There was a  
Sculer man/ whiche saide saynt  
Frauncys the Seruaunt of God pres-  
chynge att saynt Seuerens/ And  
saide by reuelacion of God/ that sa-  
ynt Frauncys was scratchyd on a  
crosse maade of two clere swerdes/  
Of whiche that one cam fro his here/  
to his fete/ And that other scratchyd  
from that one hande to that other/  
soo that he neuer hadde sene such a  
demonstraunce/ Thenne he was  
moued in his herte/ And entryd  
in to the ordre/ And penysshid goodes  
by his lyf/

On a tyme as  
saynt Frauncys was sike on his es-  
eyn for contynuelle wepyng/ his  
Bretheren sayd to hym/ that he shol-  
de resceyue hym fro wepyng/  
And he answered/ The dyspacy-  
on of the lyght prouable/ is not  
to be putte alwey for the lyght that  
we haue here with the fleshe/  
And whanne his bretheren consy-  
dered hym to take a Medecyne for  
his eyen/ And the Surgeon hel-  
de a brennyng pyon in his hande/  
And the blessed Frauncys sayd/  
My swether Fre/ be thow to me  
q ;

## The lyf of saint Fraunceis

in this houre felonayre and curable/  
I praye to our lord that made the that  
thou attempre my hete/ And thenne he  
made the signe of the Crosse ageynste  
the fyre/ And the fyre pryn was put  
in his tender flesshe from his ere into  
his eye lyddes/ And he felte no payne  
He was strongly seke in the deserte of  
saint Bryan/ And whanne he felt that  
nature fayled in hym/ he agyd for to  
drynke wyne/ And ther was none/  
And they brought to hym water/ and  
he blessed it/ and made the signe of the  
Crosse thereon/ and it was conuertid/  
and turned in to ryght good wyne /  
And the holy man gat of our lord  
that the pouerte of the deserte myghte  
not gete / And as sone as he had tast  
ed it/ he became stronge/ and was all  
hool/ he hadde kuer for blame of him  
self than praynges/ And for by cau-  
se that the people praysed in hym ony  
thyng of mercye of holynes / he com-  
maunded to somme broder to saye to  
hym in his ere somme dysconnye in bla-  
myng hym and desolubyng.

**A**nd whanne such a broder soo cons-  
traigned ageynste his wyll/ called  
hym dyslayne/ Marchaunt and Unpro-  
fyttable foole/ thenne was he gladd/  
and blessed hym and sayd/ godd bless  
se the/ For thou sayest ryght very trew  
wordes / And this thyng apperteyn-  
eth to me for to see/

And this holy saynt Fraunceis wol-  
de neuer be more mayster ne gouernour  
ur/ but he wolde be more subgette/ ne so  
commaunde as oþer/ And therefore he  
leste for to be general/ and demaunded  
to be vnder the wardayne/ to whos wyll  
he alwey submytted hym self in al thyng-  
ges/ He promysed alwey oþedynce to  
the frere with whome he wente / and  
kepte hit /

**A** whanne a frere  
had done ony thyng ageynst the Rule  
of oþedynce / and hadde sygne of pe-  
naunce/ yet this holy saynt Fraunceis  
is for to fere other commaunded to cast  
the hode of hym in to the fyre/  
And whanne it hadde ben a wyll in  
the fyre he commaunded to take it out  
and gyue it agegne to the frere/  
And the hode was taken oute of the  
fyre withoute hurt/ He wente on a tyme

me by the more of tynge / and fonde  
there a grete multitude of byrdes syn-  
gyng/ And he sayd to his schalves /  
our susters these byrdes gyne laboure to  
theire maker / lat vs goo in the myd-  
de of them/ and synge to our lord  
canonys to our lord/ and they entrid  
in amonge them/ and they meued not  
but by cause they myghte not see eche  
other for the chytynge and noyse of  
byrdes/ he sayd my susters byrdes/ wot-  
se your songe/ tyme we haue yolden in  
to our lord due praynges/ And then-  
ne they held hem stille / And whanne  
they hadde synghed theire labours/  
He gaf to them lycence to synge ageyn  
And anone they repressed their songe  
after theire custonne/

He was on a tyme herberowbed with a  
knyght/ and saynt Fraunceis sayd to  
hym/ Brother saye hooke / Agree to  
that I shalke saye to the/ Confesse thy  
synnes/ For thou shalt soone ete in an  
other place / And anone he graunted  
that to hym / And ordeyned for hys  
meyn / and tooke penaunce of hit /  
the / And also soone as they wente  
to the table / the hooke deyde sodayn /  
by /

**O**n a tyme he fonde a grete  
multitude of byrdes / And thenne  
he sayd to them / My bretheren / ye  
oughte strongly to praye / and gy-  
ue laboure to youre maker / which  
hath cladde yow with fethers / And  
hath gyven to yow pennies for to flee/  
And hath graunted yow the purete  
of the ayre / and gouerned yow with  
oute charge or besynesse / And the  
byrdes turned their beches or bylles to  
hym/ and spradded theyre wynges/ and  
stretchyd their neckes and adressed  
theire hedes/ and kyd hym ententful-  
ly / And he passed forth by the myd-  
de of them soo nyght that he wylked  
them with his coe/ And none of them  
arous oute fro his place / tyme he gaf  
to hem leue / that they sleib to ge-  
der /

**O**n a tyme whanne he  
prechyd at the Castelle Almarpe/  
And he myghte not be herde for  
the swabibes / which made theyre  
nestes / To whome he sayde / My  
susters swabibes/ hit is tyme / that  
I speke/ For ye haue sayd ynough/



te ye nolt fylle / till the wordz of god  
be accomplisshed / Andz they obeyed /  
andz were fylle anone /  
Andz this holy man saynt Frauncis  
passed thorough purgelle / he fonde in his  
day a purs full of moneye / and when  
his felawes sawe it / he wolde hane taken  
it for to haue gyuen it to the pouer pe-  
ple / but he wolde not suffer hym in no  
maner / and sayd to hym / None it ap-  
petyneyth not to the to take the goo-  
des of others / And whanne his felawes  
refused to take it / saynt Frauncys pra-  
yd a psalme / andz after commaunded  
hym to take the purs / whiche whenne  
fonde therein a grete adde in stede of  
money / And whanne the frewe sawe  
that / he beganne to doubte / but he wolde  
obey / andz toke the purs in his  
handes / Andz ther sprang oute anone  
a serpent venemous / Andz thenne saynt  
Frauncys said to hym / Money is no-  
te. re other thyng to the seruauntes of  
god / but the deuyll / whiche is a ser-  
pent venemous / There was a frewe gre-  
nouusly temptid / andz he began to thyn-  
ke / that yf he had any thyng lreton  
with the hand of thir fader saynt frau-  
cis that that temptation shold be cha-  
ged alwey anone / but he durst in no wy-  
se discouere this thyng / On a tyme ses-  
saynt Frauncys called hym and sayd /  
None bringe to me percontynge & ynke /  
for I wyll lreton somme presyng to  
god / Andz when he had lreton he said  
Take this chartre / and kepe it vnto the  
day of thy dethe delygently / Andz as  
none alle his temptation wente alwey

Andz the same frewe whanne saynt  
Frauncis lay seke / beganne to thynke  
Our fader approcheth the deeth / Andz yf  
I myght haue after his dethe his cote  
I shold be gretefully comforted /

Andz after this the saynt called hym /  
andz sayd / I gyue to the this my cote  
yf thou haue thereto after my deeth plea-  
sure / He was lodged on a tyme  
in Alepandre in Lombardy . With an  
honest man / whiche demaunded hym /  
yf for obseruaunce of the gospelle / he  
shold ete of all that whiche was sette  
to fore hym / Andz he consentid to the co-  
ndicion of the hoste / Andz thenne the  
host dyde soo make redy a capon of ses-

uen yere old / andz as they ete / ther cam  
an vntrewe man / whiche demaunded  
almesse for the loue of god / Andz a  
none when this blessed man herd that  
blessid name / he sente to hym a membre  
of the capon / andz the curyd man kept  
it / Andz on the morne whanne the so-  
ly man prechid / he shewed that ptee  
of the capon andz sayd / Loos for here /  
what flesch this frewe eteth / whome ye  
honoure as a saynt / For he gaf hit to  
me yester euen / but this ptee of the ca-  
pon was sene of alle the peple as it be-  
weyght / Andz that man was blamed  
of alle the peple / and sayd that he was  
madde / Andz whanne he understode it /  
he was ashamed / andz demaunded par-  
don / Andz when this man cam ageyne  
to his good thought the flesch returned  
ageyne to his olde kynde / andz four-  
me /

On a tyme as he satt at  
the table / andz collacion was made of  
the mouerte of the blessed virgyne our  
lady / anone saynt Frauncis arose / &  
beganne to wepe andz sobbe sorowfully  
ly / so that his vysage was all white of  
teeres / Andz beganne to ete the reme-  
moure of his brede vpon the ground  
He wolde also that right grete reueren-  
ce shold be done to the handes of pre-  
stes / To whome was gyuen power to  
sacre the blessed sacrament of our lord  
Andz whenne he seyde ofte / yf it shapedy  
me to mete ony saynt comynge fro he-  
uen / andz also a poure prest / I wolde  
fyrste goo kyss the prestes handes / &  
wolde saye to the saynt / holy saynt a-  
gyde a whyle / For the handes of this  
prest haue handled the sone of luf /  
andz hath perfourmed a thyng aboue  
humanyte / He was ennobleid in his  
lyf by many myracles / For the brede  
that was brought to hym to blesse gaf  
helthe to many seke men / he conuertid  
the water in to wyne / of whiche a seke  
man tasted / andz reuyued anone helthe  
And also dyd many other myracles /  
And when his laste dayes apowechyde /  
Andz was greuyd by longe infirmyte  
whenne he made hym self to be leyde vpon  
the hure ground / Andz dyd soo als  
he alle the frewes that were there /  
Andz whanne they were alle present /  
he blessed them / Andz lyke

## The lyf of saint Frauncis

as our lord fedde his disciples at fou  
re in ther hurfage he gaf to ech of  
them a morselle of breede / And war  
ned them / as he was woned to doo / to  
gyue salde to theyr maker / And the  
very deith which is to alle men horry  
ble and hatefulle / he admonished them  
to preyse it / And also he warned and  
admonested deith to come to hym / and  
sayd / Deth my suster welcome be thou  
And whanne he cam at the laste hou  
re / he slepte in our lord / Of whome a  
Frete saue the souls in maner of a ster  
re lyke to the mone in quantyte and  
to the sonne in clerenes /

There was a Frete named Augustyn  
which was mynyste and seruaunte  
in the honde of labour of the erthe /  
And as he was in his last ende / and  
had lost his speche / he clyged sodaynly  
and sayde / ahyde me Fader / ahyde / I  
shalte goo with the / Thinke the Fre  
te demaunded hym what he sayd /  
And he sayd / See ye not oure Fader  
Frauncys that goth vnto heuyn / And  
anone he slepte in pees / and folowed  
his holy fader /

A lady which  
hadde be deuoute to the blessed Ihu  
crys depedy and the clerkes e prestes  
were at the hysse for to synge the requy  
es of her / she arose vp sodaynly of the  
biere / and called one of the prestes /  
that were there / e sayd / fader I wolde  
confesse me / I was ded / and shold  
haue be put in a cruelle prysyn / by cau  
se I hadde not shryuen me of a synne  
that I shalke saye / But saynt Fraun  
cys prayd for me / that this confessyde  
and shewedy I shalke haue foryeue  
ness / And anone as I shalke haue se  
pyd and confessyd hit to the / I shalke  
reste in pees to fore you alle / And  
thenne she was confessyd and assogyl  
led / and restedy anone in our lord /  
The fretes of Wynter wolde haue so  
rrowed a carke of a man / And he ans  
wered in depyte / I had leuer see two  
of you slayn with saynt Frauncys /  
than I shold lene you my carke / but  
he cam ageyne to hym self / and repre  
uyd hym self / and repentyd hym of  
the blame that he had sayd / and doub  
ted the ire of god / And anone hys  
sone was seke / and ded / And whan  
he saue his sone ded / he slepte on the

erthe wepyng / and called saynt Fra  
ncis / and sayd / I am he / that spynned  
thou sholdest haue seen me / gyue agy  
ne to me / holy saynt prayenge a you  
tey to the / whome thold hast taken a  
way fro me blamyng the / and blas  
phemyng wy / kedy / And anone his  
sone wryued and sayde / whanne I  
was ded / saynt Frauncys hadde me  
by a longe way and derke / And at the  
laste he brought me vnto a ryght faine  
grene / And after sayd to me / Refor  
ne to thy fader / I wyll no longer hol  
de the /

There was a poure man  
which ought vnto a certayne Ryche  
man a quantyte of money / And pra  
yde hym for the loue of saynt Fraun  
cys he wolde prokonge the terme of pay  
ment / To whome he answered prowdy  
ly / I shalke sette the in such a place  
that neyther Frauncys ne none other  
shalke helpe the / And anone he took e  
bonde hym / and sette hym in a derke  
prysyn / And anone after saynt Fraun  
cys cam thider and bracke vp the pry  
son and wedy his bondes / and trougt  
the man al saufly to his owne holde /  
There was a knyght which detoured  
the werkis and myracles of saynt fra  
uncys / and on a tyme as he playedy  
at the dyces / he beyng alle araged and  
full of woodenes and cruelnes sayd  
to them that stode by hym / yf saynt  
Frauncis be a saynt / late come eggh  
ten on the dyces / And anone cam in  
thre dyces in ech of hem fyve / and soo  
it apperyd nyne tymes / at every tyme  
thre fyves / at ech caste / And thenne he  
adounfynng woodenes to woodenes he sa  
yde yf it trewe is frauncis be a saynt  
late a slyberd ryue me thurgh my b  
dy this day / And yf he be no saynt /  
that it escape saufly / And whan the  
playenge at dyces was ended / by cause  
he hadde made that prayer in synne / he  
sayd iniurye to his newelbe / And he  
woke his slyberd / and stak it thurgh  
helpe e slewe hym anone /

There was a man that hade loste  
his thye that he couthe not mooue hit

And cryed to saynt Frauncis  
thus sayenge / helpe me saynt fraun  
cis / remember the of the trucaon and  
of the scrupse that I haue done to the /  
For I carped the vpon myn asse /



and byffed thy feet / and thy hondes /  
 And now I crye for payne of thyse  
 right hardy tomente / Thenne the  
 holy man apperyd to hym with a li  
 ttle staf that he helde / whiche hadde  
 the signe of thou / and touchyd ther  
 with the place of his payne / and the  
 wounde bracke / and recuryed anone  
 full helthe / but the signe of thou abode  
 althey in the same place / with that sig  
 ne saynt Frauncys was wont al  
 waye to signe his letters / There was  
 a mayde whiche dwellyd in the Monta  
 ynes of pupple in a castel / and her fa  
 ther & moder ne hady but only this do  
 ughter / And she deyde / And her moder  
 was moche deuont toward saynt fra  
 ncois / But thenne she was full of be  
 wyres / And saynt Frauncys apper  
 yd to her / and sayd / I bepe nomore for  
 the lyght of thy lantern is quenched  
 And it apperteyneth not that I yelde  
 for agayne to the by thy prayer / But  
 yet the moder hady offyaunce and trust  
 in the saynt / And woldy not suffer to  
 bere althey the body / but in calynghe sa  
 ynt Frauncis she took her doughter  
 that was dede / and wryed her by as  
 lyue and hool / Ther was a lytel chil  
 dre in Rome fallen on a of a byndolbe  
 to the ground / and deyde forthwith  
 And they called to saynt Frauncys  
 for help / and he was anone restored to  
 lyf / In a cyte of Siluise hit hapned /  
 that an holbe fylle / and slewe a child  
 And Iohanne they had putt the corpe  
 in a chysse for to lerye / the moder cal  
 led on saynt Frauncys with all her  
 deuocion / And aboute mydnyght the  
 chylde wryed / and aroos all hool /  
 And beganne to preyse god /  
 Grete James of Reaten hady passed  
 a shode in a Vesselle with other Grete  
 whiche were sette a bond / and he ha  
 dyd so fow after to goo oute / by cause  
 he was laste / and the shypp recuvelde  
 backward in to the water / soo that he  
 felle doune in to the deepest of the flos  
 ed / And thenne alle the Grete prays  
 ed saynt Frauncys for hym / And he  
 hym self as he myght with lyke deuoc  
 ion calid the holy saynt But his ay  
 de and helpe in his herte / And that sa  
 me Grete beganne to goo in the botom

of the water as drye as he hady gone  
 on the erthe / and caught the soe why  
 che was dwyned / and brought hit to  
 the bank / and cam by withoute lye  
 tyng of his clothes / that he wate / He  
 nener droppe of water touchyd his co  
 ne Ieste no thyng on hym / Thenne la  
 te he deuoutly praye this holy fa  
 der saynt Frauncis to be oure socoure  
 and ayde in our aduersytes and pe  
 ryls / and helpe that by his merites  
 we maye after this short lyf come in  
 to euerlastyng lyf in heuen / Amen

## Thus endeth the lyf of saint Fraunceis

## Here foloweth the lyf of saint Belagienne And first of hir name

**B**elagienne is said of  
 pelagus / whiche is as moch  
 to saye / as the see / For in  
 the See alle waters ha  
 bunde / In lyke wyse habounded she  
 in the See of this world / of alle Ry  
 chesses / and of delys / She was the  
 See of Inyquyte / and the skod of  
 synnes / but she plunged after in the  
 See of tere / And weesthe her in the  
 skod of baptesme /

## Of saint Bela gienne

**P**elagienne Was the  
 formest and noblest of the  
 bymmen of Antioche full  
 of Rycheffes in all thynges  
 She was ryght fayr of body/noble of  
 havyr/kayne and faryable of courage  
 and not chaste of body/On a tyme as  
 she wente thorugh the Cyte with grete  
 pryde and ambycion/that ther was no  
 thyng sene on her/but gold and syl  
 uer and precious stoncs/And ouertal  
 where as she wente / she fylled thayer  
 with dyuerse odours/and swete smel  
 lys/And to fore and after her wente  
 a grete multitude of yonge men/ and  
 maydens / whiche were also clad  
 with ryght noble vesture and ryche/  
 And an holy fader/whiche was na  
 med Monnon bysshop of leopoles/  
 whiche now is called daunete/ passed  
 thorugh the Cyte/ and salve her/  
 Thenne he beganne to wepe ryght byt  
 terly/ by cause she hadde more cure to  
 please the world/than she hadde to ple  
 se god/ And thenne fylle doune vpon  
 the pavement / and smote ther the wyth  
 his bysage/ and wete it with his te  
 res/and sayde/O mooste hygh god/has  
 ue pyte on me synnar/ the adournemet  
 and araye of one comyn womyn hath  
 surmounted in one day alle the wyfdom  
 me of all my lyf/O worde late not thar  
 ray of one womyn of folye cōfōunde me  
 tofore the syght of thy dreffull magis  
 te/ She hath arayed her self with hye  
 stoupe/and alle her myght for erthely  
 thynges/ And I had purposed lord  
 to haue pleased the / but I haue not  
 accompysshed it/ by cause of my nec  
 lygence/Thenne he sayde to them / that  
 were with hym / In trouthe I saye to  
 yow/that god shalle sette this womyn  
 in bytnes ageynst vs in the dome / by  
 cause that she soo besely payneth her  
 for to please worldly frendes & louers/  
 And whanne he ben necligent for  
 to please the heuently spouse oure lorde  
 god/ And whanne he hadde sayd thes  
 se or semblable wordes/ He fylle sodan  
 ly a slepe/And hym semed that a fou  
 le doune or black culuer fleibde about  
 hym/ whyles he was at masse at aut  
 ter/And whanne he commaunded/  
 that they that were not baptyzed shold

departe and goo their way/this doune  
 departed anon/ and cam ageyne after  
 the masse / and was plunged in a  
 vessel ful of water/ & wente out all cle  
 ne and whyle/ and fleibde vp soo hye  
 ghe/ that she myght not be sene / And  
 thenne he abokte / **4** On a tyme  
 whanne he preached in a church Pelas  
 gienne was present/She thenne became  
 so repentaunt that she sente hym a let  
 ter by a messenger thus sayenge/To the  
 holy bysshop of Ihesu Cryste/Pelas  
 gienne discipule of the deuylle/et cetera  
 yf thow art verily the discipule of Ihesu  
 Cryste/ the whiche as I haue herd  
 sayde descended from heuyn for the syn  
 ners/ Woucheauf to receyue me repen  
 taunt synful womyn/ To whome the  
 bysshop sente ageyne / I praye the  
 not to tempte my humylyte / For I  
 am a synfulle may / yf thow desyst  
 to be saued/thow mayst not see me als  
 lone/but among other men thow shalt  
 see me/ Thenne she cam to hym to for  
 re many / and tooke his feete / And  
 moost bytterly wepyng she sayde /  
 I am Pelagienne / the See of Iny  
 quyte / Flood of synnes/the Sdake  
 be of perdyceyon / And the deuour  
 of folbles / I haue deceyued many  
 by deceptes / whiche now alle I ab  
 horre / Thenne the bysshope  
 demaunded her / sayenge / what is thy  
 name/She sayde/I haue be called fro  
 my byrthe / Pelagienne/But for the  
 pompe of my clothenge / men calle me  
 Margaryte/Thenne the bysshop wep  
 ued her benygently / and enioyned to  
 her helthfull penaunce/And enformed  
 her in the drede of god dyligently/  
 And Regenered her by holy bapty  
 me / The deuylle thenne aped there /  
 sayenge / O what byolence I suffer  
 of this oldy seruaunt of God/O byo  
 lence/O euylle oldy age/accusyd to the  
 day/ in whiche thow were born contrai  
 ry to me / For thow hast taken alwey  
 my grettest hope / On a nyght whyles  
 Pelagienne slept/ the deuylle cam to  
 her/and alwoked her/and sayde / Lady  
 Margaryte/what harme dyde I cure  
 to the/haue I not aourned the in alle  
 Rycheffes / and in alle glayze / I  
 praye the/tell me/ wherynne I haue



angryd the/ and I shalke amende it as  
none/ I requyre the leue me not / lest  
I be made reproche vnto the Crysten  
people/ & thenne she blessed her/ & blew  
on hym/ And the deuylle ransshed as  
way/ And the thir d day after she as  
sembled alle the goodes that she had/  
and gaf hit to the poure peple for the  
loue of god/ And a lytell whyle  
after she fled alwey by nyght without  
knowlege of any persone / and toke  
habyte of an heremyte/ and set her self  
in a lytell celle/ and there seruyd our  
lord in moche grete abstinence / and  
was of moche grete and good renom  
me vnto alle the peple / and hadde a  
ryght hooly lyf/ and good. And was  
callede broder Delagien/ Afer a Des  
con of the same bissshop/ that had sup  
plied her wente to Iherusalem for to  
vysyte ther the hooly places/ & thenne  
that bissshop sayd to hym / that after  
the vspytacion of the hooly places/ he  
shold seeke a Monke that was named  
delagien / and that he sholde vysyte  
hym/ For he shold fynde there the tre  
we seruaunt of our lord/ And soo he  
dyd/ And anone she knelde hym /  
but he knelde her not for the grete le  
nesse that she had / And Delagien  
donaunded hym haue ye a bissshop /  
And he sayd ye lady/ And she sayd  
to hym/ Say to hym/ that he praye for  
me/ For truly he is thapostle of Ihesu  
crist/ And thenne the preest & par  
sid/ and came ageyne the thyrde day  
But whanne he cam/ he knockyd atte  
dore of the celle / and none ansverdyd/  
he openedy the wyndowe / and sawe  
that she was deed/ & thenne he cam/ and  
wold hit to the bissshop/ & thenne the Biss  
shop and the clerge/ and all the mon  
kes assemblyd for to doo the requyres  
for this hooly man/ And whanne they  
hadde taken the body oute of the celle /  
they founde that she was a woman/  
And thenne they merueyled greatly/  
And gaf thankynges vnto god/ and  
burred the body moche honourably/  
the eyght day of October the yere of ou  
re lord thio hundred and foure scos  
vi

Thus endeth the lyf of saint  
Delagien

Here foloweth of saint Mar  
garite laide Delagien / And  
first of her name

**H**is virginne Marga  
rite hadde threyn names/  
She was callede Margary  
te/ and Delagien / In soo  
moche as she was namede Marga  
rite/ she is alwey lykened to a flour  
For she hadde in her flour of her wy  
gynite / And in that she was callede  
Delagien she myghte be sayd of pena  
payne/ and lego legis to gadre / For  
she gadred payne in many maners /  
in the Kelygion / where she putte her  
self as a man for to kepe to god her  
Beryngite/

Of saint Margaritye other wy  
le Delagien

**M**argaritye otherwise cal  
lyd Delagienne / was a  
ryght noble bygyne/ ryght  
ryche/ and ryght wyse /  
And was moche nobly kepte by the  
dyligence of her frendes/ For she was  
instrued in good maners / And she  
was ententyf to kepe chastyte and ho  
nestie / in such wyse/ that she refused  
to be sene of all men in ony manere/  
And att the laste she was requyrd  
to maryage of a noble yonge man /  
And by the accord of one and other  
of eche other frendes / alle thyn  
ges necessarye to the weddynges /  
were maade redy / and hadde wythe  
cp iiii

## ¶ The lyf of saint Margrete called pelaggen

moche grette glorie of rycheffes ande de  
lyces / And whanne the day of wed-  
dyng cam / that the yongelenges ande  
maydens were assembled in ryght gre-  
te noblesse to fore the chambre/ and the  
faders and moders made grette feste for  
the maryage with grette ioye/ the byr-  
gyne enspurred of god/ that the dama-  
ge of her byrgynye was brought by  
soo grette harmeful eniowpence/ & strat-  
ched her to the erthe fore wepyng/ and  
beganne to thynke in her herte the re-  
compen of her byrgynye / and the sor-  
wes that folowen of maryage/ and re-  
puted alle the ioyes of the world as  
ordure ande fylthe / And that nyght  
she kepte her fro the compagne of her  
husbond/ And at mydnyght she com-  
mended her to god/ And cutt of her  
hert/ ande clad her in habyte of a mā  
And fledde fro thennes to a monaste-  
rye of Monkes/ And dyd do alle her  
broder pelaggen/ ande ther was wey-  
ued of thabbot/ ande delygently instruct  
ande tauzt/ And she helde her self the-  
re hoelye/ ande relygiously/ And when  
the pyour/ whiche was therby of non-  
nes was dede/ by consent of thabbote  
and of thauuncient may she was set to  
be mayster of thabbote of Nonnes /  
holde he hit that she refused it strongly  
Ande as she admynstred not only the  
ye necessaryes/ but also fode to the sou-  
le continually without blame/ The de-  
uylle had enuye of her/ ande thoughte  
he myght occupye her good tyme / by  
somme obiedion of synne / Ande as a  
byrgyne whiche was dwellyng with  
oute the gates had synned in lechery  
by thentymacion of the deuylle/ Ande  
when her kely wroos/ soo that she my-  
ght not hyde it/ Alle the byrgynes we-  
re so asfere/ ande so shamefast/ ande also  
the Monkes of epyther monasterye/ that  
they wylt not wbat to doo/ Ande sup-  
posed verylly that pelaggen / whiche was  
prouest / ande also famelyer with the  
woma hadde done this dede/ Ande soo  
condempned hym withoute Jugement  
Ande thenne he was put oute & wyse  
not wby/ Ande was cloyd in a wyte  
withyn a roche / Ande thenne he that  
was moost cruel of alle the Monkes  
was ordeyned for to mynyste hym /  
whiche seruyd hym with barly brede &

water/ ande that in ryght lytel quan-  
tite/ Ande whanne the Monkes hadde  
enclouyd hym/ they departed/ ande left  
pelaggen there allone / Ande was not  
troubled in ony maner / but euer than-  
ked god/ ande comforted her self in her  
contynence by then sample of hooley sa-  
yntes / At the laste whanne she knelede  
that her ende apowchyd/ she wrote let-  
tres into thabbote ande to the Mon-  
kes in this wyse/ I of noble bygnage  
was callyd Margarete in the world/ but  
for I wold eschewe the temptaci-  
ons of the world/ I callyd my self pe-  
lagenne / I am a man/ I haue not  
lyed for to deceyue/ but I haue shewed  
that I haue the vertu of a man/ Ande  
haue vertu of the synne / whiche was  
put on me/ Ande I Innoent therof ha-  
ue done the penance therfore/ I requy-  
re yow for as moche as I am not kno-  
wen for a woma / that the hooley su-  
sters maye hurpe me / soo that the dis-  
monstraunce of me depenge / maye be  
the clensyng of my byrgyne / Ande  
that the bymmen may knowe that I  
am a byrgyne / whome they Iuged  
for aduoultresser / ¶ Ande whanne they  
herd herof/ the Monkes ande the Non-  
nes ranne into the wyte/ in which she  
was enclouyd/ ande the bymmen then-  
ne had knowledge that she was a wo-  
ma/ ande byrgyne withoute touchyng  
of man/ Ande thenne they were peni-  
tent/ & hadde grette repentance of that  
whiche they had done/ Ande buried her  
in the church amonge the byrgynes ho-  
nourably /

Thus endeth the lyf of saint  
Margrete otherwise called pe-  
laggen

Here foloweth of saint Cha-  
ris first of her name





## The lyf of saint Thais

ne strake the handes to heuen/ by cause  
 the thyppes ben fulle of iniquytes /  
 And thy handes full of euyl attou  
 chynge and folde ordures / but like  
 only toward the east / And saie of  
 these wordes / Qui plasmas me miser  
 ere mei / lord that hast fourmed me / ha  
 ue mercy on me / And whanne she had  
 ben there thre yere clofed / thatbot pas  
 fancia remembryd / and forwode / &  
 wente to thatbot Anthoyne for to re  
 quyre of hym yf god had forguyn her  
 her synnes / And the cause told / saynt  
 Anthoyne called alle his disciples / &  
 commaunded them / that they shold all  
 waite that nyght / and be in prayer / soo  
 that god shold declare to somme of  
 them / the cause why thatbot pasfancia  
 us was come / And thenne as they  
 prayd withoute cessynge / thatbot pau  
 le the greetest disciple of saynt Antho  
 ny / salve sodenly in heuen a hedde arra  
 ed with precious besymentes / which  
 thre byrgnes araped with clew bysa  
 ges / And these thre byrgnes were  
 named / the fyrst was drede / which dre  
 we thaypys from euylle / And the Se  
 cond shame of the synnes / that she com  
 mysed / and that made her to deserue  
 pardon / And the thyrde was loue of  
 rythysenesse / which brouzt her to hie  
 fouerayne place / And whanne thatbot  
 le had sayd to them / that the grace of  
 this bysion was only by the merytes  
 of saynt Anthoyne / A goodly wyse an  
 swerd / that it was not by the meryte  
 of Anthony his fader / but by the me  
 rite of thais the synnar / And on the  
 moone whanne thatbot wolde recoun  
 ted his bysion / And they had know  
 ben the wyll of god / thatbotte pa  
 fancia departed with greet ioye and  
 wente anon to the monasterye / where  
 she was / and opened the dore of the  
 Celle / And she prayd hym / that she  
 myght yet abyde there enclosed in / and  
 thatbotte sayd to her yf she wold go out  
 For god hath forguyn to the thy  
 synnes / And she answered / I take god  
 to wytnesse / that yf I entred hym /  
 I haue made of all my synnes a som  
 me / and haue sette them to fore myn ey  
 yen / And lyke as the brethe departeth  
 not fro the mouthe ne the nosethylle /  
 soo the synnes departed neuer fro myn

eye / but althey haue beuysed them / To  
 whome the Abbot pasfancia sayd / god  
 hath not pardoned the thy synnes for  
 thy penaunce / but by cause that thatbot  
 had althey drede in thy courage /  
 And he took her oute fro thence / And  
 she lyued after yd dayes / and thenne  
 she rested in our lord / thatbot Effra  
 conuerted in lyke wyse another comyn  
 woman / For whanne that comyn wo  
 man wolde haue draibon saynt Et  
 frem for to haue synned dysfonsely /  
 he sayd to her / folowe me / and she fol  
 wed / And whanne they cam in a plas  
 ce / where a greet multitude of men wer  
 re / he sayd to her / yette doune here / that  
 I may haue to doo with the / and she  
 sayd / how may I this doo amonge so  
 greet multitude of peple here standynge  
 And he sayd / yf thou be ashamed of  
 the peple / thou oughst haue greet  
 shame of god / which seeth alle thyng  
 ges hyde / And she wente alway all as  
 shamed /

## Thus endeth the lyf of saint Thais

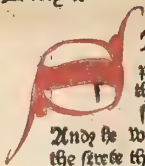
Here foloweth the lyf of saint  
Denys And first of his na  
me



**D**enys is as moche to  
 saye / as hastily sleynge / as  
 Denys is sayd of dya  
 which is as moche to saye  
 as two / and nyse / which is to saye y  
 lyft vp / For he was lyft vp after two  
 thynge / that is after the body and the  
 soule / Or denys may be sayd of Dya  
 ne that is Venus / the goddesse of bea  
 te / and of spos that is to saye god /  
 as who sayth / he is fayre to god / or  
 as somme saye he is sayd of Dionisia  
 that is after yfodore a precious stone  
 black / which is good ageynste down  
 kenesse / he was hastily in sleynge the



the world by payghe renouciacion /  
 He was lyf by contemplacion by  
 thynges within forth / he was fayne to  
 god by beaute of vertues / He prouffed  
 god by synners ageynste drunkenesse  
 of wyce / And he had many names to  
 for his conuersyon / For he was called  
 Anypogita for the strete that he dwel  
 led in / he was called theosophus / that  
 is to saye wyse to god / Also of the wy  
 se men of grece he is sayd vnto this da  
 ye persera beanos / that is to saye / the  
 wyngte of heuen / For he felde meruei  
 lously with the wyngte of sperryuall  
 understandynge in to heuen / Also he  
 was sayd Macharius that is blessyd  
 Also he was sayd of his Countreye  
 Jonias / Jonia as sayth pappe is o  
 ne of the langages of grekes / Or Jo  
 nyas sen sayd a maner of wounde  
 byd / or Jonicum is sayd a foote of  
 knyffynge / whiche hath two sylables  
 spore / and tiberne longe / By whiche  
 he is shewed / that he was wyse & knos  
 wyng god / by Inquyrycon of thyn  
 ges prync and hynde / wyngte of heuen  
 by houe of thynges alestak / and blis  
 syd by possession of euerlastyng good  
 res / By other thynges it is shewed  
 that he was a merueilous Kethour by  
 equence / a susteynour and a leat  
 of the church by doctryne / sorte to hym  
 self by humyltye / and longe to other  
 by Charite / Saynt Austyn sayth in  
 the eyght booke of the Cyte of God /  
 that Jonque is a kynde of phisoi  
 phus ysalpens / whiche sen toward y  
 salpe / and Jonques sen of the part  
 of grece / And by cause that denys was  
 a souerayne philosopher / he was named  
 Jonque / And Methodins of Cons  
 tantynople endyad his lyf and his  
 passion in grekesse tongue / And A  
 nastasius in latyn / whiche was a bri  
 tar of the byble of the church of Rome  
 as ygnarus bissop of Raynes sayth /



**A**int Denys Aris /  
 payge was conuerted to  
 the faythe of Ihesu Cryst of  
 saynt polbe thapostle

And he was alkyd Arpogage of  
 the strete that he dwelld in / And in  
 that strete alkyd Arpogage was the  
 Temple of Mars / for they of Athenes  
 named euery strete of the goddes that  
 they worshipped in the same / And that  
 strete / that they worshipped in the God  
 Mars they called Arpogage / For A  
 rpos is to saye mars / and paxus is a  
 strete / and where they worshipped pan  
 they named panopage / and soo of all  
 other stretes / Arpogage was the moost  
 excellent strete / by cause that the noble  
 men haunted it / And therein were the  
 schoolers of the artes lyberalle / And de  
 nys dwelld in that strete / whiche  
 was a ryght grete philosopher / And  
 for as moche as the plante of wysed  
 me of the depte was in hym / he was  
 called theosophus / that is to saye / kno  
 wyng god / And one Appolophonius  
 was his felawe in philosophye / There  
 were also Epicuri / whiche sayd / that  
 alle felcys of man was in only de  
 lyte of the body / And stoye / whiche  
 helde oppynyon that it was in the only  
 vertue of courage / And thenne on the  
 daye of the passion of our lord / when  
 derkenesse was vpon the vniuersalle  
 world / the philosophers that were at  
 Athenes coude not fynde in causes  
 naturelle the cause of that derkenesse /  
 And it was no naturall eclypse / For  
 the mone was thenne fro the sonne / &  
 was yb dayes old / and soo was in a  
 payghe distaunce fro the sonne / And  
 neuertheles an Eclypse taketh not a  
 lwey the lyght in the vniuersall party  
 tyes of the world / And it maye not  
 endure thre houres longe / And it apper  
 eth that this eclypse took alwey all the  
 lyght / by that whiche saynt Luke sayth  
 that our lord suffred in alle his mem  
 bres / And by cause that the Eclypse  
 was in Elypocolym / in Egypte / in Ro  
 me and in grece / And Crose sayth /  
 that it was in grece / and in the ende of  
 Asye the lasse / And sayth / that when  
 our lord was naxled to the Crosse /  
 ther was a ryght grete trembleng &  
 ert quaus thorough the world / The

**A** Of saint Denys

## The lyf of saint Denys

Rockes were cutte a foudre / and the Montaynes clowd/ryght grete shoddes fylle in many partyes more than they were wonte to doo/ And that day fro the fyrste houre vnto the nynthe houre the sonne losse his spghte thorough oute alle the bondes of the vnyuersall world And in that nyghte ther was no sterre sene in alle Egypte / And this remembryth Denys to Apolophanes sayenge in his Epysle / The world was derke communely of obscurite of certkenesses/ And after the only dyametre reformed purged/ And whanne he had founden that the sonne myght not suffer such heynnes / And we ne maye not haue knowlege in our courage yet the mystere of this thyng/ by oure vnyng and wyssdom/ And O Apolophanes myxont of doctryne what shalke I saye of these secrets and hyd thynges/ I attribut and putte them to the/as to a mouth dyuine / and not as to vnderstandyng ne speche humane/ So whome he sayd/ O good dyuine/ these ben the mutacions of dyuine thynges/ And in thence it is sayd nyfedy al along the day and the yere of thanunciacion/ that wolde our doctours sayd to our deef eeres / And by the signes that al men ceryd whiche I remembryd/ I haue founden the very trouthe/and am deliuerd from the laas of falsenes/ These ben the wordes of denys that he wrote in his epysle to polycarpe/ and to Apolophanes sayenge / We were we theyre at Helyopolym/ e we saue the Mone of heuyn goo dysordynately / And the tyme was not couenable/ And yet ageyn fro the nynthe houre vnto euensonge tyme at the Dyametre of the sonne establyssedy aboue all naturel ordynaunce / That eclypse we saue begynne in the east / and comyng vnto the terme of the sonne/ After that rebornynge ageyne and not purged of that default/ but was made contrarie after the Dyametre/ Thenne Denys and Apolophanes wente to Helyopolym in Egypte by desyre to lerne Astronomye/ And after Denys rebornedy ageyne / That the sayd Eclypse tooke awaye the lyght fro the vnyuersalle parties of the world/ It apperith that Eusebe wytnesseth in his

Eronycles / whiche sayth that he hath wrote in the dyctes of the Ethyopiens that ther was in Bythynnia / whiche is a prouynce of Asye the lasse a grete erthe shakynge/ And also the grete est derkenesse that myght be/ And also sayth that in Nylene whiche is a cete of Bythynne / that the erthe was shynge threibe doune holwes/ And it is wrote in Scolastica Historia that the Philosophers were brought to this / that they sayd/ that god of nature suffered this / or els the ordynaunce of nature in this world was dissolued/ or that the elementys lyeden/ or god of nature suffered/ And the elementis had pyte on hym/ And it is sayd in another place that denys sayth/ this nyght segnespedy that the nelve very lyght of the world shold come / And they of Athens made vnto this god an altar / and sette this tytle thereupon/ This is the altar of the god vnknoyn / and on euery altar of their goddes the tytle was sette aboue in shelbyng to whome that altar was dedycat / e whanne that hengens woold make theyr sacryfise vnto this vnknoyn god/ The philosophers sayden/ this god hath no nede of none of our goddes/ but to take he knole doune to fore hym/ and praye vnto hym deuoutly/ If he requyret not thoblations of bestes/ but the deuocions of our corages/ e after when the blessed saynt paul came to Athens/ the philosophers Epicuri/ and stoicy disputedy with hym/ Somme of them sayde / what wyll this folwer of wordes saye/ And other sayde / that he semed a shelber of nelve goddes/ that ben coupled/ And thenne they brought hym in to the strete of the philosophers for to examyne theyr nelve doctryne / And they sayd to hym/ byngest thou any nelve tydynge/ we wold knowe what thou hast brought to vs / For thatenpens entended to none other thyng/ but to here somme nelve thynges/ And thenne whanne saynt paul hadde beholde al theyr altars/ he saue amonge them the altar of god vnknoyn/ and paul sayde/ whome honoure ye that ye knowe not/ I shalbe I to polycarpe to be very god that made heuyn and erthe/ And after he saide



to Denyse / whome he saide best lerned  
in dyuine thynges / Denyse what is  
he that vnknowen god? And Denyse  
sayd / He is verely a god / whiche as  
monge goddes is not shewed / but to  
he he is vnknowen / and to come in to  
the world / and to regne withoute ende  
And patibie sayd / Is he a man only  
as spyrte / and Denyse sayd he is god  
and man / but he is vnknowen / by cau-  
se his conueracion is in heuen / Thenne  
sayd saynt polibie / this is he that I pre-  
ch / whiche descended fro heuen / And to  
be our nature humayne / and suffred  
tuffe / and awos ageyne the thyrde day  
And as saynt denys dysposed yet with  
saynt polibie ther passed by aduenture  
by that way a blynd man / to fore them  
And anone Denys sayd to polibie /  
yf thou saye to this blynd man in the  
name of thy god / see / and thenne seeth  
I that anone blynde in hym / but thou  
shalt se no wordes of enchaunement  
for thou mayst happily knowe somme  
wordes that haue such myghte and  
virtue / And patibie sayd / I shal wri-  
te to fore the forme of the wordes / whi-  
che he sayeth / In the name of Ihesu  
Criste borne of the vyrgyne / crucyfy-  
ed and deed / whiche awos ageyne / e  
ascended in to heuen / and from thens  
shal come for to Iuge the world / See  
And by cause that alle suspeon be ta-  
ken away / patibie seyd to Denyse / that  
he hym self shold pronounce tho wor-  
des / And whanne Denyse had seyd  
those wordes in the same maner to the  
blynd man / Anone the blynd man re-  
uered his syghte / And thenne De-  
nys was baptised / And Damare hys  
wyf / and alle his meyn / And was  
a true Cristen man / And was In-  
structe and taughte by saynt polibie  
the yere / and was ordeyned Bysshop  
of Athesnes / And there was in prey-  
acion / And conuerted that Cyte / and  
gave pite of the regyon to cristen feith  
And it is seyd that saynt polibie shew-  
ed to hym that he saide whanne he  
was tauyffed in to the thyrde heuen /  
lyke as saynt Denyse seyth e shewyth /  
in dyuerse places / wherof he speketh so  
clerly of the gerarchyes of Aungels /  
of the ordres and of the disposicions e  
offices of them / soo that it is not sup-

posed that he lerned of ony other / but  
only of hym that was tauyffed vnto  
the thyrde heuen / and hadde sene alle  
thynges / He flouryd by the spyrte of  
prophete / lyke as it appereth in an  
epistle that he sente to iohan theuange-  
lyst in the yle of pathmos / to whiche he  
was sente in eygyle / wher as he proph-  
cyed that he shold come ageyne sawnge  
thus / Enioye thou verely blyued / ver-  
y wonderfalle / and to be despyred / yzt  
well blyued / thou shalt be laken oute  
fro the keepinge that thou hast in pa-  
mos / And shalt returne vnto the lande  
of Asye / And thou them make the  
the folowynge of thy good god / and  
the good werkis of hym / and shalt de-  
liuer them to them that shalle come af-  
ter the / And as it is sene and shewed  
in the booke of the names dyuine / he  
was at the depenge of the blyssyd Vir-  
gyne Marge / And whanne he herd that  
peter e polibie were enprysoned at Ro-  
me vnder Nero / he ordeyned a Bysshop  
vnder hym and cam for to dyspayn them  
And whanne they were martyrd and  
passed to god / And Element was sett  
in the see of Rome / After a certayne ty-  
me he was sente of the seyd Element  
in to Fraunce / and he hadde in his com-  
panye Rustyke and Glentherpe / And  
thenne he cam with them to paris / and  
conuerted there moche peple to the faith  
and dyde doo make many churches / e  
sette in them clerkes of dyuerse ordres  
And thenne he shone by soo grete lumen  
by grace that when the Bysshoppes of thi  
dokes moeued by strep the peple aye se  
hym / And the peple cam for to destroye  
hym / Anone as they had sene hym /  
they lest alle their crueltie / And kne-  
led doune at his feet / wher they hadde  
soo grete drede / that they fledde alweye  
from hym for fere / But the temple  
whiche had enuye / and saide euery day  
his powter mynysshid and destroyed /  
And that the churche encreased / and  
hadde bycrwepe of hym / and moeued  
Domycen thempour in soo grete cru-  
elte / that he made a comendement /  
that who someuer myght fynde ony ci-  
sten man / that he shold consrayne them  
to doo sacryfise / or tormente them by  
dyuerse tormentes / And thenne he sent  
the pronost pelynnys of Rome to paris

## 4 The lyf of saint Denys

ageynste the Crysten men / And fonde  
 there the blessyd denys prechynge/ and  
 made hym cruelly to be leten/ bespyta/  
 and despyed / and fast to be bounden  
 wyth Rustyke and Elentherpe / and  
 to be brought to fore hym / And whan  
 he sawe that the sayntes were constant  
 and ferme in the knowlechyng of o  
 ur lord/ he was moche wroth/ and sorow  
 full/ Thenne cam thyder a noble matro  
 ne/ whiche sayd that her husband was  
 folowly wayned of these enchauntures  
 And thenne anone the husband was  
 sente fore/ And he abydyng in the cos  
 session of our lord was anone putte to  
 deith/ And the sayntes were leten cru  
 elly of the lorde knyghts/ and were stra  
 yely bounden with chaynes of yron/ &  
 put in prysen/ the day folowynge Des  
 nys was led bypon a gredypon/ and  
 stratede al naked bypon the axes of  
 fyre/ And there he sang to our lord sa  
 yng/ Lord/ thy word is sekmently sy  
 ry / And thy seruaut is enbured in  
 the loue therof/ And after that he was  
 putte amonge cruel bestes/ whiche be  
 re excited by grete hongre and famyne/  
 by longe fastynge / And as soone as  
 they cam wyngynge bypon hym/ he maade  
 the signe of the crosse ageynste them/ &  
 anone they were made mooste meke &  
 tame/ And after that he was cast in to  
 a fornais of fyre/ and the fyre anone  
 quenched/ And he hadde neyther payn  
 ne ne harme / And after that he was  
 putte on the crosse/ and theron he was  
 longe tormented/ and after he was cas  
 ten doune/ and put in to a derke pry  
 son wyth his felawes / And many o  
 ther Crysten men/ And as he song ther  
 the masse/ and communed the people /  
 our lord apperyd to hym wyth grete  
 lycht / and deliuered to hym grete sa  
 yng/ Take this my deere frende/ For  
 thy reward is mooste grete wyth me/  
 After this they were presented to the  
 Juge / and were put ageyne to newbe  
 torments/ And thenne he dyde to sym  
 te of the bedes of the thre felawes/ that  
 is to seye denys Rustyke and Elente  
 rpe in the name of the holy trinite/ &  
 this was done by the temple of Mer  
 curie / And they were byked wyth  
 the axes / And anone the body of sa  
 ynt Denys tyled hym self by/ and

bare his brede bithene his armes  
 as the aungels hadde hym two legges  
 fro the place / whiche is sayd the bylle  
 of the martire/ And the place wher he  
 now resteth by his elacion/ and by the  
 purueaunce of god / And there was  
 herd soo grete and swete a melodye of  
 Aungels/ that many of them that herd  
 hit byleuyd in oure lorde/ And Larkia  
 wyf of the forsaide prouost luby/ sayd  
 that she was Crysten/ And anone she  
 was byked of the wycked felons / &  
 was baptyzed in her blood/ and soo de  
 yd / And Larkien his sone whiche  
 was a knyght at Rome / Under thre  
 Emperoure cam afterward to parys/  
 and was baptyzed/ and putte hym self  
 in the nombre of the Religions/ and  
 the wycked paynyms doubtd that the  
 good Crysten men wold burie the bo  
 dyes of Rustyke and Elentherpe/ and  
 commaunded that they shold be caste in  
 to sayne the Ryuer / And a noble wo  
 man hadde them to dyne that bare them  
 And whyles they dyed/ this lady to  
 ke alwepe the bodyes/ and buried them  
 secretly in a felde of herpes/ And af  
 ter whanne the persecution was assed  
 she toke them thens/ and byde them  
 honourably wyth the body of saynt De  
 nys / And they suffred deith aboute the  
 yere of our lord four score and syght/  
 Under domycan/ the yere of the age of  
 saynt Denys four score and ten/  
 On a tyme whanne Regulus the bi  
 shop songe masse at Arelatene &  
 rehered the names of thapostles in  
 the canone/ he added and ioyned to the  
 blessid martire Denys/ Rustyke/ and  
 Elentherpe/ whiche soo sayd/ many sup  
 posed that they had yet luyd/ and mer  
 ueyled why he so rehered their names  
 in the canone/ And they so wyondrynge  
 ther appered bypon the Crosse of the  
 oulter thre doules spytynge / whiche  
 hadde the names of the sayntes mar  
 ked and wreten on their bestes wyth  
 blood/ whiche delygently beholdynge/  
 Understode well that the sayntes were  
 departed oure of this world/ And ysa  
 narius Bisshop of Reynes sayth in a  
 pistle/ whiche he sente to Charles / that  
 this denys/ that was sent in to fraun  
 ce/ was denys Anapagita as afore is  
 sayd / And the same sayth Iohannes



was in a yssle to charles/lest by the  
action of the countynge of the tyme /  
he se sayd ageynst/as so mme wol  
re cherte/ About the yere of our lordz  
myght honderd xxxii in the tyme of his  
kyng o/ Fraunce/ the Messagz  
ers of Michael emperour of Constan  
tynople amonge other thynges broughte  
to Eulys sone of Charles le graunt  
the bookes of saynt denys of the gerar  
dise of the aungels translatyd oute  
of greke in to latyn and there wepyed  
with grete ioye/ And that same nyght  
there mynten selte men heled in his  
chirche / About the yere of oure lordz/  
xxx honderd and thre and fourty/ by  
he as hit is conteyned in a Cronycle  
Dagobert kyng of Fraunce / whiche  
reigned longe to fore xxxviii/ beganne  
to haue two his childerhode grete reueren  
ce to saynt Denys/ For whanne he dous  
edy in that tyme the ire of his fader  
Chyngre/ he fledde anone to the Chirch  
of saynt Denys/ And whanne this  
kyng was dedd/ it was shelled  
in a byspon into an holy man/ the  
the soule of hym was rayssed to iu  
gement/ and that many sayntes accu  
se hym that he hadde despoyled theyr  
chirches / And as the wyckedy Nuns  
gels wolde haue had hym to the pay  
ment/ the blessed Denys cam thider/ e  
so hym he was delpuerd at his comyn  
ge/ and escaped fro the paynes /  
And peraduenture the soule returned  
to the body/ and dyd penance /  
Chyngre kyng discovered the body of  
saynt Denys not delbely / and brake  
the bone of his arme / and rayssed  
it alway coueously / And anone he  
cam oute of his mynde / Thanne late  
he worshippe almyghty god in his se  
pares/ that the by their merces/maye  
amende our self in this wretchyd lyf/  
that the may after this lyf come into  
his sempytternal blyssse in heuen Amen

Here foloweth of saint Calypte  
pope And first of his name

**C**alypte is said of caleo  
cales / that is to say escha  
uffe or to make warme /  
For he was hoot and breus  
nyngre/ Sped in the loue of god/ And  
after he was hoot and breynnyng in  
getyng and purchasyng follores/ and  
thyrdly he was hoot in destroyng the  
falle ydolles/ and also in shelvyng the  
paynes for synne/

Of saint Calypte

**C**alypte the pope was  
martyrd the yere of our lordz  
two honderd/ and two and  
twenty Under Alyxander the  
Emperour/ And by the werkes of the  
sayd emperoure/ the mooste appaunt  
partye of Rome was thenne bent by  
vengeaunce of god/ And the lyfte ar  
me of thyddle Jupyter / whiche was  
of fyne gold was molten/ And then  
ne alle the prestes of thyddles wente  
to thempour Alyxander / and requy  
red hym that the goddes that were an  
gry myght be appeased by sacryfyses/  
And as they sacryfysed on a thursday  
by the morne/ the ayer kyngd al clere/  
fourte of the prestes of thyddles/ were  
fyneton to deff with one stroke of thons  
dre / And the autler of Jupyter was  
brent/ soo that alle the peple fled out  
of the walles of Rome / And whan  
Qalmachyen Consul knele that Ca  
lypte with his clerkes hyde hym ouer  
the water of Tybre / requyrd that the  
Crysten men/ by whom this euyl was  
happedy and comen shold be putte oute  
for to purge and clense the cyte/ And  
whanne he hadde wepyed/ polber for

Thus endeth the lyf of saint  
Denys

## The lyf of saint Calypte

to doo so/ he basted hym incontynent/  
 wyth his knyghtes saccompleysse hit/  
 And anone they were al made blynde  
 And thenne palmacheyn was aferd/  
 And shewedy this vnto Alysandre /  
 And thenne thempour commaunded  
 that the wednesday alle the peple shold  
 assemble/and sacryfy to Mercurge/  
 that they myghte haue answeere vpon  
 these thynges/ And as they sacryfyed  
 a mappe of the temple whiche was nai-  
 med Iulpane was rauysshed of the  
 drunke/ and beganne to crye/ The God  
 of Calypte is very trewe and luyng  
 whiche is wrothe/ and hath indignaci-  
 on of our ordures/ And whanne pal-  
 macheyn herd that he wente ouer Ey-  
 bre vnto the Eyre of Rauenne vnto se-  
 ynt Calypte/ and was baptysed of him  
 he/ his wyf and alle his meyn/ And  
 when thempour herd that he dyd do  
 calke hym/ and deliuered hym to Sym-  
 plycyen/ Senatour / for to warne and  
 treake hym by faye wordes/ by cause he  
 was moche prouffittalle for the comu-  
 ne / And palmacheyn perseuered in  
 fastynges/ and in prayers / Thenne  
 cam to hym a may whiche promysed to  
 hym/ that yf he lede his wyf / whiche  
 hadde the palsey / that he wold blyne  
 in god anone/ And whan palmachi-  
 en had adourid and prayd/ the woman  
 that was seke aroos/ and was al hole  
 And ran to palmacheyn saynge /  
 Baptise me in the name of Ihesu crist  
 whiche hath taken me by the hand/ and  
 lifte me vp/ Thenne cam Calypte/ and  
 baptysed her and her husbond/ and sym-  
 plycyen/ and many other / And when  
 thempour herd herof/ he sente to smyte  
 of the bedes of all them that were bap-  
 tised/ And made Calypte to lye fyue  
 dayes in the prison without mete and  
 drynke/ And after he salde that calypt  
 was the more comforted and gladd/  
 And commaunded that he shold euery  
 daye be lech with stauces / And after  
 he made a grete stone to be bounden to  
 his neck/ and to be throlwen down from  
 an hille out of a wyndowe in to a pit/  
 And Alysandre his preest took vp  
 the body out of the pytt/ And after  
 buryed the body in the Cymptorce of  
 Calipodien/

Thus endeth the lyf of saint  
 Calypte

Here foloweth the lyf of se-  
 int Edward kynge and confes-  
 four



**I**n old tyme the Ro-  
 yamme of Englonde  
 was gretefully troublede  
 wyth the Danes / So  
 that in many kyn-  
 ges dayes there couthe  
 no pes be maade / But contynuelly  
 werre / And the Danes penynged as  
 geynst Englonde / And they brought  
 it vnder their subiection / for their cru-  
 elte and tyrannye was soo grete / that  
 withoute sparynge of ony thyng burnt  
 and destroyed / But at the last / it plas-  
 syd almyghty god / that this tyrannye  
 shold cease / And sente of his grace vnto  
 this Royamme of Englonde a preest



# The lyf of saint Edward kyng and Confessour folio CCCxxiii

kyng named Edgar/ In whose byrth  
 angylls songyn/ that yers shal be in his  
 tyme/ & so in his dayes was no therre  
 in england/ saynt edward kyng & mar  
 tie his sone reigned not long after hym  
 for his stepmoder dyde so flee hym in  
 his yonge age/ by cause her sone Ethel  
 red shold reigne/ & saynt Dunston bap  
 tised Ethelred and saide/ by cause he  
 deserveth the founteyne/ that he shold be  
 in grete trouble/ & so he dyde/ for the  
 danes wateryd alle his tyme / & theys  
 Ethelred wedded Erle Goodwyns  
 daughter/ on whome he gate Edmond  
 yongste / And after the deith of that  
 quene he wedded the daughter of Kys  
 edard duke of Normandy/ which hize  
 Emme / by whome he had two sones/  
 Alured and Edward/ whiche was a  
 saynt and Confessour / of whome we  
 purpose to speke/ whan kyng Ethelred  
 was falle in age / he made a parle /  
 ment/ whiche of his two sones shold be  
 kyng after hym/ And thenne by the  
 prouysson of god it was concluded /  
 that Edward/ whiche was not then  
 ne borne & in his moders hely shold be  
 kyng and excludyd Edmond yongste  
 & Alfrede / whiche were the kynges  
 oler sones/ And whan the kyng had  
 consentyd thereto / a generall othe was  
 made to performe the same in tyme co  
 mynge / And after whan this child  
 was borne / Alle the land enioyed in  
 his byrthe/ hoppyng to be greatly reuled  
 by hym / yet alweye the cruelte of the  
 danes was soo grete/ whiche the kyng  
 so muche doubtd/ that he sente the que  
 ne and his two sones/ Alfrede & Ed  
 ward in to Normandy/ & took his ol  
 der sone edmond with hym to batayll to  
 feght agaynste þ danes / the fowld was  
 thenne grete in England/ for muche pe  
 ple turned to the danes agaynste theyre  
 olde kyng/ & withoute pyte dyd breu  
 ne and flee their olde Countre with  
 the danes/ among whome was slayne  
 saynt Aþhey/ Archbissop of canter  
 bury at grenewyche / and many other  
 good men/ & some bisschops/ prestes / &  
 men of Kelyggon fledde in to secrete  
 places and desertes/ where they deuou  
 tely prayd unto almyghty god for to ha  
 ve they res in this land/ but this wer  
 e conynued alle the lyf of Ethelred

accordynge to the prophete of saynt  
 Dunston / And after Ethelredes re  
 ned/ Edmond yongste his sone in ful  
 grete trouble/ for in his dayes no man  
 durst truste other/ ne open his courage  
 to his neygghbour / for that tyme eke  
 man apperchyd other of treason/ to then  
 tence that he myght haue his good/ /  
 And they that were not of polber to  
 ouercome their neygghbour/ turned in  
 to the danes agaynste their olde neyggh  
 bours/ & so by the helpe of the danes/  
 they fulfilled theyr cursyd purposes/ &  
 so ther was muche exortacion/ And mo  
 che peple slayne in dyuerse places / in  
 folwies/ feldys & wayes/ that the peo  
 ple binneres durst burge them / Also  
 in that tyme was grete tyranny/ mur  
 der opowessing of bymmen as wyues  
 wydolbes and maydens agaynste their  
 wylls/ And in this persecution En  
 glysshmen were nyght destroyed/ and  
 grete desolacion was in holy churche/  
 For monasteryes/ Churches & holwies  
 of Kelyggon were burnt & destroyed/  
 whiche caused many to flee in to wyll  
 dernes among whome the good bissop  
 of Wynterster byrgelbold fledde in to  
 thashby of glastebury/ where he dayly  
 prayd unto almyghty god for res of  
 this Royamme of England/ Our bles  
 syd lord seynge his mekenes shewyd  
 to hym a vyssyon/ by which he was gre  
 tly comfortyd / For in a nyght as he  
 was in his owne wyche/ he fynde a swete  
 schowre/ & sawe the glorious Apol  
 the saynt Peter with bryght shynyng  
 clothys / apperyng in an hye place of  
 dygnyte / & with hym a semely yonge  
 man rycheley arrayed in clothynge of a  
 kyng/ whome saynt peter dyd consecra  
 te and enoynte in to a kyng/ & com  
 mendynge his chastyte greatly/ & his cle  
 ne luyng/ & it was shewed to this bis  
 shop many yeres to fore þ this edward  
 shold reigne in this land/ & the bissop  
 beynz abissed of this vision despyd of  
 seint peter to knowe þ vision therof/ to  
 whom saint peter seide thestat of this o  
 yam/ & wold þ þ furre & wodenes of þ  
 danes shold cease sone after & said þ al  
 this purgysment was for the synnes  
 of the peple/ & god shold puruey for a  
 peassible kyng whiche shalle synesse  
 alle the wodenes of his enemyes the

## The lyf of saint Edward kynge and Confellour

danes In whos tyme shalke be plente  
of pees/ to he to the chyrche/ and to the  
londe/ and grete haboundaunce of corn  
and fruyte/ And this Rogamme shal  
be prosperous in alle thynges/ And the  
peple shal be of such condicions/ That  
other bondes shal bothe beue and drede  
them / the kynges name shalke be Ed-  
ward/ whiche shal rule all maner thynges  
to the plesynge of god/ And shal  
ende his lyf in the loue of our lord gra-  
ciouly / And whan this holy bishopp  
albokke / he knelyd doune/ and maade  
his prayers with shedynge of teares /  
And though that pees was not yet re-  
formed / Neuertheles he thanked al-  
myghty god / that he was certayne /  
that by goddes grace he shold see hit/  
in his dayes/ wherfor he wente aboute/  
and prechid to the peple for to doo pe-  
naunce/ And our lord shold shewe to  
be mercy/ and gyue to be pees / and  
alle thynges plentifulous / And in  
this bette was the kyng slayne by  
treason/ And he was buryed at glas-  
tenbury / Thenne bothe his bones were  
broughte to kyng Canutus the dane/  
to doo with them what he wold/ And  
whan he salde them/ he myght not for  
pyte flee them/ but sente them oner the  
see to be slayne there/ soo that he myght  
regne in Englonde peasably/ whan the  
ryghtfull blood were destroyed/ Not/  
withstandynge they were preserued &  
kept alyue/ and were conueyd to the  
Emperour of Rome / the whiche kepte  
them/ tyll saynt Edward was maade  
kyng of Englonde/ & thenne he marged  
tholdest of them to a cosyn of his / by  
cause of the bone that they had to kyng  
Edward/ whiche was uncle to them/  
Thenne hadde kyng Canute the rebble  
of Englonde by sewynge honde/ Alle be-  
we & good rebble set a pte/ For in his  
dayes was full moche trouble and to-  
berge with other grete oppressions and  
importable charges among the comon  
te/ For he dead no man / excepte the  
sones of the kyng / that were thenne  
with the emperour/ wherfor his counceyl  
wold that he shold wedde the moder  
of them named Emme / to make the  
more allyaunce byllene them/ And so  
ne after Alfrede cam in to Englonde/  
for to speke to his moder/ And anone

as he was come ouer the see in to this  
londe/ Erle goodwyn cam/ and toke  
myd hym / And anone after selde  
hym by treason er he cam to the presen-  
ce of his moder/ For whos dette saynt  
Edward made grete sorowe / & whyle  
this holy child saynt Edward was in  
Normandy/ he dyd a full good lyf /  
hauntynge oftymes holy Chyrche/  
And buyd and conuersyd many ty-  
mes with the company of holy Reli-  
giuous men and specially amonge holy  
monkes/ And dyd to praye apud saynt  
in this maner / O good lord I haue  
none helpe but the only / my frendes  
ben gone fro me / And they ben become  
my aduersaries / Myn fader is deed/  
My bretheren ben slayne / My moder is  
wedded to my moost enemy / And I  
am left allone / And daily they seke the  
moyens to flee me / but to the lord I  
am left poure / I beseeche the lord to hel-  
pe me that am a fatherles child/ for thou  
sontyme helpest merueylously Ed-  
wyn and Othold/ whiche were eyn-  
leyd and ordeyned for to deye / Thou  
defendest them only from deeth/ but also  
thou good lord restoredest them agayne  
to their owne kyngdomes/ O good lord  
I beseeche the/ and pray the to kepe me  
sauf/ and bringe me in to the kyng-  
dome of my fader/ Thou shalt be my god  
And saynt Peter the Apostle my pa-  
trome/ The reliques / of whome by the  
grace of god/ I purpose to dysceit/ and  
to honoure in the same place/ wher they  
now rest/ yf thou lord sende to me hit  
helthe oportunte and spae/ And  
whan kyng Canute had regned in  
Englonde vy yere/ haung also sonnes  
by the said Emme/ that is to beie Har-  
old & hardknoute/ he deyde / & whan  
his first sone had regned four yre/ he  
eyyled his owne moder/ and deyde so-  
ne after / And after hym regned his  
broder a lytell tyme/ & deyde also as o-  
ure lord had ordeyned/ & thenne was  
Englonde deliuerd fro the greuous tri-  
bute of thraldom of the danes/ & thene  
the lordes & the compyns of Englonde  
remembred the othe that they maade in  
the parlement/ whiche sware that Ed-  
ward whiche was thenne in his mo-  
ders wombe shold be their kyng/  
And anone sente in to Normandy  
for this holy child Edward/ And



the lordes and the comyns receyued  
 hym with grete gladnes/ And thenne  
 the archbyschop of Caunterbury and  
 the archbyschop of yorke with other bis-  
 shops dyde consecrate hym enowghed /  
 and crowned hym kyng of Englonde  
 O good lord/ what ioye and gladnes  
 was thenne in Englonde/ For whanne  
 the old folkyng of this lond was al  
 most despayred thene it was kyndeled  
 ageyn by the comynge of this blessed  
 kyng saynt Edward/ Thene had the  
 comyns wite & pces / & the lordes & gen-  
 til men wite & honour/ And thenne hos-  
 ly church receyued alle her lyberties  
 ageyn/ Thene was the sunne lyfte  
 vp/ and the mone sette in his orde/  
 that is saye/ prestes thyned in wyfedom  
 & in holynes/ The monasteries flou-  
 ryd in deuotion by holy religyon/  
 The Clerkes gaf lycht & prosperyd in  
 their offices to the plesure of god/ The  
 comyn peple were content and were i-  
 yful in their degre/ and in this kyng  
 ges dayes ther was no kynm that my-  
 ght thenne corrupte the erthe with pel-  
 tyence/ and in the see none outragios  
 us tempestes / & the londe plentyuous  
 of all maner of frutes/ And in the  
 Clergye no hyng inordynate/ and as  
 amonge the comynge peple was no grut  
 chynge/ And the renomee and fame of  
 this holy kyng saynt Edward spran-  
 ge so merueylously aboute to othe na-  
 tions / in such wyse that alle crysten  
 kynges despyred to haue pces with hym  
 The kyng of Fraunce/ which was  
 myght of his kyn made with hym a ges-  
 newalle pces/ soo that it myght be sayd  
 of hym as it was sayd of Salamon  
 Like the kynges of therthe despyred to  
 see his face/ and to heare his wyfedom  
 excepte only denmarke/ which yet con-  
 spayed ageynst this Royamme of en-  
 glond/ And what fylle therof/ it shal  
 be declared here after more openly/ for  
 this holy kyng Edward was euer  
 full of mekenes and of vertue / And  
 neuer lyst vp by kayne glorie/ but e-  
 uer he remembred the wordes of oure  
 lord that sayth/ I haue sette the prync-  
 e of the peple/ but be not therfore lyfte  
 vp in kayne glorie/ but be thou amon-  
 ge them / as one of them/ He was a-  
 monge his household maye gail and fa-

myltyer / among prestes make and de-  
 bonayre / to his peple amysable / & chere-  
 ful/ To wretchedis and neddy men ful of  
 compassion / and large of almesse yel-  
 uynge/ He was also moche deuoute in  
 the seruys of god / And dylygent to  
 repaire and reedfyre churches that we-  
 re destroyed by the danes/ And in ju-  
 gement fulle discrete / considerynge no  
 mans persons/ but only the wyght of  
 his cause/ as well to the riche/ as to the  
 poure/ and he hadde rycheffe ynough/ &  
 And his trefour semed comyn to alle  
 poure men/ his lordes were sad & dis-  
 crete/ & medlyd with myrthe/ spekyng  
 ofte of Ihesu Cryst the second persone  
 in the Trynyte / And of oure blessed  
 lady his moder/ And somtyme he spak  
 sharply/ as he salde nedde correctynge tre  
 spassours/ gentyl & swete to good men  
 He was neuer elate ne enhanced in  
 pryde/ no dishoneste by glotonye/ He  
 wolde not be compellid by thynge/ ne  
 enclayne for yeste/ He despyred rycheffe  
 and was neuer fory for losse of world  
 ly goodes and rycheffes / ne the more  
 gladd for wyunnyng therof / in such  
 wyse / that alle men merueyled of the  
 sadnes of hym/ And aboute the kyng  
 were dyuerse couetous men/ which sa-  
 id to the kyng hold his trefoure was-  
 tyd faste / And yf the danes come a-  
 geyn / he hadde not thynge with to de-  
 fende hym/ wherfor they councelled hym  
 to wele an ayde amonge his comyns  
 lyke as kyng Canute hadde done dy-  
 uerse tymes / An ayde was thenne  
 chosed the dane gylte / And they coun-  
 celled to doo in lyke wyse/ And he sa-  
 id nay/ And he wolde not agree ther-  
 to/ withstondynge / they dayly cryed  
 vpon hym/ & when he salde them so un-  
 portune/ & shelved so grete wryles/ then-  
 ne at the laste he saide to them to preue  
 them/ late he see/ how ye wyll do/ And  
 when they herd that of his othen mou-  
 the were ryght gladd/ & sente out com-  
 myssiones for to gadre it/ & spard no  
 countrey but made them paye in the lar-  
 gest wyse/ & when this money was le-  
 ued & brought in to the kynges tre-  
 sory / thenne they brought the kyng  
 thider for to see it/ The kyng thene stan-  
 dyng a fer fro it salde the treyl in by-  
 liness of a; a; sittynge vpon y trefour

## The lyf of Saint Edward kyng and Confessour

And sayd what haue ye done / e what money haue ye broughte to me / Forsoth there shalke not one peny be spente to men use / but I charge yow for to deliuer to eche man his money ageyne / but thereto they were moche lothe / e saide that they myght spende it in dedes of charyte / Therne the kyng sayde / god forke that I shold spende the goodes of other men / For what almesse shold I make with þe goodes of your comyns e labourers / see ye not how the deuyll syteth vpon the hipe of money / e maketh grete ioye that he hath taken vs in his snare / wherfor I charge you on paine of dede / that ye deliuer this money ageyne / there as ye had it enery peny / Therne they oked the kyng / and repaid it vnto them / of whome they had receyued it / and durst neuer after moue the kyng to such maters / ne in no other lyke / so that all the dayes of saint Edward was neyther taske ne taxlage leueyd amōge his comyns / which was a grete ioye to the romane In a tyme the kyng was seke lying in his bedde / And ther stode in his chamber a cheste open full of gold e syluer And a clerke cam / in supposynge the kyng had slepte / and took out of it a certayne somme of money / e wente his way / And soone after he cam agayne / e wold haue taken more / then ne the kyng said / Forsothe now thou art vniwysse to come ageyne / For thou haddest suffyciently ynolw to fore / therfore helde / For yf the tresour come / e fynde the / thou art lyke to deye therfore / wherfor yf thou loue thy lyf / flee fast alwey with that that thou hast / And anone after cam the tresour / and found hou of the tresour was born albes y a grete parte / And sought and enquired dyligently for the theef / that stole hit / And the kyng seynge the grete trouble and sorowe of the tresour maid / hym the cause of his leynnes And whan he had tolde to the kyng / the kyng sayd to hym / sorowe no more therfore / For peraduentur he that hath it hath more neede to it / than we / And so the theef escaped e was not pursued after / whan all thynges were quyet in the Romanne / the counaill of the lord assembled for to treat for a mar

age / for the kyng / which thyng whan it was moued he was greatly adasshed dreyng to lese the tresour of his byrgyn / which was kepte in a trayle and brayll vessel / and what he shold doo or say / he wyl not / For yf he shold obstynatly deny it / he darde lest his a uolbe of chastyte shold be openly kno / wen / and yf he consentid thereto / he dard to lese his chastyte / wherfor he commen ded hym self only to god saynge these wordes / O good lord / shold deliuerdest somtyme the Chyldren fro the flamme of fyre in the chymney and forais of the chalices / and by the lord Joseph escaped with his chastyte / fro the wyf of puttyphar the holdynge his mantell / And yet by thy mercy he escaped / e good lord by thy vertu Susanne was deliuered fro the dede / to the which shold inchaite prestes hadde dampned her to / And by thy myght lord Judoth escaped whan she hadde slayne Holofernes / And reserued her fro defoulyng / e escaped without hurt / And aboue all other thou hast preserued thy blessed moder moost best e swetest lady / the kynge sothe wyf e byrgyne / Therne beholde on me the seruant / and sone of thy handmaide / that am in grete dede / I lyst to myn herte to the bischopyng the that arte my lord and thy moder my swetest lady / to helpe me now in this moost neede / that I may so receyue the sacrament of wedlok / that I falle not in paylle of my chastyte / And with this condycion in his herte he consentid to matrimony

Thenne was al the counceill ryght glad / e serchid for a byrgyne that were acordynge to his estate / And amonge all the byrgyns of the lond Edith the doughter of erle goodwyn was founden moost acordynge to hym by her vertuous condicions / and her fader made grete meanes to the kynges counaill for to accomplysse this marriage / by which he myght come in the kynges coneynt / And by his wysdom / for his grete myght e polber he had his entent e whan the marriage was solomnyshid and accomplyshed by the holy sacrament / He and the queene auolbed to lyue to gode chaste secretly / that noman knelwe it but god alone / The



# The lyf of saint Edward kyng and Confellour folio CCC xxv

was bethene them a kyngg spousehede  
without bodyly knowyng of dede/  
chast embracyng without defloraci  
on of bryggynge / Ther was bethene  
them verely chast loue without flesche  
ly wylchynge and knowyng / After  
ward somme of the Royamme gret  
chid / sayenge / he had taken a wyf by  
compulsion agaynste his wyll / of an  
unkynde bygnage / And wolde not  
knowe his wyf / by cause he wolde not  
kyngge forth mo tyrantes / And this  
none knewe the very trowth of his  
chast lyf whyles he lyued / but the ve  
ry clennesse of his mynde was suffys  
cient wrytnes of his chastete / **W**hit  
happend on a wyfsonday as the kyngg  
was cowlined at Westmester in his as  
saye / And kneelinge made his prayers  
devoutly for the tranquyllyte & pes  
of his lond / byfore the altier of the  
blessyd treynye / atte leuacion of the  
blessyd sacrament / he felle in a softe &  
dumme slayng / soo that the lordes  
that were there present alwaytynge on  
hym merueyled gretely / but durst saye  
no thyng to hym till the seruyse was  
done / Thenne one that was hardyer  
than another demaunded of hym the  
cause of his slayng / And thenne he  
told to hym / how the danes had assen  
slyd a grette powder of peple agaynste  
the Royamme of Englonde / And we  
re entrynge in to their shippes / And as  
the kyngg of denmarke wold haue en  
terd in to the shippe / sodenly his streng  
the was taken from hym / And soo fell  
in to the See / bethene into shippes / &  
was drownded / by whos wyse the pe  
ple of denmarke and also of Englonde  
were deliuered fro synne and payn /  
They herynge this merueyled gretely  
and sent in to denmarke to knowe the  
trowth / And when the Messagers re  
turned / they reported that it was trewe  
as the kyngg had sayd / And that the  
kyngg of denmarke was drownded that  
same tyme that saynt Edward wolde /  
After this the noble saynt Edward re  
membryd his auolbe and promesse to  
byschop saynt peter at Rome / whiche he  
made in Normandye / wherfore he lete  
make his compaignes and his lordes to a  
Counpelle to fore hym / wherof he come

nedy with them / how and in what ma  
ner he myght departe / and of the gouer  
nauce of the Royamme in his absence  
what peuple shoulde be conuenient for  
to accompanye hym / And what Money  
shold suffyse hym and his menyng / and  
when the lordes and compaignes herd this  
they were full heuy and sorowful that  
he shold departe from them / And he se  
yng their heuynesse comforted them / &  
said how that our lord had sent to them  
pees / & by his good grace shold conty  
nue the same in his absence / yet notwithstanding  
the peple requyred hym to sen  
de vnto the pope to be assoppled of his  
auolbe / or els delaye it tyl another ty  
me / And the kyngg seyng the sorow  
and lamentacion of his peple / whiche  
hepte & wronge their handes / & as pe  
ple amased withoute a defendour and  
hepar / comforted them & graunted to  
byschoppe with them / And ordeyned  
certayne Byschops for to go to Rome  
to aske of our holy fader counseyll /  
how he myght be assailed of this auol  
be that he had made to visite saint pe  
ter / And thenne tharchibishop of yorke  
& bisshop of wyndesore & abbots  
with dyuerse clerkes & laye men went  
to Rome / & when they cam to Rome the  
pope had made that tyme a grette cōgre  
gacion of clerkes of dyuerse grette mas  
ters & longynge to holy chirche / & when  
the pope wist of their comynge / he was  
ryght glad & sent for them / & the pope  
hade they telle the cause of their comyn  
ge / & anon sentence was made / & they  
exposed the cause of their comynge / & re  
cited the auolbe & the desyre of kyngg  
Edward / the peryl of the Royamme / the  
trouble / the drede of the peple / the bres  
kyngg of the pees / the clamour of the  
poure compaignes / the ieopardy of the kyn  
ge in his absence / & the piteous destruc  
tion which the danes had late made by  
their crueltie / & also declared the grette de  
uocion that he had to visite the holy ap  
postles peter & howle / thenne the po  
pe & the clergy merueilled gretely / &  
gaf laude & praisynge vnto almyghty  
god that he had sent so deuoute & vertu  
ous a prync in the angle of the world  
to mayntene by his wysdom the wrysen  
faith / And how dredefull he was to  
offende agaynste the holy Chirche /

## The lyf of saint Edward kynge and Confellour

And Iohanne the pope Understoode  
 how his peple louyd hym/ & how sorow  
 fulle they wolde be of his departyng /  
 They merueyled grete/ and thouzte  
 veryly/that he was grete/ly bylouyd of  
 god/ & was with hym in alle his wer  
 kes / For they saide in hym the meke  
 nes of dauid/ the chastyte of Ioseph  
 and the Rycheffe of Salamon/ And  
 yet he sette nought ther by/ thenne the  
 pope consyderynge the grete perilles/  
 that myghte ensue by his departyng  
 dispensyd with hym/ & assygned hym  
 of his auoile/ of which he sent to hym  
 a bulle vnder leed/ And enioyned hym  
 in penaunce to yue the goodes that he  
 shold haue spent in his pylgrymage  
 to dedes of charyte and to redyfy som  
 church of saynt peter/ and endow hit  
 with sufficient lyuehoode / And thenne  
 the messagers receyued the popes bles  
 syng/ And retorne in to Englonde/ &  
 cam vnto the kyng at Westmynstere/ and  
 whan the kyng Understode how he was  
 assygned of his auoile / And how  
 they had spedde/ he was glad/ & than  
 kedyng almyghty god/ & our hooly fader  
 the pope/ There was an hooly man a re  
 cluse in the dyocesse of Worcester/ whiche  
 knewe no thyng of the counceyll at  
 sembled vpon the gouernaunce of the  
 lande/ ne of the auoile of the kyng/ ne  
 of the message sente to Rome/ To whome  
 saint Peter apperid in a nyght/ &  
 said to hym/ how kyng Edward had  
 sente to Rome to be assygned of the auoile  
 that he made / When he was be  
 yonde the see/ and he hath grete consy  
 derance by cause his counceyll wol not  
 suffre hym to accomplissh hit in goyng  
 in his propre persone to Rome / wher  
 for thou shalt wyte to hym in my na  
 me/ & gyue hym knowlege / that he is  
 assygned by myn auctorite fro the bon  
 de of his auoile/ And how he shall ha  
 ue in commaundement of the pope for  
 his penaunce / to yue suche goodes as  
 he hath ordeyned for his expensis to  
 poure men / and to make a newe Ab  
 bay in honour of saynt Peter/ or to re  
 payre an old one/ and sende hit suffi  
 ciently/ and wyte to hym / that by  
 the same tyme/ that he chaas me somtyme  
 me to his patrone in Normandy / that  
 he repayre the Abbaye called Thorney/

in the west syde of the Cyte of London/  
 whiche somtyme I haolde my self /  
 And late hym sette them Monkes of  
 good conuersacyon/ For fro that place  
 shall be a ladder stretchyng in to heuen  
 And Angels ascendyng and as  
 cendyng / byryng vp to heuen to oure  
 lord the prayers of meke and deuoute  
 men /

And to him that  
 ascendeth by that ladder/ I shalke ope  
 ne the gates of heuen/ lyke as our lord  
 hath enioyned me by myn offyce/ and  
 I shal kepe them/ that ben bounden/ and  
 receyue them/ that ben vnbounden / Like  
 this that thou hast herd of me / thou  
 shalt wyte it / and sende it to kyng  
 Edward/ whiche thenne was many a  
 myle thence/ And the Messenger / that  
 cam fro this Anker or recluse / cam to  
 the presence of the kyng / the same tyme  
 me/ that the Bishops cam fro Rome  
 And when the kyng hadde receyued  
 the litters that cam fro Rome with gre  
 te reuerence/ and redde them/ he than  
 kedyng God/ that he was soo clerely reley  
 ed of the bonde of his auoile / And  
 thenne he commaunded the litters of  
 the Recluse to be redde/ And when  
 they were redde/ and saide ther were  
 accordyng to the litters / that cam fro  
 Rome/ he humbly thanked god/ & sa  
 ynt peter his patrone/ and incontinent  
 disposid hym to fulfille his penaunce /  
 And began to repayre thabbeys that he  
 was assigned to repayre by the glorio  
 us appostle saint peter/ and gaf large  
 ly almesse to poure peple/ & fraunchys  
 sed al Englonde of the trybut / that  
 was vsyd yere/ly to be payd to the da  
 nes for euermore/ On a tyme when  
 kyng Edward was at Westmynstere /  
 ther cam to hym a Crepyll born in  
 Jherosolom/ whiche was named Syluys  
 And this Crepyll had no feet/ but wen  
 t vpon his handes & knees haupyng  
 in either hand a lytel stole to go with  
 His legges were sothe bent backward  
 and cleuyd to his thyres / and his toes  
 grete fast to his buttockes / This  
 Crepyll entrid boldly in to the kynges  
 palais/ and cam to the kynges cham  
 bre dore/ And one Hulyng the kynges  
 chamberlayne demaunded hym shar  
 ply what he dyde there/ To whome the  
 crepyll seide lette me not I pray you for I



most news spake to the kyng / For I  
came to out of this bonde fyve tymes to  
beside the hooly Reliques of the ho-  
ly apostle saint peter to the intent for to  
be haled / and saynt peter denyed me not  
but hadde me go in to england / & late  
the kyng bere me on his back in to the  
chirche of saynt Peter / & thene I shal  
be made parysghtly hool / which thyng  
was tolde to the kyng by the same  
pupyl / & anon the kyng had pyte on  
the pore man / and desceynged not /  
but took hym on his sholdres / & bare  
hym / whom the crypel ecclyped with  
his foule & shabby honde & ames / &  
so in the beryng his synelwes losed / &  
were retychyd out / And of kynellys  
e botches of his face & of scurfes ther  
came grete plense of blood / and after  
on the kynges clothes / which was tol-  
de to the kyng / & also that he was al  
hool / but the kyng took none hede ther  
of / but bare hym to the hyle aulter / and  
there he was sette doune on his feet / &  
was made parysghtly hool to ryde or  
go whyther he wold / but the kyng wold  
in no wyse haue this myracle ascrybed  
to hym / but gaf to hym a reward & had  
hym go to Rome & thanke god & his ho-  
ly apostle saint peter / In the tyme of  
kyng Alhelstere / which regned in  
saint / And Sygebert in myddelse /  
which were contredid to the saythe of  
Crist by saynt Austyn / which Alhel-  
stere made in london withyn the Eyre a  
noble & ryall chirche in thonoure of sa-  
ynt Polle / in which saynt Austyn  
owneyd saynt Mellye to be Bissop of  
that Eyre / which thyng was not satis-  
fyed with that good dede but thought  
And also did to make another chirche  
in the west ende of the Eyre / which the  
ne was called Thorney / & now is na-  
med Westmynstere / which chirche he pra-  
ysed Mellye for to habite in thonoure of  
saynt Peter / and the nyght before that  
he had purposed to habite it / saynt pe-  
ter appered to a fyssh in Temse / & had  
hym set hym our two stangars to west-  
mynstere / And he prayd the fyssh to  
abeyn hym there tyll he come ageyne / &  
he wold well rewarde hym / for his la-  
bour / And soone after the fyssh sa-  
id the saint Peter entre in to the Chirche  
with a grete lyght / which lyght endu-

red continually as longe as he was in  
the chirche / And a certeyn space after  
he returned to the fyssh / ageyne hym  
yf he hadde any mete to ete / And the  
fyssh was soo greatly adressed of the  
lyght that ysshed out of the chirche  
with hym / that he durste not speke to  
hym / To whom saynt Peter seyd /  
Broder / drede the not / I am a man as  
thow art / last thow take any fyssh / &  
he sayd nay / For I haue alwayed on  
polt alle this nyght / whyle ye haue  
ben in the chirche / And thenne they en-  
tryd in to the kete / And saynt Peter  
commaunded hym to aske out his net /  
te / And whanne he had so done / there  
cam soo grete a multitude of grete fys-  
shes in to his net / that unnethe they  
myght dralle by the net for brekyn-  
ge / And whan they were come to land  
Saynt Peter denyed the fysshes / and  
hadde the fyssh here the greatest into  
Mellye Bissop of London / and de-  
liuer it to hym / And telle to hym that  
I haue habited the chirche of west-  
mynstere this nyght / And sayd to hym /  
that he sayd masse thertyn to morowe / &  
yf he wylle not blyue it / saye to hym /  
whan he cometh / he shal fynde there to  
kenes suffeyent / And I shalle be par-  
trone of that chirche / and byste it of  
tymes / and here in the lyght of almy-  
ty god / the prayers and deuotions of  
twelve cristen peple that pray in that pla-  
ce / & take thou the remenaunt of the  
fyssh for thy labour / And this sayd /  
saynt Peter ranysshed away / Thenne  
the fyssh marueyled greatly of the  
lyght that he hadde sene / And erly by  
the morowe he wente to the Bissoppe  
Mellye of london / & deliuerd to hym  
the fyssh that saynt Peter had sent to  
hym / & tolde to hym by ordre / lyke as  
saynt Peter hadde gyuen hym charge /  
& as ye haue herd to fore / but the Bis-  
shop wold not bilyue hym til he cam to  
Westmynstere / & for the tokenes for to put  
hym out of doubt / & whan he had ope-  
ned the chirch dore he fonde a crosse ma-  
de of sonde / fro that one syde of the chir-  
che into that other with a / b / c / letters  
of gretwe / & he fonde also vii crosses ma-  
de on the walles in dyuerse places of  
the chirche / & thendes of vii candels al  
myght brant out / & also he saue þ places  
in

## 4 The lyf of saint Edward kynge and Confessour

that were enoynted with holy oyle/  
 whiche yet were moyst and appered  
 newely done/ Thenne the Bisschop Epi  
 leupd this thyng verely/ & sayd mas  
 se that same daye in the chyrche/ And  
 there prechyd to the people a gloruous  
 sermon/ And declared the grete myra  
 cle openly/ wherefore the people gaf lau  
 de and prayseinge to god/ and to hys  
 glorious Apposle saynt Peter/ And  
 whanne saynt Edward vnderstode/  
 that this chyrche was of old tyme halo  
 wed by saynt Peter/ And how saynt  
 Peter hadde commaunded hym to repai  
 re the same Chyrche/ as the letter of the  
 reclus maketh mencion/ Soo thenne  
 ever after he hadde full grete deuocion  
 to the same place/ And he dyd do caste  
 doune the old werke/ and dyd do byl  
 de it by newe/ and endowled that Mo  
 nastery worshipfully with tyneke &  
 Schellis/ And at that tyme pope Leo  
 was ded/ And pope Nicholas was  
 after hym/ And thenne the kynge to  
 gyue relacon to hym of his penance  
 enioyned by leo his predecessor/ to re  
 edifye a monastery of the gloruous ap  
 posle saynt Peter/ And sente Alured  
 the Archbisschop of yorke to Rome/  
 with other Clerkes to reforme the pope  
 that he hadde accomplished his penan  
 ce/ that is to wete/ bothe dyscretyon  
 his goodes to poure men/ And also re  
 payred a monastery of saynt Peter/  
 And how he hadde by reuelacion what  
 place he shold repayre/prayenge hym to  
 ratifye and conferme the same/ Whiche  
 pope Leo hadde done to fore hym/  
 Thenne pope Nicholas consydering the  
 grete deuocion and trewe entent of this  
 Crysten kynge saynt Edward/confer  
 myd the fulle of absolucion/ and rate  
 fyd the fundacion and the statutes of  
 the monasterye/ And gaf thereto grete  
 and large pryueleges/ that who so e  
 uer presumed to take alwey any moo  
 uable or inmeuable goodes or wolde ta  
 ke any man by force or strengthe oute  
 of that chyrche or of the precynde of  
 the same shold be accusyd by thaudoy  
 & of peter and paulle/ to be dampned  
 with Judas in litle euerlastyngly to  
 lye in payne/ Thenne the Messagers  
 returned ageyne fro Rome with the  
 lettres of confirmacion/ And whan

the kynge salde the grete benygolence  
 of our holy fader the pope/ and hys  
 fauour and gentylnesse/ & praynge to  
 hym by wrytynge moo pryueleges/ &  
 freedom than he desyred/ Thenne he was  
 fulle of gladnesse and ioye/ and thou  
 ked almyghty god of alle his yfetes/  
 On a tyme the kynge was in the chyr  
 che of saynt petre at Westmynstere/ and  
 was disposed in grete deuocion/as his  
 custome was to here masse/ Erle Le  
 ofstryke kneled/ & kynde the kyng/ and  
 salde with his bodye eyen our lord Ie  
 su cryst byldene the prestes handes/  
 apperynge in the lyknes of a glory  
 ous childe or haueuous persone/  
 whiche blessed the kynge with his  
 ryght hande/ And the kynge whiche  
 was gretey comforted/ with the sight  
 solued doune his herte/ and with grete  
 deuocion and mekenes receyved the  
 blessonge of our lord/ Thenne the erle  
 awoos to telle the kynge/ suppryng  
 that the kynge hadde not sene it/ but he  
 knele the erles entente/ and had hym  
 stonde styll/ For that thou seest I see/  
 And hym I honoure/ And whanne  
 masse was done. they talkyd to gythe  
 of their dyspon/ and they were mery  
 reynously refresshyd with the yfetes  
 of the holy ghoost/ and myghte not  
 wel speke for ioye/ and wepyng/  
 Thenne the kynge commaunded Leo  
 ofstryke that this dyspon shold neuer be  
 dyctyd ne openly knowen/ tyll the  
 tyme that they shold dye/ And whan  
 Leofstryke shold departe hense/ he tolde it  
 in Confession to his ghoostly fader/  
 and made it to be wryton/ And that  
 wrytyng was leyd in a chyste among  
 other relyques/ And many yere after  
 whanne they were bothe dede/ the wry  
 tyng was founde/ and radde/ And  
 thenne the holyne of the kynge was  
 knowen/ and his mekenes shewyd  
 whiche wolde not hit shold be shewyd  
 by their lyf for kyne glorie/  
 There was a yonge woman peny in  
 marriage to a noble man/ and not lon  
 ge after she hadde elbeyne myffortunes  
 Iyste she was karayne/ And also ther  
 awoos vnder her cheke many folde bot  
 chys and kernellys full of corrupt hu  
 mours/ whiche engendryd folle wo  
 mes/ and made her fleshe to synke/



# **¶ The lyf of Saint Edward kyng and Confellour folio CCC xxviii**

soo that she was abhomyngable and  
hateful vnto her husband and to alle  
her frendes / And whanne she couthe  
not be heled by no medecyne / thenne  
she put al her hope and trust in almyg  
ty god / And with many a bytter tre  
wofle day and nyght besought and pra  
yde hym to redyue her fro that wrecch  
and dysese / or els to take her oute of  
this world / And whanne she hadde  
thus longe contynued in prayer / she  
was commaunded by a voys in her sle  
pe / that she shold go to the holy kyng  
Edward / And yf he wold waſſhe her  
face with his honde / she shold be all  
hale / And whanne she awoke she auo  
ided to seke the kyng in his palays /  
And thenne she cam thider / and maad  
meanes that the kyng myghte haue  
knowlege of her dreme / And whanne  
the kyng vnderstood it / he calyde her to  
hym / and sayde / yf god wyll that I  
shold weſſhe thy face / I wyll not re  
fuse it / And calyde after water / and  
with his owne handes he weſſhe her  
face And wroge oute the woormes /  
and all the foule bloode oute of her  
face / And hadde her carpe there thre  
or four dayes / tyll the skynne myght  
ouer ageyne her dysage / And thanke  
thou god for thy deliuerance / And  
whanne she was made parfeghly  
hale / and her dysage fayre and beau  
tiful / thenne she fylle doune at the  
kyngees feet / and thanked hym hum  
bly of her deliuerance / but he forbad her  
for to geue any prayſynge to hym ther  
for / but hadde her to geue laude and  
prayſynge to god / therfore / For he is  
the doar and not I / Thenne she prayde  
the kyng / that he wold pray to god  
for her / that she myght haue a childe /  
by her husband / For she hadde ben long  
aweyne / And the kyng promysed her  
so to doo / And thenne she retourned to  
pouſy home to her husband / And so  
ne after conceyued and had a childe /  
wherof she thanked god / that she was  
freed of sothe her dysese /  
Seynt Polle wyrteth / that the holy  
ghost reueth graces dyuerſly to some  
he reueth wysedome / to some conynge  
And to somme grace to hele and to cu  
re seke peple / But this blessed kyng  
saint Edward hadde a special grace

aboute other in geuyng seght to blynd  
men / For was a blynd man wel kno  
wen / whiche herd a voys in his slepe /  
that yf he myt haue of the water that  
the kyng weſſhe his handes in / and  
waſſhe his eyen therwith / he shold ha  
ue his seght ageyne / Thenne the next  
day after this blynde man wente in to  
the kyngees palais / And told his vy  
sion to the kyngees Chamberlayne /  
And the Chamberlayne tolde it to the  
kyng / Thenne the kyng sayde that it  
myght be well an Illuſion or a dreme  
whiche is not alwey trewe / for it hath  
not be sene / that foule water of a syn  
ners honde shold geue seght to blynd  
men / Thenne said the chamberlayn that  
many tymes dreames haue ben founden  
trewe as the dreames of Joseph / Phar  
rao / Daniel / and many other / Thenne  
the kyng in grete humylyte wente in  
to the chirche on a solemne day with  
a lachyn of water / And commaunded  
the blynde man to be brought to hym /  
And as the kyng weſſhe the face of  
the blynde man / his eyen were opened  
and had his seght / and stode all alas  
foryd lokynge on the peple / as he hadde  
newely comen in to this world / And  
thenne the people wepte for ioye to see  
the holynes of the kyng / And the  
ne he was demaunded yf he myght see  
clerely / And he sayde yf forsothe / And  
the kyng knelyde doune before the aut  
ter sayenge this vers with grete drede  
and mekenes / Non nobis domine non  
nobis sed nomini tuo da gloriam / That  
is to say / Not to vs lord / not to vs / but  
vnto thy name be geuen glorie /  
A ſar this the holynes and fame of  
saint Edward sprange aboute / so that  
a Cytezyne of Lyncolne whiche hadde  
be blynde thre yere cam to the kyngees  
palais to haue of the water that the  
kyng hadde waſſen his handes in /  
For he beleued that it wold hele hym /  
And as he had gotten of that water by  
one of the kyngees offyars / he weſſhe  
his face and his eyen ther with / And  
anone he was restored to his seght /  
and was parfeghly made hale / and  
so ioyefully retourned home / magnify  
enge god and saynt Edward / that he  
had his seght ageyne /  
In a tyme ther were gadid to gyde

## ¶ The lyf of saint Edward kynge and Confessor

certayne iherkemen to helpe doune tre/  
es to the kynges palais at Brufham/  
and after their labour they ledg them  
doune to fleep in the shadowe / And a  
yong man of that felawship that he pzt  
lypelypne / whan he shold ryse / he ope  
ned his eyen / e myght not see / he we  
the his face e rubbed his eyen / but he  
myght no thyng see / wherfore he was  
full of heynesse / Thenne one of his se  
laves ladde hym home to his holwe /  
and abode soo blinde eyghen yere /  
And at the laste a worshipfulte woz  
man cam to dysce and comfote hym  
And whanne she knele holt he was  
made blinde she ladde hym to of good  
chere / and sayd / yf he wold dysce by  
chirches with good deuocion / and then  
ne to haue the water / that the kyng  
had wasshe his hondes in / and wasshe  
his eyen with al / he shold haue his sy  
ght agayne / Thenne he was gretly com  
forted / and gate hym a gyde / and wen  
te / and dysce thre score chirches with  
gret deuocion / and cam to the kynges  
palais / and cryed for helpe / And they  
that herd hym / and hym cease of his cry  
enge / but for all that he cryed more e  
more / And when the kyng understode  
it he calld hym to hym / And sayd /  
why shold I not set my hondes to hel  
pe this poure man / though I be kn  
worthy / yf it please god to releue hym  
and to geue to hym his syght / And  
by cause he wolde not be founten disor  
dergent to god / ne presumptuous / he to  
ke the water / and wesshe his eyen ful me  
kely / And anon he was restored to  
his sight / and salbe as cleerly as euer  
he dyde / Also ther was a fayre myracle  
of thre blinde men / And the fourthe  
had but one eye / which camen to the  
kynges palais / And thenne cam one  
of the kynges seruantes / which had  
pye on them / e he gate of the water  
that the kyng had wesshen his hondes  
in / whan he hadde helde that other blyn  
de man / And he brought the water  
to the gate / and told these poure men  
holt the kyng a lytell before had he  
lyd a blinde man with the same wa  
ter / And sayd to them / yf they wolde  
wesshen their eyen with good deuocion  
they myght be helde by goddes grace /  
with the same water / And thenne they

kneled doune with grete deuocion / and  
praide this man to wesshe their eyen  
ther with / And thenne he made a crosse  
with the water / upon eche of their eyen  
e before almyghty god to open their eyen  
And they alle there receyued theyre  
parfeyght syght / And returned in gy  
uynge laude and prayseynge God of  
their syght geuen to them / by the mere  
tes of saynt Edward /  
As the kyng on a tyme sat at the ta  
ble with the quene / and her fairer Eile  
Goodbyn / and salbe holt Harold e  
Costyne the two fones of Goodbyn  
pleid to fore the kyng / but at the last  
the game turned in to earnest / e they be  
game to feyght / And Harold took  
his broder by the ther / and thurwe hym  
to the erthe / And felle upon hym in  
gret angur / and wolde haue stunged  
hym / but yf he hadde ben lett / Thenne  
the kyng demaunded Goodbyn yf he  
understood ony thyng ther / And he  
saide nay forsothe / Thenne the kyng sa  
yd / ye shalle see when they come to ma  
nes age / that one of them shalle see  
that other yf he can / And Harold whi  
che is the stranger shalle put that other  
oute of his lorde / Thenne shalle his bro  
der Costyn come ageyne with the kyng  
e of Gloselber and holde a bataylle as  
geynst Harold his broder in Engeland  
In the which bathe the kyng of nor  
wiche / and Costyne shalle be slayne / e  
at their hooft sauf a fewe that shalle  
escape / And the same Harold shalle ge  
ue hym self to penance for the deeth of  
his broder / and so escape / or els he shal  
be put out of his kyngdome / and de  
ye wretchpold / The kyng was many  
tymes moened and displeyd with  
Goodbyn / for he mysused the kynges  
powder / and atamped the kyng in ma  
ny thyngis / that were vnkyfull / And  
in al that he myght / he labouryd to  
brynge oute of consaye the kynges co  
fyns and sendes that cam to hym out  
of Normandye / to thentant that he my  
ght haue alle the reble aboute the kyn  
ge as wel secretly as out ward /  
And the kyng understondynge his  
fallenes sayd / but lytell / But in a ty  
me as the kyng sat at his dyner with  
dyuerse lordes and gentils about hym /  
One of his seruantes was almooft



oneth to wen/as he smote that one fote  
with that other / And yet the sadder  
fote lauyd al/and kepte hym on his  
feet/ whiche thyng gaf occasion to the  
kyng to talke to his lordes/ And tho  
tho fete were lykened to two brether  
en/that yf that one were ouer charged  
that other shold helpe and socoure hym  
Thenne sayd the kyng/soo myght my  
broder haue ben an helpe to me/ and a  
supporter in tyme of neede/ yf he had not  
ben betrayed of goodwyn/ Thenne good  
wyn herynge these wordes of the kyn  
ges mouth/ was soore aferd/ e sayde  
for ye come that I shold betraye yo  
ur broder/ I pray god that this mor  
nynge of brede may choke me yf I con  
fute to his deeth/ Thenne the kyng blas  
phemyd the brede/ and hadde hym ete hit /  
And the morfell arode in his throte/ e  
chokeid hym / so that his brethe was  
stoppeid/ and so deyd wretchedly /  
Thenne the kyng sayd dralbe the tray  
tour oute of my presence/ For now his  
trespacione and falsheed appereth/  
On an easter day whanne he had recey  
ued our lord/ e was sette at his dyner  
In the myddle of it whanne all was  
selewe/ he felke in to a smyleng/ and  
afar in to a sadnes / wherfore alle that  
were there merueyled greatly/ but no  
ne durste aspe of hym what he ment/  
but asfar dyner durste hawold folowed  
hym in to his chambere/ with a bissshop  
and an Abbot that were of his prey  
mynstres/ and demaunded of hym the  
cause of that thyng/ Thenne the kyng  
sayde/ whanne I remembred at my  
dyner/ the grete benefetes of worship e  
dignyte/ of metes/ of drynkes/ of ser  
uantes / of array/ and of alle Ry  
ches and Ryalte that I stode in  
at that tyme/ And I referyd all that  
worship to almyghty god/ as my cus  
tome is/ Thenne our lord opened myn  
eyen/ And I salbe the seven sleepers ly  
enge in a caue in the Mount Celpon/  
beside the Cyte of Ephesym/ in the sa  
me fourme and maner/ as though I  
had ben by them / And I smyled /  
whanne I salbe them foune them fro  
the ryght syde to the left syde / But  
whan I vnderstode what is signyfyed  
by the said wordynge/ I hadde no cause  
to laughe / but rather to mozne/ The to

kyng signyfyeth that the popple be  
fulfylled/ that sayth/ Surget gens co  
tra gentem/ that is to saye/ peple shalle  
arise ageynste peple/ and a kyngdome  
ageynste another/ they haue leyn ma  
ny yeres upon their ryght syde/ And  
they shal be yet on their left syde by  
yere / In whiche tyme shalle be grete  
turbulles / grete pestylence/ and grete  
mowyn/ grete erth quakes / grete hon  
gre / and grete derthe thorough alle the  
world/ of whiche sayenge of the kyng  
they greatly merueyled / And anone  
they sente to the emperour to knowe yf  
ther were any suche cyte or hylle in his  
kynde/ in whiche suche seven men sholde  
sleepe / Thenne the Emperour meruay  
lyng sent to the same hylle/ and there  
fonde the caue/ and the seven martires  
sleepynge as they had ben deyd/ lyng  
on the left syde euerychone/ And then  
ne the emperour was greatly gladdyd/  
of that ryght/ and commended greatly  
the holynes of saynt Edward the kyn  
ge/ of Englund/ whiche hadde the spyr  
yte of prophete/ For after his dethe  
beganne grete insurrections thorough al  
the world/ For the papynys destroyed  
a grete parte of Syrye / and threwe  
doun bothe monasterys and churches/  
And what by pestylence and stroke of  
liberde / strekes / felde/ and Colvnes  
lay ful of dede men/ the prynces of gre  
te was slayne / The emperour of Rome  
was slayne/ The kyng of Englund/ e  
the kyng of Fraunce were slayne/ and  
alle the other Royumes of the world  
were greatly troublid/ with dyuerse di  
seases / whan the blessed kyng Ed  
ward hadde lyued many yeres / and  
was falle in to grete age/ it happed he  
cam rydunge by a churche in Essex cal  
led Clauerynge/ whiche was at that  
tyme in habowynge/ and shold be de  
dicat in thounour of our lord and saint  
Johan the euangelyst/ wherfor the kyn  
ge for grete deuotion ryght doun/ and  
farped whyle the churche was in habo  
wynge/ And in the tyme of proceffion  
A fayr old man cam to the kyng / e  
demaunded of hym almesse in the wor  
ship of god/ and saynt Johan euang  
elyste/ Thenne the kyng fonde no  
thyng to geve/ ne his Ament  
was not present/ but wote of the ryng

## The lyf of saint Edward kynge and Confessor

fro his kynge / and yaued it vnto the  
pouere man / whome the pouere man thas  
kedy and departed / And within certayn  
yeres after the two pylgrymes of En  
gland wente in to the holy lande for  
to vyssyte holy places there / And as  
they hadde lost their way / and were go  
ne fro their felawship / and the nyghte  
approched / and they sorowed greatly  
as they that wyse nottbydder to goo /  
and drowde sore to be perysshed among  
wyld beasts / At the  
last they sawe a fayr company of men  
arayed in wyshet clothynge with albo  
pyghes borne a fore them / And beghyn  
de them ther cam a faire auncient man  
with white heer for age / Thenne these  
pylgrymes thought to folowe the byrte  
and drelve nyght / Thenne the old man  
aypde them what they were / and of  
what Regyon / And they answered /  
that they were pilgrymes of Englonde  
and had lost their felawship and way  
also / Thenne this old man comforted  
them goodly / and broughte them in to  
a fayr cyte / where was a fayr Cenat  
ele honestly arayed / with all maner of  
deyntees / And whanne they had well  
rested / and there alle  
nyghte / On the morne / this fayre old  
man wente with them / and broughte  
them in the ryght weye agayne / And  
he was gladd to here them talke of the  
welfare and holynes of their kynge  
saint Edward / And whanne he shold  
departe fro them / thenne he tolde them  
what he was / and sayde / I am Johan  
the euangelyst / And saye ye vnto Ed  
ward pouere kynge / that I greet hym  
wel by the token that he pay to me this  
ryng / with his owne handes at the ha  
lobyng of my chirche / which ryng ye  
shalle deliuer to hym agayne / And  
saye ye to hym / that he dispose his go  
odes / For within fyve monethes he shal  
be in the Joye of heuyn with me / wher  
e he shalle haue his telbard / for hys  
chastite and for his good bypynge /  
And darre ye not / for ye shalle spede  
ryght well in pouere journey / And ye  
shalle come home in short tyme / sauf e  
sounde / And whan he hadde deliuered  
to them the ryng / he departed fro them  
sodaynly / And sone after they cam ho

me / and dyd their message to the kyn  
ge / and deliuered to hym the ryng / e  
sayde that saint John euangelyst sente  
it to hym / And as soone as he herd  
that name / he was full of ioye / and for  
gladnesse lette falle teeres fro his eyen  
younge laboure and thankynge to al  
myghty god / and to saint Johan his  
auncler / that he wold touchsauf to la  
te hym haue knowlege of his depar  
tyng oute of this world / Also he had  
another token of saint Johan / e that  
was that the two pylgrymes shold de  
ye tofore hym / which thyng was pro  
uyd twelue / for they luyd not longe  
after / And at the feste of Cristemasse  
the kynge was seke / And on the day of  
thynnocentes he herd masse in the new  
chirche of Westmynstre which he had  
redeffed / And thenne he geuyng than  
kynge vnto almyghty god / returned  
in to his chambre fore seke / there aby  
dyng the mercy of our lord / And all  
the lordes / gentiles / and comyns there  
in grete heuynesse whanne they here  
stode that the kynge myght not lye /  
remembryng what welthe and prof  
perete the lord had ben in / during his  
dayes / And what Jeopardy hit was  
lyke to stande in / after his dysces /  
Thenne alle thynges were conmyt  
to the quene whome he luyd specialy  
And the fulle dyligent mynistr  
to hym alle thynges necessary / And  
whan he was soo feble by seknes that  
his naturalle hete was almost gone /  
he laye nyght two dayes in a traunce /  
as a man / that hadde ben rauysht /  
And whanne he cam to hym self agayne  
they that were aboute hym merueyled  
greatly / For they wende veryly that he  
shold nomore haue spoken / Notwith  
standynge after he spak with an hole  
spyrte these wordes / O how meraful  
lord god / that arte infynyte almyghty  
In whose polver alle thynges ben put  
which chaungeth Royannes and em  
pyres / yf the thynges ben twelue / that  
thou hast shelded to me / so graunte to  
me space and strengthe to declare them  
to my peple / that yf peradventure they  
gyue them to penaunce / they may haue  
grace and forgyuenes / Thenne almy  
ty god pay to hym a welde strengthe /  
that passeth al mannes reason / And



myght not be withoute myracle /  
 before that tyme he spak so softe  
 for feblenes he myght not wel be  
 And at that tyme he spak with  
 these wordes foblypuge /  
 I was yong / and dwellyng  
 Normande / I luyd wel the fe  
 ship of good men / For he that spak  
 redyly and goodly / wyth  
 was i most conuersant / And as  
 alle other ther were theyne /  
 I dwelle moche for their hos  
 conuersacion / and for the holynes  
 of / wetnes of their maners /  
 their comfortable wordes / whome  
 alle translated i to heuen / For  
 yers gone they deyde / and noli  
 haue appered to me by the suf  
 of god / and haue shewed to  
 the state of my peple / and what  
 regne among them / And what  
 gaunce shal be taken on them for  
 synnes / prestes haue offendyd /  
 for they mynstre the holy sacramen  
 with suchene thoughtes and pol  
 lute handes / And as an hyerd man /  
 not as a keray shepheard defende  
 their shepe ne fede them / And as  
 knyghtes and gentils / they ben for  
 fals and vntrewe / and fela  
 to fendes theyres and Robbers of  
 the Countre / whiche haue no drede of  
 god / ne honoure hym / And twelue la  
 is a burthen to them / and hadde in  
 and cruellnes moche used / and  
 the prelates kept not rightwysnes /  
 they correcte not their subgettis / ne te  
 ne enforzme them as they shold doo  
 And therefore our lord hath noli dra  
 the oute his liberd of kengeaunce to  
 his peple / This punysshment  
 shall begynne withyn this yere to the by  
 werde and wastage this Royamme  
 by / And thenne I beganne to  
 and moine for the trouble / that  
 was comyng to my peple / And sayde /  
 if they wold be turned and doo penan  
 shall not they haue foryeunes / and  
 godd shall blesse them ageyne / And  
 it was answered to me / the lictes of the  
 peple ben soo iudicate / and so blynded  
 and their eies so stoped / that they  
 wylle not here of no correction / ne they  
 be not moued / ne prouoked / by no be  
 wastages that our lord proueth them

Thenne I sayde yf ther were ony res  
 medye that myght attrempre the wrake  
 of our lord / To whome it was answered  
 in these wordes / A grene tree cutte  
 fro his stocke shal he deuyded fro  
 his propre rote the spax of thre fur  
 longe / And withoute mannes hande  
 shal he forne ageyne to his old rote / e  
 take ageyne his sappe / and flouresseth  
 and bryngeth fourth the fruyte / And  
 when this is done / ther may come reme  
 dy / And when this was sayde / they  
 were sodantly gone oute of my syghte  
 Ther was aboute the kyng that tyme /  
 the quene / Duke Harold her brother /  
 Robert kepar of the palais / And Sty  
 gande / whiche had defouled his faders  
 bedde / For whyles Robert tharchbis  
 shop of Caunterbury luyd / the said  
 Stygande put hym doune / and cam in  
 by symonge / wherfor he was suspendyd  
 by the pope / And afterward godd took  
 kengeaunce vpon hym / soo that his be  
 ly bracke / and his bowellis fylle oute  
 And soo he deyde wretchedly / This  
 Stygande gaf no credence to the kyn  
 ges wordes / but desayued it to his a  
 ge / and to the feblenes of the kyng / e  
 made it but a fantasye / but other / that  
 were better aused / wepte e sorowed /  
 and wrange their handes / and sente  
 to our holy fader the pope / wryng hym  
 Information of the same bysion / And  
 our holy fader wrote Epistles to Eng  
 glond / exhortyng the peple to do pena  
 unce / but his wrytyng prouiffed not  
 But when kyng Harold hadde bro  
 ken the othe / that he had made to duke  
 William / therfor he was slayne in his  
 taille / thenne they knelwe wel that the  
 prophete of saint Edward was comen  
 For theue the kyng of Englund ma  
 de an ende / And thenne cam in bond  
 ship and thraldome / That tyme En  
 glond was al chaunged / And I vn  
 derstonde saynt Dunston propheted the  
 same trouble comyng / And after a cer  
 tayne tyme he promysed comfort also /  
 wherfor this forsayd bysion may be  
 conueniently expolned / as here folow  
 eth / The tree signefieth the Royame  
 of Englund / Whos grenesse and fay  
 renesse bitokeneth Ryche / plenty  
 uous and honour of Englund / of who  
 me alle worshippe proceedeth / whiche

## ¶ The lyf of saint Edward kynge and Confessor

Worshippe hath proceede of the treble  
 shode of the londe / and of the treble  
 regnage / which descended fro Alured  
 whom our holy fader the pope crowned  
 and enoynted kynge / as for the firste  
 kynge of the treble kygne of Englonde  
 into this holy kynge Edward by  
 succession / The tree is cut doune fro the  
 stocke / when the Royame is decayed  
 and translated from one seed or kyg-  
 nage to an other / The space of thre fur-  
 longes / is the tyme of thre kynges /  
 that is to saye Harold / William Con-  
 querour / and William his sone / The co-  
 mynge ageyne of the tree to the stocke  
 withoute mannes helpe / was whanne  
 kynge Henry the fyrste cam in to this  
 Royamme / not by mannes strengthe /  
 but by very treble lout of his comynge  
 He took his sappe and his very strem-  
 gthe / when he wedded Wolde the dought-  
 er of the nre of saint Edwarde ioyng-  
 ge to gyde the seede of Englonde / and  
 of Normandye / And by the tree shod-  
 ryssed / whome Maude the emperesse  
 sprange of their seede / And it brought  
 forthe fruyt / when of her cam Henry  
 the second / And thus this two people  
 were ioynd to gyde / yf this expositi-  
 on displese ony man / late hym expol-  
 ne it better / or els late hym abyde a ty-  
 me / till it be fulfilled / so that the pro-  
 phecye of kynge Edwarde acorde to the  
 prophete of saynt Dunston /  
 This holy kynge saynt Edwarde knoz  
 whyng that his houre dwelle nyght /  
 spack to them / that stode wepyng abou-  
 te hym / And in comfortyng them sayd  
 he / Forsothe / yf ye louyd me / ye wold  
 pray / that I shold passe fro this world  
 to the fader of heuen there to receyue the  
 ioye which is promysed to alle treble  
 Cristen men / put ye alwey your we-  
 praye / e speke forth my iourney / with  
 prayes / with holy psalmes / and with  
 almesse dedes / For though myn enemy  
 shal feere may not ouercome me in my fai-  
 the / yet ther is none founden so paynted  
 but he wyll assaye e tempte to sette / or  
 to feere hym / And thenne he commaun-  
 ded the quene to her broder in comen-  
 dyng her vertues into his lordes / and  
 declared to them their pure chastyte /  
 For she was to hym in open places as  
 his wyf / and in secrete places / as his

suster / And he commanded also that  
 her dobayre shold be made sure to her  
 And they that come with hym oute of  
 Normandye shold be put to thre chos-  
 is / whether they wold abyde styll in  
 Englonde / and to be endowbed with  
 tyuelode after their degree / or els to re-  
 torne ageyne in to Normandye with a full  
 freyent rebarde / And he chaas his place  
 for his sepulture in the churche of se-  
 ynt Peter / which he had newe bylded  
 And sayde he shold not longe abyde  
 in this world / And whanne he kiste  
 the quene / and salde hir wepe e sighe  
 amonge / he said to her of tyme / My  
 doughter wepe not / for I shal not dy-  
 e / but I shall lyue / e shalle departe fro  
 the lond of deth / And helpe to see  
 the goodnes of god in the lond of  
 lyf / And thenne he sette his mynde al-  
 in god / and gaf hym self holy to the  
 fathre of the church / in the hope and  
 promys of Criste vnder the sacramen-  
 tis of the church / And amonge these  
 wordes of prayenge he yelded vp  
 his sperryte into god / In the yere of  
 our lord M lxxvj / when he hadde regi-  
 ned in this londe xxij yere / and fixe  
 monethes and xxvj dayes / the fourthe  
 day of January / And as his cosyns  
 and his louers stode about this holy  
 body / when the sperryte was passed /  
 they salde a merueylous leant / e an  
 heuenly sighe in his face / And when  
 they looked on his naked body / they sa-  
 we it shyne with a merueylous light-  
 nesse / for the clernes of his byrthyng  
 And thenne they wrappyd the holy bo-  
 dy in pallys / And kered it with grete  
 reuerence and worship / and largely  
 almesse was gyven for hym / And all  
 the lordes sperrytuell and temporel we-  
 re present at the keryng of hym / than  
 kynge god of the grete benedicti-  
 on / that he sheld in this lond during the  
 lyf of the holy saynt and kynge saynt  
 Edwarde / wherfor lalode / glorie and  
 honour be gyven to almyghty god world  
 withoute ende Amen /  
 The eyght day after his keryng ther  
 cam a crepil to his Tombe to be holpen  
 of his grete dyscase / which many ty-  
 mes afore had receyued almesse of the  
 kynges honde / And he had be waiffen  
 of the kynges honde on cenehusage



Notwithstandyng the myracle of his  
 curynge was prolonged by the pro-  
 uision of god / and not shelded in  
 his lyf tyme / by cause that many mys-  
 takes god shelded for hym / In lyke  
 wyse he wolde shelde after his deith /  
 This Cressyl was called Kaus / And  
 was a norman borne / and the syne  
 of his arme were shonken to gy-  
 der / that his feet were drawe vp to his  
 gutteskis that he myght not goo / ney-  
 ther on his feet ne on his knees / but  
 sat on an holothe wessel in maner of a  
 lishyn / drawyng his body after hym  
 with his handes / And whan he cam to  
 the comte / he besought almyghty god  
 and saynt Edward deuoutly / that he  
 myght be cured and heled of his dys-  
 ase / which in his lyf tyme had mooste  
 trowd by his almesse / And whanne  
 he had contynued a whyle in his pra-  
 yer / other people that had compassion  
 of hym praid for hym also / And afte-  
 last he lost hym self vp / and felte his  
 synelwes hsed / And thenne he arose vp  
 and stode on his feet / and felte hym self  
 made parfeghtly hole for to doo what  
 he wold / We haue redde of the vertues  
 that saint Edward had in helynge blynd  
 men in his lyuynge / which our lord  
 hath not withdraue from hym after  
 his deith / **I**t happed that thyrty  
 dayes after his berynge / ther cam to  
 his comte a man which had but one  
 eye ledyng after hym fyve blynde men  
 reke of them helde other by the skyrte /  
 And all they deuoutly prayd to god  
 and to saynt Edward / that they my-  
 ght haue their sight / and to be deliuerd  
 of the grete mysfere / that they stode in /  
 And moche peple cam thider for to see  
 what shold befall of this thyng / And  
 whan they saide how herely these blynd  
 men prayde / thenne alle the peple be-  
 yunge moeynd with pyte knelyng dou-  
 ne deuoutly / and prayd for them to  
 god / and to this holy seynt / And a-  
 none as they had endyd their prayers  
 alle they weryed parfeghtly their  
 sight / And thenne eke of them . that  
 had ben blynde lokyd fast on eke other  
 And thought it a newe word / with  
 them / and eke enquired of other / yf  
 they myght see / and they said y / And  
 alle knelyd doune thankyng god ful

herely / that by the merces of saynt  
 Edward had restored to them their sizt  
 parfeghtly / And also to theyr leder /  
 which had but one eye at his comyng  
 And had syght of the blynde eye also /  
 And soo alle had their parfeght syght  
 And after they returned home eke in  
 to his Countrey gyuynge laboure and  
 thankynges to god and this holy kyn-  
 ge / After this Harold Arphage kyng  
 of Norwye and Costyn broder of kyn-  
 ge Harold of Englonde cam with a  
 grete nauy and a grete hoost and ar-  
 ryed in humbre / and there made werre  
 entandynge to conquere this londe /  
 how be it / the peple beganne to resyste  
 them / but they were not of polwer to  
 ouercome them / And when Harold vn-  
 derstode this / he wysed a grete multitu-  
 de of peple to withstonde them / Thenne  
 saynt Edward on a nyght appered to  
 an holy Monke which was Abbot of  
 Rammesey / And bid hym go and tel-  
 le to Harold that he shold ouercome  
 his enemyes / the which entand to des-  
 troye and consume this Royamme of  
 Englonde / And saide to hym / that he  
 drede not / For I shal so conduyte hym  
 and his hoost / that he shal haue vyc-  
 tory / For I maye not see ne suffer this  
 Royamme of Englonde to be destroyed  
 And whan thou hast tolde to hym this  
 he wyll be not hyleue the / wherfor thou  
 shalt proue thy vision in this maner /  
 late hym thynke and set his mynde on  
 what thyng he wille / And thou shalt  
 telle hym / what he thynketh / For god  
 shalle shewe that to the / And thenne  
 he shalle geue credence to thy wordes  
 On the morn the abbot of Rammesey  
 named Alexys went to kyng Harold  
 and tolde to hym this vision / And  
 how he shold by the aide of saint Ed-  
 ward ouercome his enemyes / And  
 when he herde hit fyrste / he supposed hit  
 had ben a fantasye / And when he sh-  
 wed to hym his prey thought / thenne  
 he gaf faith thereto / And went to the  
 bataille / how be it / he was thenne seke  
 in his grende of a pestilence botche /  
 And seide to Costyn his brother / and  
 Harold Harfage / And right selde or  
 none escaped a lyue fro the bataille /  
 wherfor the Englyshmen thanked god  
 and saynt Edward of their victory /

# The lyf of saint Edward kyng and Confessor

In the monastery of Westmynstere ther was a fayr yonge man / whiche was klynde / whome the Monkes had ordey nedz to ryng the bellys / And he had a customme dayly to besyde the Tombe of saynt Edward with certayne prayes / And on a tyme as he prayd thes he fel a slepe / And he herd a vois / that had hym go and ryng to the last houre / And whanne he awoke / he sawe saynt Edward goynge to fore hym by the kyngedome with a Crowne on his head / and had a merueylous lycht about hym / And he kerked hym tyl he cam to the hys altar / And thenne he sawe hym nomore / ne the lycht / but he had his lycht euer after tyl he dyed / And thenne he told the monkes how he was helpe / and hadde his lycht ageyne by this myracle /

Of the deposition of saynt Wulfstan / And how he was restored ageyne / Whan William Conquerour had gotten all Englonde / and had it under his power / then he beganne to medle with the Chirche / And by thadys of Lanfrank the holy Bishopp Saynt Wulfstan was chalenged / that he was not able of lettrure ne of conyng / for to occupie the Royanne and offyce of a Bishopp / and was callid to fore Lanfranke / and wylled hym to resigne by the consente of the kyng / to the sayd Lanfranke Archebishopp / that a man of greater conyng myght occupie the dignyte / To whome Wulfstan seide / Forsothe fader I knowe well that I am not worthy to haue this dignyte / ne am not suffeyent to occupie so grete a charge / For I knele well myne Inconyng / at such tyme / Whan I was elect ther to / but I was compellid by our holy fader the pope and by good kyng Edwarde / And sith hit plesyth the counaylle that I shalke resigne / I shalke gladly resigne / but not to yow / but to hym / that compellyd me to take hit / e thenne he departed incontinently to the archbishopp Lanfranke / whiche stryde to the tombe of saynt Edward with his crose in his hand / And he sayd to saynt Edward as he hadde thenne ben a lyue / O thow holy and blessed kyng / thow knowest well that I took this charge on me ageyne

my wyffe / but by consente of the pope and the / I oked to take hit / and it nold so is that I haue a nethe kyngedome / nebe lawes / and yueyth nethe sentences / in restryng the of thyng erroure for soo moche as thou yauyst it to me / symple and Inconyng man / And me for the presumption that I wolde consente to take it / That tyme thow myghtest well haue ben begyled / For thou were a frapel mā / but nold thou arte ioynd to god / where as thou mayst not be wylled / thou gauest to me the charge / And to the I sette resigne it ageyne / And with that he fered his staf in to the hardy stone of his tombe / seynge / take this / and yue it to whome it plesyth the / And the hardy stone / that lay vpon his Tombe resolyd by myracle / and receyued his Crose / or pastoral staf / and helde it so fast / that it myght not be taken out by mannes hande / And anone he dyde of that tyme of a Bishopp / and dyde on a Crose / and stode amonge the Monkes in such a grete as he dyde to fore he was Bishopp / And when word cam / and was reported to them / that had consentyd to his resignacion / they merueyled / and were all abasshed / And some of them wente to the Tombe / and wolde haue pullyd out the staf / but they couthe not mooue hit / And when that archbishopp Lanfranke herd therof / he commaunded to Gudulf Bishopp of rouchestre to go and fetch to hym the pastoral staf / but when he cam / he set his hande on it / and pullyd at hit / but the stone helde hit so fast / that he myght not mooue hit / wherefore he was sore abasshed / and cam to Lanfranke and tolde to hym of this myracle / Thenne the kyng and Lanfranke were abasshed / And cam bothe in their persones to see this thyng / And ther maad they prayers / And after with grete reuerence Lanfranke assayed and sette hande on the staf for to haue pullyd it out / but it wold not moue / Thenne the kyng / and the Archebishopp were sore aferd / and repented them / And sente for to seeke Wulfstan / whome they founde among the monkes / And brought hym tofore the kyng and the archbishopp / who anone kneled downe and auid foreynnes



And Wulstan mekely knelid doune /  
 And paid them not so to do to hym / &  
 humbly & mekely pardoned them / and  
 paid tharchebisshop humbly to blesse  
 hem / thenne Wulstan & sayde / Broder / the  
 ryghtful symplepce hath ben but by  
 all set by among vs / but our lord hath  
 made thy ryghelbyfnes to thyne lyke  
 as a day sterre / but broder / we haue tre  
 spared & erp'd in Jugeng the good to  
 the euyl / & the euyl good / but our lord  
 god hath awp'd the sprete of saynt  
 Edward / which hath made wyde alle  
 our sentences / & thy symplenes is allo  
 w'd to fore god / wherfor come hyder to  
 by kyng & ouris saynt Edward / & re  
 ceue ageyne thy staf which he hath de  
 nyed to vs / for we suppose he wyll de  
 lyuer it to yow / thenne Wulstan the se  
 uant of god mekely okyepd with gre  
 te reuerence into tharchebisshop / & went  
 into the Tombe where as the staf stode  
 fast fixed in the stone / & knelyng down  
 sayeng / O blessed saynt of god / I here  
 mekely submytte me to thy sentence / to  
 whom somtyme thou gauest & chargist  
 m. Unborthy with this staf / yf hit soo  
 please the that thy old sentence abyde /  
 thenne restore to me ageyne this pastos  
 al staf / & yf it please to the to chaunge  
 it / so shalwe to vs to whom thou wyllt /  
 shal take it / & this seid / he sette his hon  
 de humbly & with grete reuerence on þ  
 staf / & anon the hard stone wfoluyd / &  
 let the staf to go oute / as hit had ben  
 soft erthe or claye / & whan they that  
 stode about hym saide this grete myra  
 cle they wept for ioye / in geyunge out  
 largely teares / & aydd hym forweues  
 geyung laude and prayeng into al  
 myghty god / & to this holy kyng sa  
 ynt Edward / And euer after kyng  
 William hadde grete deuotion to byscho  
 the tombe of his Cosyn saynt Edward  
 And dyd grete cosse to ward the ma  
 kyng of his thyrne / Wold his holy  
 body was found incorrupt many yeres  
 after / After this myracle was shew  
 ed / ther was moche talkyng of his  
 holynes / And the deuotion of the peple  
 encreasid dayly more and more / so that  
 there were many dyuerse worshipful  
 perones that despyed to see this holy  
 body / For some saide that it lay incor

rupt / & some sayde nay / & in this m  
 he steyf they gaue licence of thabbot gil  
 bert to see it / & whan the day was sette  
 that this holy body shold be shewed /  
 ther cam thyder many worshipful men  
 & wymmen of Religyon / among whos  
 me cam Gaudulf bisshop of Rouchester /  
 And this was sive and thertye yere af  
 ter his keryenge / that they opened his  
 tombe / And whan the stone was reme  
 uyd / they felte a merueylous swete sa  
 uoure that alle the church was replete  
 therof / as though an odour aromatike  
 had stowed oute of the Tombe / And  
 they fonde the palle that lay next hys  
 body as hool and as fayne as it was  
 whan he was buryed / And whan the  
 palle was take of / they dralbe forth  
 his armes / they moeued his fyngers  
 and his toes / and they were colyng  
 and hool / as they hadde be newely bu  
 ryed / And in his fleshe was founde  
 no corrupcion / but it was faire & fressh  
 of colour / pure and dryghter than glas  
 whytar than snolbe / And it semed a  
 body glorified / And they ferde to dis  
 couer his bysage / but gundulph whi  
 che was hardyer than another with de  
 uocion Unlonde his hede / And the first  
 that apperyd was the fayne hoor here  
 of his hede / & thenne he thought to take  
 some therof for a relique / & with reue  
 rence & drede plucked ther at / but he  
 coude none haue out / for they were as  
 fast as they were when he was a lyue  
 Thene said thabbot / ffader suffre hym to  
 lye in rest / & attēpt not to mynysshe  
 þ that our lord hath so long preseruyd  
 & kept hool / Thenne the palle in whiche  
 the holy body was wrappid was taken  
 albey / and another of the same nature  
 was sette / & the holy body leid therein &  
 couerd ageyne his tombe with ful gre  
 te reuerence / abydyng the grete reueren  
 tion / Wold kengeaunce was shewed  
 to a damoiselle that blasphemyd saynt  
 Edward / In the Cyte of london there  
 was a noble woman which was ryzt  
 connyng in yllke werke / whiche was  
 despyed tembraldore certayne garmen  
 tes to the countesse of gloucestre whi  
 che thenne was yong lusty / fressh and  
 newely wedded / & wold haue them ma  
 de in short space / And whan the festiul  
 day of saynt Edward approchyd / this

# ¶ The lyf of saint Edward kynge and Confessour

noble woman was sore troubled in her mynde/for she drede the indignacion of the grete lady/ys her garmentes were not redy at tyme sette / And also she drede to werke on þat day of saynt Edward/for it was bothe synful & perilous/Thenne she sayd to a yong damoiselle/that was felawe with her/& was ought in the same werke/ what thyngke ye best nold/either to displese this lady or els this good saynt Edward/ and she answered is this not that Edward whom the chorles of the country worshipe/as he were a god/ & she saide yet more/what haue I to do with hym/I wyl no more worshipe hym/than yf he were a chorle/ thenne this noble woman was sore abasshed and moueyd with her that said such wordes of blasphemie to this holy saynt / And she all to late for to be in pees/& she of forwarde & nes blasphemyd hym more & more / & thenne sodenly she was smeten with a palley / so that her mouth was dwilben to her ere/& also she had lost her speche & foome at a month lyke a hore/& grunted/her teth to gyde merueyously / & was sore punysshed in all her membris & when this noble woman salde this/for was ful heuy that she had been her by cause almyghty god had so punysshed her/& wepte ful bytterly / & when hit was knolwen in the cyte/her neyghbours cam some for to comforte her / & some to wonder vpon her so lyeng/& thenne ther cam a worshipful man to visite her/& counceilled that she shold be caried by water vnto the shryne of saint edward & to pray to god ther/ that by the merites of the holy saynt Edward she wold shewe some myracle for her / and when she was so brought thider/moch peple praid for her/but they had not the intent anon/but abode in her prayers tyl mydnyght that matynes began/and thenne they praid the Monkes to praye for her/And when they hadde done matynes/they come to the shryne also / & praid for this damoiselle whiche lay there in full grete payne & torment / & when the holy monkes had praid for her a good whyle/thenne this damoiselle arose vp al hole/& demanded why they werke/ and made so moche sorowe And when they salde hir mouth in his

ryght place/& al hir membris restored ageyne / they were full of ioye/& gaf laude & thankynges vnto almyghty god & to his holy kyng & Confessour saint Edward/ Hold a Monk was helde of a feuer quartane/ In that tyme of westmynstre ther was a certous us monke and conyng named Egelberd whiche was sore feyrd with a feuer quartane fro the month of July to Crisemas/& consumed lyke a drye ymage/wherfor he praid god to releue his payne or take hym oute of this world/ And on Crisemasse nyght / he toke herte to hym/and went to matynes with his bretheren / And when he herd the gospell how a lytell chylde was borne and yeuyn to vs fro the fader of heuen/whos moder was a pure vergyne/he hadde so grete deuocion that his mynde was rauysshed with so grete ioye that he felte no dyscase thow daies after / And after tho elbo daies the feuer cam ageyne and feyrd hym contynuelly vnto the fest of saint Edward / whiche is allwey in the vyrgyle of the pyppanye/& that daye in the helpe masse tyme he cam to the tombe of saint Edward / & fell down plat in grete deuocion/& wepyng sayd thus/ O thow my lord and my kyng how long wilt thou forgete me/how long shall I suffre this payne/ how long shalt thou torme thy face fro me/wher ken alle the grete myracles that our faders haue told to be done in theire dayes/thou hast holpen many straungers/but me that am in thyne owne church thow forgetest / And closest to me the pace of thy ryte wold god that I myzt dye/I am now shed in payne/& may not dye / my lyf is sorowe to me/ but it can haue none ende/& I desyre deeth/& can not haue it what shal I stryue with the/but I beseeke the good kyng/laudable pryncer / & swete patroner/moue thy goodwill of mercy on me / yf it plesse the/yeue me helthe or els late me dye anon/& amonge these wordes the awes brake oute of his eyen/and sobbynges fro his herte/that he coude not speke with his mouth/the/but with his affection / And when masse was done/ he arose vp fro prayer alle hoole/and felte alle his membris merueyously reuysshed



with a newe strengthe / And entred in  
and abydd after mete and drynke / &  
among he felte hym self that he had receyved  
and ageyne his strengthe / And euer  
after he was moued with grete deuor  
non into the glorious saynt Edwarde  
by whose merites he was deliuered  
fro his sekeneſſe and dyſeaſe / And in  
thys wyſe a knyght named Geryn /  
was ſlede that ſame day / a yere after  
of the feuer quartane / which cam that  
ſame day into the ſhyre / & herde the ſa  
me Monke / that had ſo be ſlede / whys  
the ſhemme was pryncer / make a ſermon  
in whiche he tolde of the myracle / how  
he was hole / And after the ſermon  
this knyght thought / he wolde not ceaſe  
ſe / but deuoutly pray this holy ſaynt  
till he were hole / and abode there pray  
yng alle that daye and nyghte ſo  
long tyl the Monkes cam to matyns  
whome he praid to praye for hym / And  
whanne they had prayd a good whyle  
he felte hym ſelf made parfyghtly hole /  
And thenne he with alle the peple gaf  
thankynges to our lord almyghty god  
and ſaynt Edwarde for his deliuerance  
/ Also a nonne of berkyng / that had  
by ſeke ſkelue mouettes and nyghte  
conſumed alwey had a viſion on a ny  
ght / by whiche ſhe vnderſtoode that ſhe  
ſhould go to ſaint Edwarde / & be hole /  
And the makinge her prayers to ſaint  
Edwarde / and at ſuche tyme as ſhe ſe  
kenes cam / ſhe entred in to her oratory  
And ſaid the ſeuyn pſalmes and let  
her / & whan ſhe dyd ſo thynges / al her  
payne was gone / & was made parfy  
tly hole / & thanked almyghty god /  
whiche by ſ merites of ſaynt Edwarde  
had ſlede her / & ſoone after cam to weſt  
myſtre in pylgrymage / And there di  
de ſhe this myracle / & tolde how ſhe  
was made hole / Also ther was a Monk  
of Weſtmynſter / which was accuſtomed  
to ſaye euery day 3 pſalmes in the wor  
ſhip of god / & ſaint Edwarde / whiche  
Monke was greued with thre manere  
ſekeneſſes / For he had in his arme a  
congeſſion of blood in manere of a  
poſſomme / he hadde alſo in his breaſte a  
ſwainne / that ſynethe he myght de  
ſe his breaſt / Also he had in his foot  
a merueylous ſwellynge / and a grete  
that he myght not goo / but with grete

payne / And whanne the yerele feſt  
was ſhalved / he ſalve his brethren  
go to the church at mydnyght for to  
rynge the bells / And he was ryghte  
ſory that he myght not doo the ſame /  
Notwithſtandynge he payned hym ſelf  
and wente thider / & ſaid the ſeuyn pſa  
lmes / and whan he had done & ſalve his  
brethren rynges merly / he ſayd in his  
prayer to ſaynt Edwarde / O ſhold my  
good knyght / I beſeeche the to praye for  
me / that I may haue ſtrengthe to doo /  
as I ſee my brethren do / For I com  
mytt me fully to thy myght / And I  
byleue ſerly that thou wilt ſuffre me  
no longer in this grete dyſeaſe / And  
whan he had made an ende of his pra  
yers / he aroſe vp / and went to the bel  
lys for to rynges them / And anon  
the poſſomme of his arme brake / And  
whan the ſolble mater was out / he fel  
te hym ſelf hole of that dyſeaſe / Thenne  
his mooſt payne was in his breaſt / and  
he wente ageyne to praye and to write  
thankynges to god / and to ſaynt Ed  
warde of the deliuerance of his poſ  
ſomme / And there he prayd full deuor  
tly / that he myght be deliuered of the  
dyſeaſe of his breaſt / & whan he aroſe  
fro prayer / he felt his breaſt made all ho  
le fro the ſekeneſſe y he had in his breaſt  
Thenne he felt no dyſeaſe / but on his  
foote / & whan he come amonge his bre  
thren in the ſtrauour / he tolde them how  
he was deliuered fro thre of his ſe  
kenes / & whan they ſalve hym / they  
merruapled greatly / and beſought al  
myghty god & ſaynt Edwarde that he  
myght be deliuered of that diſeaſe in his  
foote / And at nyght whan he went  
to his bed / he put hym ſelf hole in the me  
rites of ſaynt Edwarde / And whan he  
aroſe he felte no payne / but put doune  
his hand to his foot to ſee how it was  
& he felte that the ſwellynge was gone  
he lepe out of his bedde & told to his bre  
thren with ful grete ioye how he was  
made parfyghtly hole as euer he was /  
Thenne they al were full glad / & went  
with hym to the church to geue than  
kynges & prayſynges to almyghty god  
& to his holy confeſſour ſaint Edwarde  
for theſe myracles & for his deliueran  
ce fro the 3 ſekeneſſes / wherfor god he  
praiſed in his ſeruāt without end / ame  
n

## ¶ The lyf of saint Luke

Thus endeth the lyf of saint  
Edward kyng and Confellour

¶ Here foloweth of saint Luke  
Ereuan gelist And first of his  
name



**L**uke is as moche to sa  
ye as arysynge or enhaun  
cynge hym self/ Or Luke is  
sayd of lycht / he was ry  
syng hym self fro þe loue of the world  
and enhauncynge in to the loue of god  
And he was also lycht of the world  
for he enlumyned the vnguerfial world  
by holy predicacon / And herof sayth  
saynt Mattheiwe / Mathei quinto / ye ben  
the lycht of the world / the lycht of  
the world is the sonne / And that lycht  
hath lycht in his sete or spege / And  
herof sayth Ecclesiastes the xxvj Cha  
pytre / the sonne ryfynge in the world  
is in the ryght hylt thynges of god /  
he hath delpte in beholdynge / And as it  
is sayd Ecclesiastes vndecimo / The  
lycht of the sonne is swete / And hit

is delptable to the eyen / to see the son  
ne / He hath swyftnes in his moeyng  
as it is sayd in the second booke of Es  
dre the fourth chaptre / The erthe is  
gret / and the heuen is hylt / And the  
conre of the sonne is swyft / and hath  
prouffye in effect / For after the phisio  
sophye man engendreth man and the  
sonne / And thus Luke had hyltnes  
by the loue of thynges celestyalle / de  
lectable by swete conuersacion / Swyft  
nes by feruent predicacon / And the  
lyt and prouffye by consayracon e  
luytynge of his doctryne /

¶ Of saynt Luke euangelyst  
**L**uke was of the naac  
on of Serpe / And Antho  
chyen by arte of medycyne  
And after somme he was

one of lxxij disciples of our lord /  
Seynt Iheromme sayth that he was  
discypyle of thapostles and not of our  
lord / And the glofe vpon the xxij cha  
pytre of the booke of Exodi segnes  
eth / that he ioynded not to oure lorde  
whan he prechyd / But he cam to the fa  
ith after his resurection / But it is mo  
re to be holden that he was none of the  
lxxij disciples / though somme hold op  
pynyon that he was one / But he was  
of ryght grete perfeccon of lycht e moche  
well ordeyned as towarde god / And  
as touchynge his neyghbour / as tou  
chynge hym self / and as to touchynge  
his offys / e in signe of these four ma  
ners of ordinaunces / he was ordeyned  
to haue four faces / that is to wete / the  
face of a man / the face of a lyon / the  
face of an oxe / and the face of an eagle  
e ech of these bestes had four faces e  
four wynges / as it is sayd in Eze  
chyell the first chaptre / And by cau  
se it may the better be sene / late De yma  
gyne some best / that hath his heed four  
square / e in euery square a face / so that  
the face of a man be to fore / and on the  
ryght syde the face of the lyon / e on the  
lyft syde the face of the oxe / e behynde  
the face of thaggle / e by cause that the  
face of thaggle apperid aboue thother  
for the lengthe of the necke / therfor hit  
is sayd that this face was aboue / and  
ech of these four had four pennes /  
For whanne euery best was quadra  
te as the may ymagyne / In a quadrate



sen four corners / and euery corner  
was a penne / By these four bestes  
after that sayntes sayen / sen signefied  
the four euangelistes / Of whome ech  
of them had four faces in wytyng /  
that is to wete of humanite / of the pas-  
sion of the resurrection / and of the dyp-  
nyng / so be it / these thynges sen sen-  
gulerly to synguler / For after saynt  
Iheronime Mathelwe is signified in  
the man / For he was singulerly mes-  
sed to speke of humanyte of our lord  
Luke was figured in the Oye / For  
he deuyed about the presthode of Ihesu  
Christ / Marke was figured in the  
lyon / For he wrote more clerely of the  
resurrection / For as somme saye the fail-  
nes of the lyon sen as they were dede  
into the thyrde day / but by the brayng  
of the lyon they sen resped at the thyr-  
de day / And therfor he beganne in the  
eye of predication / Johan is figured  
as an Eagle / whiche fleeth hyste of the  
four / For he wrote of the dypnyng of  
Ihesu Christ / For in hym sen wroten  
four thynges / he was a man borne of  
the vyrgyne / he was an oye in his pas-  
sion / A lyon in his resurrection / And  
an Eagle in his ascencion / And by the-  
se four faces it is wel shewed / that Lu-  
ke was ryghtfully ordeyned in these  
four maners / For by the face of a man  
it is shewed / that he was ryghtfully  
ordeyned / as touchyng his neyghbour  
hold he ought by reason to see hym dra-  
we hym by dedonayre / and nouryshe  
hym by lyberalite / for a man is a best  
resonable / dedonayre and lyberalle / by  
the face of an Eagle it is shewed that  
he was ryghtfully ordeyned / as tou-  
chyng god / For in hym the eye of vnder-  
standyng beheld god by contem-  
placion / and the eye of his desyre was  
to hym by thought or effect / And olde  
age was put alwey by newe conuer-  
sacion / The Eagle is of sharp syght / soo  
that he beholdeth well wythoute moe-  
uyng of his eye the raye of the sonne /  
And whan he is mercurious he geth in  
the ayer / he seeth wel the smale fysshes  
in the see / he hath also his becke moche  
croked / soo that he is lette to take his  
meate / he sharpeth it / and wheteth it a-  
geynst a stone / and maketh it conueni-  
ble to the usage of his fedynge / And

whanne he is rosted by the hot sonne /  
he throlbeth hym self doune by grete  
force in to a fontayne / And taketh as  
way his olde age by the bette of the son-  
ne / and chaungeth his fethers / and ta-  
keth alwey the darkenes of his eyen /  
By the face of the lyon it is shewed  
how he was ordeyned as touchyng  
hym self / For he hadde noblesse by ho-  
nestie of maners / and holy conuersaci-  
on / he hadde susteynte for to reschebe the  
lyggynge in a wayte of his enemyes  
And he had suffraunce for to haue pe-  
ce on them / that were tormentid by as-  
sytacion / The lyon is a noble best / For  
he is kyng of bestes / he is susteyn / he  
defaweth his traces and stappes wyth  
his taill whan he fleeth / so that he shal  
de not be founden / he is suffrynge / For  
he suffereth the quarlayne / By the face  
of an oye / hit is shewed / how he was  
ordeyned as touchyng his offyce / that  
was to wyte the gospell / For he pro-  
ceeded morally / that is to saye by moral  
lyte / that he beganne fro the natyvyte  
and chyldhode of Ihesu Christ / And so  
proceeded lytell and lytell vnto his last  
consummacion / he beganne discretely /  
And that was after othere two euan-  
gelistes that yf they had lefte any thyng  
ge / he shold wyte hit / And that whi-  
che they had sufferegly sayd / he shold  
leue / he was wel manerd / that is to  
saye wel kered and endurid in the  
sacrifyces and werkis of the temple /  
as it appereth in the begynnyng / in the  
myddle / and in the ende / The Oye is a  
moralle best / and hath his foot clo-  
uyn / by which is discrecion vnderstan-  
den / and it is a best sacrefysable / And  
truly hold that Luke was ordeyned  
in the four thynges hit is better the  
shew in the ordynaunce of his lyf /  
Fyrste as touchyng his ordynaunce  
vnto god / After saynt Bernard he  
was ordeyned in three maners / that is  
by affection and desyre / by thought and  
intencion / that affection ought to be holy /  
the thought clene / And intencion ryght  
full / he hadde the affection holy / For he  
was fulle of the holy ghost / lyke as  
Iheronime sayth in his prologue vpon  
Luke / he went in to wythynne fulle  
of the holy ghost / Secondly he  
hadde a clene thought / For he was a

## The lyf of saint Luke

Byrgyne in body and mynde/ in which  
 is noted/ clennesse/ of thought/ Thirde/  
 by he hady ryghtfull intenaon/ For in  
 alle thynges that he dyd/ he sought the  
 honour of god/ And of these two last  
 thynges it is sayd/ in the prologue by  
 on thactes of Appostles/ he was with  
 out synne/ and abode in Byrgynye/ e  
 this is touchyng the clennesse of tho  
 ught/ he luyd best to serue our lord/  
 That is to the honour of our lord/  
 This is as to whyng the ryghtfulle  
 intenaon/ Fourthly/ he was ordeyned  
 as to whyng his neyghbour/ We ken  
 ordeyned to our neyghbour/ when we  
 doo that we ought to do/ After Ky  
 charde of saynt Nicodour/ ther ken three  
 thynges that we owe to our neyghbo  
 ur/ that is our polber/ our knowlege/  
 and our wyll/ and late the fourth be  
 put to/ that is/ alle that we may doo/  
 Our polber in helppynge hym/ our know  
 lege in counceyllynge hym/ Our wyll  
 in his desyes/ and our dedes in scrup  
 les/ As to whyng to these foure/ saynt  
 Luke was ordeyned/ For he gaf fyrst  
 to his neyghbour/ his polber in apoyn  
 ge/ and obseques/ And that appiereth  
 by that he was ioynd to patble in his  
 tribulacions/ and wolde not departe  
 fro hym/ but was helppynge hym in his  
 preynges/ lyke as it is wryten in the  
 Epistle of patble in the second chapy  
 tre to Thymothee sayeng/ Luke is only  
 with me/ In that he sayth only wyth  
 me/ hit sygnifyeth that he was an hel  
 par/ as that he gaf to hym comfort e  
 ayde/ And in that he sayd only/ it sig  
 nifyeth that he ioynded to hym fermely  
 And he sayd in the eyghte Chapytre/  
 to the Corynthiens/ he is not allone/  
 but he is ordeyned of the Churches to  
 be felawe of our pelygrimage/ Second/  
 ly/ he gaf his knowlege to his neygh  
 bour in counceyles/ he gaf thenne his  
 knowlege to his neyghbour/ when he  
 wrote to his neyghbours the doctrine  
 of thapostles and of the gospell that  
 he knewe/ And herof he berith hym self  
 wytnes in his prologue sayenge/ it is  
 myn auyr/ and I assente good the  
 pple to wyte to the ryght well of the  
 begynnynge by ordre/ so that thou  
 knowe the trouthe of the wordes/ of  
 which thou art taught/ And it ap

ppereth well that he gaf his knowlege  
 in counceyles to his neyghbours by the  
 wordes that Hieromme sayth in his  
 prologue/ that is to wete/ that his wor  
 des ken medecyne into a seke soule/  
 Thyrde/ he gaf his wyll into the de  
 syres of his neyghbour/ And that ap  
 ppereth by that/ that he despyeth/ that  
 they shold haue helthe perdurable/ by he  
 as patble sayth to the Colossenses/ Luke  
 the liche sake weith polb/ that is to saye/  
 thyneke ye to haue helthe perdurable/  
 for he despyeth it to polb/  
 Fourthly/ he gaf to his neyghbour his  
 dede in their scruples/ And it appiereth  
 by that/ that he supposeth that our lord  
 hady be a straunge man/ and he way  
 ned hym in to his holdes/ and dyd to  
 hym alle the scruple of charite/ For he  
 was felawe to Eleophas when they  
 wente to Emaus/ as somme saye/  
 And Gregorpe sayth in his morallys  
 that Ambrose sayth/ it was another of  
 whome he nameth the name/  
 Thyrde/ly/ he was well ordeyned/ as  
 touchyng hym self/ And after  
 saynt Bernard three thynges ther ken  
 that ordeyne a man ryght well as tou  
 chynge hym self/ and maketh hym ho  
 ly/ that is to lyue sobyrlly/ and ryght  
 ful labour/ and a rekenynge wyte/  
 And after saynt Bernard eche of the  
 se three is couped in to three/ that is to  
 lyue sobyrlly yf we haue compaynably  
 contently/ and humbly/ Ryghtfull  
 luerke is/ yf he be ryghtfull/ discrete/ e  
 fruytfull/ Ryghtfull by good entena  
 on/ Discrete by mesure/ and fruytfulle  
 by edyfycacon/ The wyte is rekenynge  
 when oure fapth feleth god/ to be soue  
 rayne good/ So that by his puyssaun  
 ce we byleue/ that our Infirmyte be  
 holpen by his polber/ our ygnorance  
 be corrected by his wysedome/ And  
 that oure wickednes be diffaced by his  
 bounte/ And thus sayth Bernard/  
 In all these thynges was saynt Luke  
 well ordeyned/ He hadde fyrst sobre  
 lyuynge in treble manere/ For he lyued  
 contently/ For as saynt Hier  
 omme wytnessith of hym in the prob  
 bogue upon Luke/ he hadde neuer wyf  
 ne chylde/ he lyued compaynably/  
 e that is signefied of hym when it is



sayd of hym and Cleophas in thoppy  
nyon afore sayd/ Elbo disciples went  
that same day & cetera / Fellowship is  
signyfyed in that he saith elbo disciples  
that is to saye welk maner/ Thyrde  
he luyed humbly/ of whiche humblyte  
is shewyd of that he epressyd the na-  
me of his felawe Cleophas/ and spak  
not of his olbne name/ **And** after  
thoppynyon of some Luke named/ not  
his name for mekenes/ **Secondly** / he  
had ryghtful werke and dede/ and his  
werke was ryghtfull by Intencion /  
And that is segnesfyed in his collete  
wher hit is sayd/ Carnis mortificacio-  
nem ingerit in corpore suo pro tui no-  
minis amore portauit/ he lare in his bo-  
dy mortification of his fleshe for the  
loue of thy name/ he was discrete by at-  
temperance/ And therfor he was fy-  
gured in the forme of an oye / whiche  
hath the foot cloven / by whiche the fer-  
tu of discrecion is epressyd/ he was al-  
so fruytful by edificacion / he was so  
fruytfull to his neygghours that he  
was holden moost dere of all men /  
Wherfor ad Colicenses quarto he was  
calld of thoppofite moost dere/ Luke  
the liche sheweth yow/ Thyrde he had  
a meke wyse/ For he byluyed and con-  
fessed in his gospel god to be souera-  
ynly myghty/ soueraynly wyse/ & soue-  
rainly good/ Of elbo the fyrst it is sa-  
id in the iiii chappytre / They all were  
admyrred in his doctryne/ For the word  
of hym was in his polver/ And of the  
thirde/ it apperith in the viii chappytre  
where he saith/ ther is none good / but  
god allone/ **Fourthly** and last he was  
ryght wel ordeyned/ as touchyng his  
offys/ the whiche was to wyte the go-  
spel/ and in this apperith that he was  
ordeyned by cause that the said gospel  
is enoblyssed with moche trouthe/ hit  
is ful of moche prouffite/ hit is embey-  
llyshd with moche honeste/ And aucto-  
rysed by grete auctorite / It is fyrste  
ennoblyssed with moche trouthe/ For  
ther ben thre trouthes / that is of lyl-  
of rygheluyfnes/ and of doctryne /  
Trowth of lyl is concordance of the  
honde to the toungue/ Trowth of ryght-  
luyfnes is concordance of the sentance  
to the cause / And trowth of doctryne  
is concordance of the thyng to the vn-

derstandyng/ And the gospel is en-  
noblyssed by this treble verpe /  
And that this treble verpe is shewyd  
in the gospel/ Luke sheweth that Iesu  
Criste had in hym this treble verpe /  
And that he taught it to other / and  
sheweth that god hadde this trowth by  
the luyfnes of his aduerfaryes/ And  
that sayth he in the xviij Chappy-  
tre / **Mayster** we knowe well / that  
thou arte treble and tchest and faiste  
ryghtfully / that is the verpe of the  
doctryne/ but thou tchest in trowth the  
way of god/ that is the trowth of lyl  
For good lyl is the way of god /  
**Secondly** he sheweth in his Gospelle/  
that Iesu Criste taught this treble  
trowth/ fyrste he taught the trowth of  
lyl/ the whiche is in keepyng the com-  
maundementes of god / wherof hit is  
sayd / thou shalt loue thy lord/ God /  
Doo that/ And thou shalt luye/ And  
whanne a pharysee demaunded oure  
lord / what shalle I doo for to possede  
the euerlastyng lyl/ And he sayd/ kno-  
west thou not the commaundementes  
Thou shalt not slee/ thou shalt doo no  
thefe/ ne thou shalt doo no adoultre  
**Secondly** there is taught the verpe  
of doctryne/ wherfor he sayd to somme/  
that peruertid this trowth the enkyeth  
chappytre/ Woe be to yow pharisees that  
tyte the peple & cetera / and passe ouer  
the Jugement and charite of God /  
Also in the same/ Woe be to yow wyse-  
men of lawe/ whiche haue taken the ke-  
ye of science / **Thirde** is taught  
the trowth of rygheluyfnes where hit  
is sayd/ yelde ye that longeth to thampe-  
roure/ And that ye olbe to god to god  
And he seyth the viii Chappytre /  
They that ben myn enemyes/ and wyl  
not that I rege / Upon them / brynge  
them hether/ and slee them to fore me /  
And he saithe in the thyrtyenthe chapy-  
tre/ where he speketh of the dome / that  
he shal saye to them that ben reprevyd  
departe fro me ye that haue done wyse-  
hednes / **Secondly** his gospel is ful  
of moche prouffite/ wherof goodly and  
hym self wyte that he was a liche or  
a phisyen/ wherfore in his gospel hit  
is signyfyed/ that he made redy for vs  
medycyne moost prouffitable/ Ther is  
treble medycyne/ Curyng preseruyng

and amendynge/ And this treble me-  
dycyne sheweth saynt Luke in his gos-  
pelle/that the lecher celestyall hath ma-  
de redy/ The medecyne curynge is that/  
whiche cureth the maladye/and that is  
penaunce/whiche taketh alwey alle ma-  
lades spyrytuell/ And this medecyne  
ne sayth he/that the celestyall lecher hath  
made redy for vs/whan he sayth/Dete  
ye them/that be contrarye of herse/ And  
preche ye to the aptyres the remission  
of synnes/ And in the fyfthe chapp-  
tre he sayth/I am not come to calle the  
Iuste and trewe men/But the synners  
to penaunce/ **T**he Medy-  
cyne amendynge is that encraceth hel  
the/ And that is the obseruacion of co-  
uneylle/ For goodd counceyll maketh  
a man bettir and more perspyghte/  
This Medecyne sheweth vs the heu-  
ly lecher whan he saith in the eyghenthy  
chappitre/Selle all that euer thou hast  
and gyue to poure men/  
The medecyne preseruatyf/ is that whi-  
che preserueth fro fallynge/ And this  
is theschelvyng of thocasions to syn-  
ne/and fro euylle companye/ And this  
medecyne sheweth to vs the heu-  
ly whan he sayth in the twelfth chap-  
pytre/kepe yow fro the mete of the pha-  
rysees/ & there he teacheth vs toschelue  
the companyes of shrewdes and euylle  
men/ Or it may be sayd that the sayd  
Gospel is replenysshed with moche tra-  
uayse/ by cause that all vertue is con-  
teyned therein/ And he of sayth saynt  
Ambrose/ luke compryseth in his Gos-  
pelle alle the vertues of wisedome in  
hyskorpe/ he enseigned the natyure/  
whan he sheweth the incarnation of our  
lord/ to haue he made of the holy ghost  
But Dauid enseigned naturall wys-  
edome whan he sayd/ Sende out the  
holy ghost/and they shalle be created  
And whan he enseigned derkenes/  
made in the tyme of the passion of ihu  
in Cryst/ and tremblenge of the erthe  
And the sonne had wythdrawen her  
lyght and rayes/ And he taught mor-  
alitye whan he taught maners in his  
blessynges/ he taught resonable thynges  
whan he sayd/ he that is trewe in lytel  
thynges/ he is trewe in grete thynges/  
And withoute this treble wisedome/  
the mystrye of the Trynitye ne of our

faith may not be/that is to wete wy-  
sedome naturall/ Resonable/ and Mo-  
rall/ And this is that saynt Ambros  
se sayth/ Thyrde/ His gospell is embe-  
lysshid and made fayre wyth moche  
honestie/ soo that the style and manere  
of spekyng is moche honestie and faire  
**A**nd this thynges be conuenient to  
this that somme men holde in his dic-  
tes honestie and beaute/ the whiche sa-  
ynt Austyn teacheth/ That is to wete/  
that it please that it appere and moe-  
ue/ that it please/ he ought to speke or-  
natly/that it appere that he ought to  
speke apertly/that it moeue that he spe-  
ke feruently/ And this maner hadde  
Lucas in wyrytynge and in prechyng/  
Of two the fyrst hit is sayd in the viij  
chappitre to the Corinthynes/we sente  
with hym a brother/ the gode/ Barnabe  
or Lukie/ of whome the prayseinge is  
in al Churches of the gospell/ In  
this that he sayd the prayseinge of hym  
is signefyed/that he spak ornatly/ in  
this that he sayd in alle Churches/ hit  
is signefyed/that he spak apertly/  
And that he spak feruently hit appie-  
ryd whanne he sayd/ was not thenne  
oure herse brennyng with in vs in the  
loue of ihesu whanne he spake wyth  
vs in the waye/

Fourthly his gospelle is autorysed  
by Andrope of many sayntes/ What  
merueyle was it though it were auto-  
rysed of many/whan it was autory-  
sed fyrst of the fader/wherof Iherome  
sayth in the xxxij chappitre/ So the da-  
yes shalle come our lord saith/I shal  
make a newe couenaunt with the hous  
of Israel and of Iuda/ not after the  
couenaunt that I made with theyre fa-  
ders but this shal be the couenaunt saith  
oure lord/ I shalle gyue my lawe in  
to the hertys of them/

And he spekketh playnly to the letter  
of doctryne of the Gospel/

Secondly hit is enforced of the Son-  
ne/ For he sayth in the same Gospel the  
one and thientyeth chappitre/ Deu-  
and erthe shal passe/ And my word  
shal not perysshe/ Thyrde he is en-  
fyrmed of the holy ghost/ wherof saint  
Iherome sayth in his prologue vpon  
Lukie/ He wrote this gospel in the par-



eyes of Nchaze by admonestment of the holy goste / **¶** Fourthly he was to fore figured of the Angels / For he was prefigured of the same Angel of Iohanne the apostle sayth in the viii Chapter / I sawe the Angel fleyng by the myddes of heuyn / And had the gospel perdurable / This is sayd per durable / For it is made perdurable / that is of Ihesu Cryste /

Fifthly the Gospel was pronounced of the prophetes / that Ezechiel the prophet pronounced to for this Gospel when he sayd that one of these keepers shold haue the keye of an eye / Wherefor the gospel of Luke is signefied / as it is said to fore / And when Ezechiel se in the second Chapter / that he had sene the book that was writen without and within / In whiche was writen the lamentacion songe / **¶** By this booke is vnderstonde the gospel of Luke that is writen within for to hyde the mysterge of profoundenesse / and without for the shewynge of thynges / In whiche also ben conpnyed the lamentacion of the passion / the Joye of the resurrection / and the woo of the eternal dampnacion / as it appiereth the xi Chapter / wher many woos ben putte sigelly the gospel was shewyd of the vergyne / For the blessed vergyne marie kepte and heled delygently all these thynges in her herte / as it is sayd Luc secundo / to the ende that she shold afterwarde shewe them to the wyrtars as the goste sayth / that alle thynges that were done and sayd of oure lordz Ihesu cryste / she knele and receyved them in her mynde / So that when she was requyred of the wyrtars or of the prechers of thynarnacion / and of all other thynges she myght expresse them suffycently lyke as it was done / and were in dede / wherof seynt Bernardz assygneth the reason why the Angel of oure lordz shewyd to the blessed vergyne the conpnyng of Elyzabeth /

The conpnyng of Elyzabeth was shewyd to Marye by cause of the conpnyng nolt of oure sauour / and nolt of his messenger that cam to fore hym / The cause why she receyved the ordynance of these thynges was by cause

that she myght the better shewe to wyrtars and prechers the trouthe of the Gospel / This is she that fully fro the begynnyng was Instrued of the celestyal mysteryes / And it is to be hyle / and that theuangelystes enquyred of her many thynges / And she certyfyed them truly / And specially that the blessed Luke hady recours to her / lyke as to the Arke of the testament / And was certyfyed of her many thynges / And specially of suche thynges / as apperteyned to her / as of the salutacion of the Angel Gabryel / of the natyvyte of Ihesu Cryste / and of suche other thynges / as Luke speketh only /

**¶** Seuenthly the Gospel was shewyd of the Apostles / For Luke hady not ben with Cryste in alle his actes and myracles / therefore he wrote his gospel / after that thapostles that hady ben present shewyd and reportyd to hym lyke as he sheweth in his prologue sayenge / lyke as they that had sene hym fro the begynnyng / and had ben mynysters with hym / and herd his wordes enformed and told to me / And by cause hit is acoustomme in double maner to here wytnesse / It is of thynges sene / and of thynges herd / Therefor sayth saynt Augustyn / oure lord wolde haue two wytnesses of thynges sene / they were Johan and Matthee / And two of thynges herd / and they were marke and Luke / And by cause that the wytnesse of thynges sene ben more ferme and more certayne than of thynges herd / Therefor sayth saynt Augustyn / The two gospels that ben of thynges sene / ben sette first and last / And the other that ben of thynges herd sette in the myddle / lyke as they were the stronger and more certayne of / and by the other theyne /

Eyghthly / this gospel is merueylously approuyd of saynt Poule / whanne he bryngeth the Gospel of Luke to the confirmation of his sayenges / and dyces / Wherof saynt Jerome sayth in the booke of noble men / That somme men haue suspexyon that allbey whanne Saynt Poule sayth in his Epysles / Secundum euangelium meum / that is after my Gospel /

## ¶ The lyf of saint Crislaunt and Daria

that is fyngeyed the volume of Luk  
ke / And he approuyd his gospel /  
whan he wrote of hym / Secundo ad  
Coryntheos octauo / of whome the laude  
and prayseinge is in the gospel in all  
the churche / It is reede in the storye of  
Antioche that the Crysten men that we  
re besyged of a grete multitude of tur  
kes / and dyd to them many mescheues  
and were tormentyd with hunger and  
ylle happe / But whan they were plegn  
ly conuertid to our lord by penaunce /  
A man full of clerenes in whyle Res  
tymentes apperpyd to a man that wo  
ke in the churche of oure lady of Try  
polyn / And whan he demaunded hym  
whow he was / he sayde / that he was Luk  
that am fro Antioche / Wher our lord  
had assemblyd the chynalye of He  
uene / and his apostles for to fyghte  
for his pilgrymes agaynst the Turkes  
Thenne the Crysten men enhardyed them  
self and discomfyted alle the hooste of  
the Turkes /

## ¶ Thus endeth the lyf of saint Luke the euangelist

Here foloweth the lyf of saynt  
Crislaunt And first of his na  
me And of saint Daria And  
of her name

**C**rislaunt is saide as  
grolben and multiplyed of  
god / For whan his fader  
naturelle wolde haue made  
hym to sacrifice vnto thyddolles / God  
gaf to hym force and potter to contra  
rye and gaynsaye his fader / and yelde  
hym self to god / Daria is sayd of da  
re to gyue / and of dya / whiche is as  
moche to saye as libyne / For she gaf  
her to alho thynges / First wyll to do

euyl / whan she hadde wyll to draibte  
Crislaunt to sacrifice thyddolles / And  
after she gaf her to good wyll / whan  
Crislaunt had conuertid her to God /

## ¶ Of saint Crislaunt and seynt Daria

**C**rislaunt was sone of  
a ryght noble man / that  
was named Polyme / whan  
the fader salde / that his sone  
was taught in the fayth of Ihesu xpi.  
And that he coult not withdraibte hym  
ther fro / and make hym doo sacrifice  
to thyddolles / he commaunded that he  
shold be chosed in a stronge holde / and  
put to hym fyue maydens for to wyth  
draibte hym with blaundysshynge and  
fayre wordes / And thenne he prayd  
god that he shold not be surmountyd  
with no flesshly desyre of these euylle  
lestes / and anone these maydens were  
soo ouercome with slepe / that they my  
ght not take neither mete ne drynke /  
as long as they were there / but affone  
as they were oue they took bothe mete  
and drynke / And one Daria a noble  
and a wyse virgyne of the goddesse vs  
to arayed her nobly with clothes / as  
she had ken a goddesse / And prayd  
that she myght be laken entre in to cry  
saunt / And that the wolde restore hym  
to thyddolles and to his fader / And  
whanne she was comen in / Crislaunt  
repreuyd her of the pryde of her besture  
And she answerd / that she had not  
done it for pryde but for to draibte hym  
to doo sacrifice to thyddolles / and resto  
re hym to his fader / And thenne Cry  
saunt repreuyd her / by cause she wor  
shipped them as goddes / For they had  
ken in their tymes euyl and synners  
and hauntyd comyn wymmen / And  
Daria answerd / the philosophres kelle  
thelementes by the names of men / and  
Crislaunt saide to her / ys one wysshie  
therthe as a goddesse / And another



and laboure the erthe as a Chorle  
as a plough man / To whome gyueth  
the erthe most / It is prouyd that it gy  
ueth more to þe ploughman than to him  
that worships it / And in lyke wyse  
he sayd of the see / and of other elemen  
tes / And thenne Crisfaunt and Daria  
a conuertid of hym / coupled them to  
gyde by the grace of the holy ghoost / &  
fyned to be ioyned by carnal marya  
ge / and conuertid many other to oure  
feyth / for claudy / which had ben for  
merour of them they conuertid to the  
feyth of oure lord / with his wyf and  
chylde / and many other knyghtes /  
after this Crisfaunt was enclosed in  
a synnyng prysyn by the commande  
ment of Numergyn / but the stene  
was anon turned in to a ryght fyre  
to adour and sauoure / And Daria  
was brought to þe lord / but a lyon þe  
was in the Amphitatre cam and kepte  
the dore of the lordelle / **4** And thenne  
he was sente thider a man to desou  
re and corrupte the Byrgyne / but anon  
he was taken of the lyon / And the by  
rgyne beganne to loke on the Byrgyne / ly  
ke as he demaunded what he shold do  
with the captyf / And the Byrgyne co  
mended that he shold not mysdo hym /  
but let hym go / And anon he was  
conuertid / and ranne thorough the cyte  
And beganne to cry that Daria was  
a goddesse / And thenne hunters were  
sent thider for to take the lyon / And  
they anon fylle doune to the feet of the  
Byrgyne / and were conuertid by her /  
And thenne the prouost commaunded  
to make a grete fyre within the enter of  
the lordelle / so that the lyon shold be  
burnt with Daria / And the lyon con  
fessynge well this thyng drede / and  
wynged took lycence of the Byrgyne /  
and went whider he wold without  
harmynge of any body / And when the  
prouost had done to Crisfaunt and da  
ria many dyuerse tormentes / & myght  
not greue theym / at the last they kyng  
marryed withoute corrupcion were put  
in a depe pytte / and throwen on them  
stene and stones / And so were conse  
crat martires of Cryste

Thus endeth the lyf of saint  
Crisfaunt And of Daria

**4** Here foloweth the passion of  
enleuen thousand vyrgyns



**T**he passion of enleuen  
thousand Byrgynes was sa  
liued in this manere /

In Byrtayn was a wisten  
kyng named Notus or Marrus whi  
che engendryd a daughter namede Or  
sula / This daughter shone full of mer  
ueylous honeste / wysdomme and beaute  
And her fame and wysdomme was for  
al aboute / And the kyng of Englonde  
whiche thenne was ryght myghty /  
And subdued many nacions to his em  
pyre herd the renoume of her and sa  
yd that he shold be well happy / if this  
Byrgyne myght be coupled to his sone  
by marpage / And the yong man had  
grete desyre and wyll to haue her / And  
there was a solempne embassade to the

fader of Ursula/ and promysed grete  
 pynnes/ and sayd many fayre wor-  
 des for to haue her/ and also made ma-  
 ny manaces/ yf they returned saynly  
 to their lord/ And thenne the kyng of  
 Brytayne beganne to be moche angur-  
 thous/ by cause that she that was enno-  
 blysshed in the faythe of Ihesu Criste  
 shold be wedded to hym that adoured  
 ydolles/ by cause that he wylt well/ the  
 wold not consente in no manere/ And  
 also by cause he doubted moche the cru-  
 elte of the kyng/ And she that was  
 dyspynely inspyred/ dyd soo moche to  
 her fader/ that she consented to the ma-  
 ryage by suche a condycion/ that for to  
 solace her/ he shold sende to her fader  
 x Virgynes/ And to her self/ and to them  
 ten other Virgynes he shold sende  
 to eche a thousand Virgynes/ and shol-  
 de gyue to her space of thre yere for to  
 dedpate her Virgynite/ And the pyn-  
 ge man shold be baptyzed/ and in the-  
 se thre yere he shold be enformed in the  
 faith sufficiently/ soo that by wyse coun-  
 cyle/ and by vertue of the condycion  
 made/ he shold withdraue fro her his  
 couraue/ but this yongynge requered  
 this condycion gladly/ and hasted his  
 fader/ and was baptyzed/ And com-  
 manded alle that Ursula had requy-  
 red shold be done/ And the fader of  
 the Virgyne ordeyned that his doughter  
 whome he moost luyd/ and the o-  
 ther that had nede of comforte of men  
 and seruyse/ ordeyned in their compa-  
 ny good men for to serue them/ Then-  
 ne Virgynes cam fro alle parties/ and  
 men cam for to see this grete compaignie  
 And many Bishops cam for to goo  
 with them in theyr pylgrymage/ Amonge  
 whome was pantulus Bishop of  
 Basyle/ whiche went with them to ro-  
 me/ And returned fro thens with them  
 and requered martirdome/ Saynt Ge-  
 rasyne quene of Scyrcle whiche hadde  
 made of her husband that was a cru-  
 el tyrant a meke lambe/ And was  
 suster of Moryc the Bishop/ and of  
 Darye moder of saynt Ursula/ To who-  
 me the fader of saynt Ursula had spy-  
 nessed by secrete lettres/ She by thyn-  
 spyracion of god put her self in the we-  
 ye with her four doughters Sabylle/  
 Juliana/ Victoria and auna/ and her

lytel sone Adryan/ whiche for loue of  
 his susters went in the same pylgry-  
 mage/ And left alle in the hande of  
 his olde sone/ and cam in to Bryta-  
 yne/ And sayled ouer see in to En-  
 gland/ And by the counceyl of thes  
 quene/ the Virgynes were gadred to gy-  
 dre fro dyuerse Royannes/ And she  
 was ledar of them/ And at the last she  
 suffred martirdome with them/ And  
 thenne the condycion made/ all thynges  
 were made redy/ Thenne the quene mar-  
 ried her counceylle to the knyghtes of  
 her compaignie/ And made hem alle to  
 fliue this nelbe chyualrye/ And then-  
 ne beganne they to make dyuerse plas-  
 yes and games of bataylle/ as to wri-  
 ne hre and there/ and fayned many  
 maner of playes/ And for alle that  
 they left not their purpos/ And som-  
 tyme they returned fro this playe at  
 mydday/ and somtyme vnneth at euen  
 longe tyme/ And the barons and grete  
 lordes assembled them to see the fayre  
 games and disportes/ And alle had  
 ioye and playfyr in bestoyng them  
 and also meruaylle/ And at the laste  
 when Ursula hadde conuerted all thes  
 Virgynes into the faith of Crist/ they  
 went alle to the see/ And in the space  
 of a daye they sailled ouer the see/ ha-  
 uynge soo good wynde that they ar-  
 ued at a port of gaulle named Ty-  
 le/ and fro thens cam to Colobn/ where  
 an Angel of our lord apperped to Ur-  
 sula/ and tolde her that they shold re-  
 torne agayne the hole nombre to that  
 place/ and there receyue the crowne of  
 martirdome/ & fro thens by the monye-  
 on of the angel they went toward Ro-  
 me/ And whanne they cam to Bafyle  
 they left there theire shippes/ and  
 went to Rome a foote/ At the compa-  
 gne of whome the pope Ciriaus was  
 moche glady/ by cause he was borne in  
 Brytayne/ And hadde many Colyns  
 amonge them/ And he with his clerkis  
 receyued them with alle honour/ And  
 that same nyght it was schewed to the  
 pope that he shold receyue with them the  
 crowne of martirdome/ whiche thyng  
 he hydd in hym self and baptisid ma-  
 ny of them that were not thenne bap-  
 tised/ And when he sawe tyme come  
 nable when he had governed the church



one yere/and enleuey woakes/and was  
the xij pope after Peter / he purposed  
to for alle the xple / and stelled to  
them his purpos / and resigned his  
offyce and his dygnyte / but alle men  
gaspayd it / and specially the cardys  
malys/whiche supposed that he trespas  
ed leuynge the glorie of the papacye /  
And wold goo after this folysshe byr  
gyns/but he wold not agree sayde /  
but ordeyned an holy man to occupye  
in his place/whiche was named Ame  
tus/And by cause he lest the spege as  
polsynque ayenst the wyll of the cler  
gye / the clerkes put out his name of  
the Catholique of popes/ and alle the  
gare that he had gotten in his tyme /  
This holy compaign of wymmen mas  
de hym for to leue hit/And thenne two  
foun prynces of the Chyuakrye of Ro  
me Marraynges / and Affryan salbe  
these grete compaign of byrgyns/and  
that many men and wymmen assens  
lyd to them / doubted that Crysten re  
bygon shold moche be encracid by  
them/ wherfor they requyred dyligent  
ty of their byage / And thenne sente  
they messagers to Iulyan their Coi  
sen prync of the bygnage of the Bu  
nes/that he shold byngne his hoost ag  
ayenst them/And shold assemble at  
Coleyne/And there byhede them/for cau  
se they were Crysten/And the blessed  
Cyprake yssued out of the Cyte of ro  
me with this blessed compaign of byr  
gyns/And bygnant preest Cardynal  
and Laques that was come fro Bry  
tayne in to Antyoche / and had holde  
there seuen yere the dygnyte of the Bis  
shop/whiche thenne hadde bygyrd the  
pope/and was gone out of his Cyte  
And led compaign with these Virgyns  
whan he herd of their comynge/and suf  
fraid martirdome with them/And mau  
rye Bisshop of Leuplane the Cyte /  
Bede of baplle and Iulyan / And  
Iohannys Bisshop of luance with sup  
pelye Bisshop of Rauenne/whiche then  
ne were come to Rome/put them in the  
compaign of these Virgyns / Ethereus  
the husbond of Ursula abydyng in  
Galatye was warned of our lord by  
a bysson of an Angel / that he shold  
rehoide his moder to be Crysten / For  
his moder deide the fyrste yere that he

was Crystened / And Ethereus his so  
ne succeded after hym in his regne /  
And thenne whan these holy byrgyns  
returnded fro Rome with the bisshops /  
Ethereus was warned of oure lord/  
that he shold anone arse and goo to  
mete his wyf at Coleyne/and there re  
ceyue with her the crowne of martirdo  
me/the whiche anone oseyd to admo  
nestement dygnyte/And dyd so lyp  
lyse his moder/and cam with her/and  
his lytel suster Florence thenne also  
baptysed / and with the bisshop Ele  
ment/metyng the holy Virgyns/ and  
accompanied them into martirdome /  
Marculus bisshop of grece/and his ne  
ce Constantine daughter of Dorothe  
kyng of Constantynople/whiche was  
marged to the sone of a kyng/but he  
deide to fore the weddyng/And the a  
uowed to our lord her byrgynne /  
they were also warned by a bysson/e  
cam to Rome/and ioynded them to the  
se byrgyns into the martirdome/And  
thenne alle these byrgyns cam with the  
bisshops to Coleyne/And fonde that it  
was besyged with the Hunes / And  
whan the Hunes salde them / they be  
ganne to renne bypon them with a gre  
te crye and araged lyke wolues on  
shepe/and slewe alle this grete multi  
tude/And whanne they were all byhe  
ded/they cam to the blessed Ursula / e  
the prync of them seynge her beaute soo  
merueylous was astuffid/ and began  
to comforte her bypon the deide of the  
byrgyns/and promysed to her to take  
her to his wyf/And whan she hadde re  
fused hym/and despyded hym at all  
he shote at her an arrow/and perced her  
thorough the body / And so accomplys  
fied her martirdome / And one of the  
byrgyns/whiche was named Cordula  
was sore afeard/and hyde her self alle  
that nyght in a ship/ but on the morn  
she suffrid deith by her free wyll/and to  
ke the crowne of martirdome /  
And by cause her feete was not holde  
with the other byrgynnes / she apperid  
longe after to a recluse/and commaun  
ded hym that the next daye folowynge  
the feste of the Virgyns/her feete shold  
shold be remembryd/They suffrid deith  
the yere of our lord CC xxxviii /  
But somme holde oppynyon / that the

## The lyf of saint Ursula

the reason of the tyme thei dwelt / that  
they suffred not death in that tyme / For  
Ereple ne Constantinople were then  
ne no Royannes / but it is supposed /  
that they suffred this longe tyme after  
Ibhanne Constaunt was Emperour /  
And that the Hunes and gothes en-  
forad them ageynstie Crysten men in  
the tyme of themperour Marcen / that  
regned in the yere of our lord four C  
ly / Wit is to be remembred that amon-  
ge these enleuen thousand Virgynes be-  
re many men / For the pope Cyrraque  
and other bishopes / and Ethernus kyn-  
ge with other lordes and knyghtes  
hadde moche peple to serue them / And  
as I haue ben informed in Coleyn /  
that there were men besyde hymmen /  
that thelike tyme suffred martirdome  
fyrten thousand / So the nobre of this  
hooly multitude as of the hooly Vir-  
gynes and men were vyvj M / to whom  
late he praye to our lord that he haue  
mercy on vs / Ther was an Abbot that  
impetred of thabbesse of the place wher  
these hooly Virgynes reside in Coleyn /  
a body of one of these Virgynes / and pro-  
mysed that he wold sette it in his chir-  
che in a fayre shryne of syluer / But  
whan he hadde kepte it a yere vpon the  
autlar in a chiste of tre / And in a  
nyght as thabbot songe matynes / the sa-  
yd Virgyne descended fro the autlar  
bodily / And enclyned honouably to  
fore the autlar / And wente thorough  
the choer / seeyng alle the monkes whi-  
che were therof fore abassed / And then  
ne thabbot ranne / and fonde it al soide  
and nothyng therin / thenne thabbotte  
wente to Coleyne / and tolde to thab-  
besse alle the thyng by ordre / Ethenne  
wente they to the place where they had  
taken the body / And fonde the same the-  
re ageyne / And thenne thabbot requy-  
red pardon / And prayd thabbesse / that  
he myght haue ageyne the same body /  
or another / promysyng ryght certayn-  
ly to make fastely a precious shryne /  
But he couthe none haue in no maner  
re / Ther was a relygious Monke whi-  
che had grete deuotion to these hooly  
Virgynes / and it happed / that he was  
on a day sick / and salbe a ryght fayre  
and noble Virgyne appere to hym / &  
demaunded hym yf he knewe her / And

he was amercypled of this byspon / &  
sayde he knewe her not / And she sayd  
I am one of the Virgynes / to whom  
thou hast such grete deuotion / And  
therof thou shalt haue a rebwarde / yf  
thou saye enleuen thousand patre nos-  
tres for the loue and honour of vs / he  
shalle come vnto thyne ayde and com-  
forte at the houre of thy death / And  
therne the kanpstedd abbe / and he ac-  
complesshed her request as soone as he  
myght / And anone after he dyde doo  
alle his Abbot / and dyd hym to be  
eneled or enoynted / And as they eno-  
ynted hym / he cryed sodenly / make ye  
place to the hooly Virgynes / and go out  
of the waye / that they may come to me  
And whan thabbot demaunded hym /  
what it was / and what he mente / he  
tolde to hym by ordre the promesse of  
the Virgyne / Ethenne alle they withdrew  
be them a lytel after . And he cam  
ageyne / And fonde hym & partid out  
of this world vnto our lord / Ethenne  
late he deuoutly gyue laude and  
praysynge vnto the blessed Trynity /  
And praye hym that by the merces  
of this grete multitude of martirs he  
wolke foryeue and pardone vs of oure  
synnes / that after this lyf we may co-  
me vnto this hooly compaignie in heuyn /  
Amen /

Thus endeth the passion of  
saint Ursula with enleuen  
thousand Virgynes and fyr-  
ten thousand men al mar-  
tirs

Here foloweth of the saintes  
Crispyn and Crispynan



**I**n the tyme when the  
furious persecution of Cry-  
sten men was vnder Dyocle-  
sian and maxymyan to ge-  
ue wngyng/ Crispyn and Crispyn-  
yan born at Rome of noble bygnage /  
cam with the blessed sayntes Quyn-  
tyl / Justyn and Victoryn vnto spa-  
ys in fraunce / e they there chese dyuer  
se places for to preche the faith of cris-  
te / Crispyn and Crispynyan cam to  
the cite of suesson / and chosen that  
cite for the place of their pylgrymage /  
where they folowed the scapes of  
crueltye public thapostyle / that is to saye /  
to laboure with their handes for to pro-  
uide to them necessarilly to lyue / and  
they receyved the craft of makynge of sho-  
es / In whiche craft they passed other  
and toke by consteraynt no rebard of  
to lode / wherfor the gentyles and pay-  
nyms / ouercome by the loue of them /  
and only for nede of the craft / but also  
for the loue of godd cam ofte to them /  
And left the error of theydolles / and  
beloued in very good / At the last these  
holly men beyng sought of Ryttona /  
they were founden amendynge e clous-  
yng poure mennes shes / whiche lyes  
in the way and bounden with chaynes / e  
brought vnto hym / And after many  
interrogacions and questions / they  
consented to sacrefise to theydolles / were  
bounden and bounden vnto a tree lye-  
ing commaunded to be kepten with scales  
And after alkes suche as shes ben se-  
en with lyeen thweten and put vnder  
the angles or napples of their fyngetes /  
the lagners or lachettes of theyre  
limes were cutte oute of theyr back /  
And amonge these sharp and swonge  
they prayeng / the alkes sprang from  
the angles and napples / and smote  
the mynsters that payned them / and  
brought them cruelly / Thenne Ryttona  
commaunded to hange on theyr  
limes mylne stones / and in the wyne  
they vnto the yse in the Ryuer of  
to be drownded / But the water  
might not drowne them / ne the stones  
might them to synke / ne the cold con-  
fused ne hurt them / But as they had  
suffered and washten them in somer ty-  
me they thowlyng albey the byrthen  
was aryued and cam to that o-

ther brynke of the Ryuer / whiche thyng  
ge Ryttona beyng seholde / and se-  
yng this myracle / by thyngstigation of  
the deuylle / was al araged / and com-  
maunded to melle lode in the fyre / and  
the holly martires to be casten in to hit /  
therin to be drownded and consumed /  
But these holly men prayeng / and say-  
yng / Blessed arte thou lord godd /  
of our faders / et cetera / A droppe of the  
seruent opyle sprange in to the eye of  
Ryttona / and blynded / it cruelly  
paynyng hym by greuous tormentes /  
But he yet for all that beyng woode  
for angre / commaunded / to hople pyl-  
che opyle / and grece / and to thowbe the  
holly men therein for to be drownded e  
consumed / But the sayntes Inmeuable  
of their hope / and bespy in their pray-  
ers sayden / O lord thou arte stronge /  
and myghty ynough to deliuer vs  
fro these tormentes to be shelled and  
done to the confusion of the deuylle /  
and of all his seruantes / And as-  
sured as theyr prayer was synestred / an  
Angel laide them oute of his house hurte  
or scathe / whiche thyng was Ryttona  
naryng salve / he sprange and fylle doun  
ne hym self in the fyre / and there pers-  
shed by the ryghtlye Jugement of  
godd / whiche lord put to dethe by fyre  
many martires of Cryste / and descended  
doun to euerlastyng fyre / These ho-  
ly men seynge this / the next nyght so  
they beyng / they prayd our lord that he  
would commaunde them so deliuerd fro  
the tormentes to come vnto hym / To  
whome it was shelled that same nyght  
that the next day folowynge they shol-  
de receyue the mede of their rebard / e  
And so it was done / For Maxymyan  
herynge the dethe of Ryttona / com-  
maunded that their bodies shold be sime-  
ton of / And thus they suffrid and re-  
ceyued the Crowne of martirdome the  
tenth kalendes of Nouembre / And the-  
ir bodies were left to be deuoured of  
beestes and fowles / but godd suffryd  
them to be kepte vndefiled / and not  
to be touched of any beest / After this  
the / angel of our lord apperyd to a  
certayne old man commaundyng hym  
to take vp the bodies and hurte them  
in his holbe / whiche old man took a co-  
py of his an olde woman / whiche

## ¶ The lyf of saint Symon and Jude

duellyd with hym in his celle / he went  
to the place / where they had ben banded  
And by cause it was nyght to the Ry-  
uer / they myght lyghtly be broughte  
to the Celle by water / but they hadde  
no ship ne boote wryt / ne they couthe not  
the craft of rowyng / ne had the streng-  
the to brynge them ageynste the streame  
of the Ryuer / And whan they cam to  
the place they fonde the bodyes of the  
sayntes / and a boote wryt in the ryuer  
ordyned by our lord / Thanne they has-  
tyng hope and trust in oure lord ethe  
of them wrooke by a boote of the mar-  
tires / And wente freely withoute hur-  
ten in such wise that it semed to them  
that they bare no kerthen / but that they  
were borne of the kerthen / And they  
entreyng with the holy bodyes in to the  
littell boote withoute ower / e gouernayn /  
that myght be sene ageynste the stronge  
streame of the flood / were brought vnto  
the ryuage of his celle / and there bus-  
tyed them in his natyue / And where  
the persecution of them cessed / the ho-  
nour of them was shewed to the pe-  
ple by myracles / In such wyse / that  
a grete church was afterwarde maade  
in honoure of the holy sayntes of tre-  
we Crysten peple / thanne late to praye  
to them that they pray for vs / etcetera



¶ Thus endeth the martirdo-  
me of the holy saintes Cri-  
spyn and Crispynyan

Here foloweth of the holy Ap-  
ostles Symon & Jude And  
first of their names

**S**ymon is as moche to  
saye / as oledyent / or bryng  
in heurnes / And he hadde a  
double name / He was sayd  
Symon Zelotes / And Symon Cana-  
nean / of cana a cite that is in galilee  
ther where as oure lord conuertid the  
water in to wyne / And Zelotes is as  
moche to saye as canamen / This holy  
man had in hym oledyence of the com-  
maundements by excecucion / he myghte  
by pyte of torment / And hadde loue of  
solibles by ferme ardoour of lue / Ju-  
das is as moche to saye as confessyng  
or glorious / or Judas is as moche to se-  
ye / as grynge ioye / For he hadde Confes-  
sion of faythe / glorie of Regne / and  
glorie of the cuerlasyng ioye / This  
Judas was callid by many names /  
He was sayd Judas / James / For he  
was broder to James the lasse / And  
he was callid Thadde / which is as  
moche to saye as takynge a prey / or  
Thadde is sayd of Thara / that is a  
bestur / and of crus that is god / For  
he was bestur ryal of god by orna-  
ment of vertues / by which he took crise  
the prey / He is sayd also in the pson  
Ecclesiaste Leleus / which is as mo-  
che to saye as herte / or worshipper of god  
Or he is said Leleus of Leles / that is



a vessel of herbe by grete hardynesse/ or  
a worshipper of herbe by purete/ a vessel  
by plenytude of grace/ For he descriueth  
to be a vessel of vertues / and a cald-  
dron of grace/ And Abogas Bisshop  
of Babylon by the Apostles ordeyn-  
ment wrote their passion and Legende  
in greke/ And the discipule of Abogas  
translated it oute of greke in to latyn  
And was named Affrican /

**4** Of the holy sayntes Sy-  
mon and Jude

**S**ymon Cananien &  
Judas thadde were brethe-  
ren of James the lasse and  
sones of Marpe Cleopse /

whiche was maryed to Alpheus/ And  
Jude was sente of Thomas to the kyn-  
ge Abagar of Edysse after thascen-  
sion of oure lord/ And it is rede in the  
Hystorie Scolastique / that the sayd  
Abagar sente a ppsle vnto oure lord  
Ihesu Cryst in this maner/ Abagar the  
son of Eucharpe/ To Ihesu blessed sa-  
uour / whiche appereth in the places  
of Iherusalem sendeth salutation/ I ha-  
ue herd of the/ and of the helthes/ and  
reuerences / that thou makest and  
doest/ by without medecynes and her-  
bes/ And that thou makest the blynde  
to see by thy only word/ and the la-  
me go/ the mesels to be cured/ and ma-  
de hole/ and the dede bodies to lyue as  
geyne/ whiche thynges herd of the/ I  
bene in my contrage/ that thou arte or  
ne of tho/ that is that thou art god/  
that arte descended from heuen for to  
to this / or that thou arte the sone of  
god/ that dost suche thynges/ wherefore  
I praye the by wrytyng / that thow  
wylt traunce so moche/ as to come to  
me/ and telle me of my maladye / Of  
whiche I haue be longe tyled/ And  
I haue herd saye that the Ielues mur-  
mur agens the / and ly in a wayte  
agens the/ Come therfor to me / For  
I haue a lytell Epst/ but it is honeste

And shall well suffyse to be to the/  
oure lord Ihesu answerd by h/ by  
wrytyng in these wordes/ Blessyd art  
thou that hast blyuend in me/ whanne  
thou hast not sene me/ It is wryten of  
me/ that they that see me not shal be  
leue in me/ And they that see me shal  
not blyue / Of that thow hast wryten  
to me/ that I shal come to the/ me be  
houeth accomplishe that / whiche I  
am sente for/ And after to be receyued  
of hym from whome I am sente/ whan  
I am ascended I shal sende to the o-  
ne of my disciples to telle the/ and que-  
rene the / This is wryten in Historica  
Ecclesiastica/ And whanne Abagar sa-  
we that he myght not see god present  
by after that it is sayd in an Auncy-  
ent Hystorie as Iohan damascene wit-  
nesseth in his fourth boke / He sente a  
payntour vnto Ihesu Cryst/ for to py-  
cture thynage of oure lord/ to thende /  
that at leste that he myght see hym by  
his ymage/ whome he myght not see in  
his vsage/ And whan the payntour  
cam by cause of the grete splendour and  
lyght that shone in the vsage of oure  
lord Ihesu Cryst / he coude not beholde  
it/ ne couthe not counterfete it by no fi-  
gure/ And whan oure lord salde this  
thyng/ he toke fro the payntour a lyn-  
nen clothe/ and set it vpon his vsage/  
and enprynted the very pphsonmye  
of his vsage therin / And sente it vn-  
to the kynge Abagar/ whiche so moche  
desyred it/ And in the same Hystorie is  
conteyned how this ymage was pyctur-  
ed/ It was well eyed/ well hrolded  
a longe vsage or chere/ and enclyned  
whiche is a signe of maturyte / or ripe  
sadnes / That Epistle of oure  
lord Ihesu Cryst/ is of suche vertu/  
that in the Epst of Edysse no heathen  
ne no paynym may lyue thereynne / ne  
none Tyrant may greue hit /  
For if any people come agens the that  
Epst by force of Armes / A Chylde  
shal stande vpon the gate/ And shal  
rede that Epistle/ And that same daye  
eyther thenemyes shal fle / and ben  
aferd / or they shal make pees with  
them of the Towne/ And as is sayd  
this hath ben done /  
But thys Epst hath ben fythe taken  
of the Saracens / and touched / In  
S j

## The lyt of saint Symon and Jude

suche wyse that for the multiplyng of  
synnes this benefayt is lost  
Also it is redde in thyfoure ecclesiastys  
he that whan our lord was ascended  
in to heuen / Thomas thapostle sente  
thadde / that was Jude into the kyn-  
ge Abagar / accordyng to the promesse  
of our lord / And whan he was co-  
men to hym / And had wold to hym /  
that he was messager of our lord Ihe-  
su Cryste / whiche hadde promysed to  
sente hym one / And Abagar saide in  
the bylage of thadde a merueylous / e  
godly bryghtnes / And whan he hadde  
sene it / he was all alasshed / and aferd  
and worshipped our lord sayeng / Oes-  
rely thow arte the discipule of Ihesu  
Criste sone of god / whiche sente to me  
word / that he wold sente to me somme  
one of his disciples / that shold kepe me  
and geue to me lyf / To whom Thad-  
dee sayde / yf thou hyluest in the sone  
of god / thow shalt haue alle the desy-  
res of thyng heret / And Abagar sayde /  
I hylue on hym verily / And tho he  
wes that selue hym / I shold gladly  
see them / yf hit were possible to me / e  
had polver / how he it / that thaudorpte  
letteh hit / And as it is redde in some  
places and bookes / that Abagar was  
lepre / And thadde took the epysele of  
oure saupour / and rubbed / and froed  
ther with the bysage of Abagar / And  
anone he receyued full helle / Judas  
prechyd first in Mesopotamye e in pon-  
to / And Symon prechyd in Egypte /  
And fewe thens cam they in to Persie /  
And fonde there twe Enchaunteurs /  
Zaroes / and Arphaxat / whome saynt  
Mattheiwe had dryuen oute of Etyho-  
pe / And fonde also there Baradach a  
duke of the kynges of Babyloyn /  
whiche shold go in bataill agens them  
o' ynde / And coude haue none answer  
of his goddes / And thenne they wente  
to a Temple nyghe to the Epte / And  
there they had answer / that by cause  
that thapostles that were comen / they  
myght not answer / Thenne the duk  
dyde enquire for them / and fonde them  
And demaunded them / wherfor they  
were comen / And what they were /  
whiche answered yf thow demaunde of  
oure bygnage / the kyng Hebreiwe / and

yf thow demaunde of oure condycyon /  
the kyng seruantes of Ihesu Cryste / and  
yf thow demaunde wherfor the kyng co-  
men / the kyng for your helthe / To whom  
the duk answered / when I shal weene  
Joyously fro the bytayne / I shall kepe  
yow / To whom thapostles sayde / It  
is more couenable to the to knowe hym  
noib / by whome thou mayst ouercome  
and apese them that kyng rebel to the /  
And the duk answered / I see yow mo-  
re myghty than our goddes / I praye  
yow to saye to vs to fore thence of the  
bytayne / And thapostles sayden / by  
cause that thow knowest thy goddes /  
to be lyars / we commaunde them / that  
they geue answer to that thow deman-  
dest / by cause that whanne they haue /  
we shall proue yf they haue lye / then-  
ne thyddes sayden / that the bytayne shol-  
de be grete / And that moche peple shol-  
de be ouerthrowen on bothe sydes /  
And thenne the Appostles beganne to  
laube / And the duk sayd to them / I  
am aferd / and ye laube / And thapost-  
les sayden / doubt ye no thyng / For  
pres shall be made amog yow e to mor-  
ne at the hour of tierce / the messagys  
of the medes shall come and shall sub-  
mytte them to thy purffance with pres  
And thenne the Bissops of thyddes  
lys maade a grete laughter / and sayd  
to the duk / These men here wold assure  
the here / to thence / that thow sholdst by  
lene folysshly / And that thou sholdst  
be bitaken of thy aduersaries / And  
thapostles sayde / we saye not Abys a  
moueth / but one day only / And thow  
shalt be kaynquysshour al in pres /  
Thenne the duk maade to be kepte that  
one and that other / that they that say-  
de the trouthe shold be honoured / and  
the lyars punysshed / Thenne on the  
morn lyke as thapostles had sayd / it  
happedy / And thenne the duke wold  
haue brante the Bissops of thyddes  
but the Appostles lettedy hym / that he  
shold not see them / For they were not  
come for to see / but for to quyen the  
wode / And thenne the duk moche mer-  
ueyled / that they wold not that they  
shold be slayn / ne receyue none of the  
ir goodes / And brought them to the  
kyng e saide / These kyng goddes had in



fourme of men/ **A** And whanne he  
had told all to hym in the presence of  
his enchauntours/ Thenchauntours bes  
wage moued of enuy sayde/ that they  
were malicious / and wyckedy men / &  
purposed somme malys agens the wi  
ganne subtilly / Thenne the duke said  
to them/ Hold yf ye dare assaye ye and  
dispute with them / And thenchauntours  
urs sayde/ yf thou wylt/ thou shalt see  
that they shal not molbe speke/ lbe bes  
yng present/ Make men to come hyder/  
that ben eloquent/ and can well speke/  
And yf they dare speke to fore vs/ de  
spise ye vs/ And saye/ lbe ben foolles/  
And thene were brought to fore them  
many aduocates/ And anone they we  
re made donke to fore the enchauntours  
so that by signes they myghte not se  
lbe/ that they myghte not speke /

**T**henne sayde thenchauntours to the  
kyng/ to thene/ that thou knowe/ that  
we be goddes / we shal suffer them to  
speke/ but they shal not molbe go/  
And thenne we shal gyue to them thes  
ye goynge/ And shal take away thes  
ye sighte/ And yet shal theire eyes be  
open/ And whan they had done al thes  
se thynges/ the duke brought the Ad  
uocates al confused/ vnto thapostles /  
And whanne thaduocates salde thap  
ostles so cugl chd they had of them  
gret despyte in their courage/ To whos  
whome Symon sayde/ Offtymes it hap  
peth/ that amonge Coffres of gold  
brought with precious stones/ ben ryzt  
byle thynges enclosed / And withyn  
Coffres of tre ben leyde gold rnynges  
and precious stones / promysse ye that  
ye wylle forsake the ydoles and wylle  
worshype one only god/ Inuyssible/ &  
lbe shal make the signe of the Crosse  
in your foreheades/ And ye shal thenne  
molbe confounde these enchauntours /  
And whanne these Aduocates hadde  
trounced thydolles / and were mar  
shed in the foreheades with the signe of  
the Crosse / they entreyd ageyne to the  
kyng/ to fore the enchauntours/ Then  
ne myght they not be ouercomen of the  
enchauntours / But confounded them o  
penly before the kyng and alle the pe  
ple/ Thenchauntours were thenne angry  
And made to come a gret multitude of

Serpentes/ Thenne thapostles cam a  
none by the commaundement of the  
kyng / and fylled theyr maunteles  
with the serpentes/ and thirwe them a  
gens the thenchauntours sayeng/ Mooue  
ye not in the name of our lord Ihesu  
Christ/ But be ye to torne and byten / so  
that ye crye and braye / in thebyng /  
what foreld and payne ye suffer / And  
thenne whan the serpente bite and ete  
the flesse of thenchauntours they cryed  
and howled lyke bulues / And the  
kyng and the other prayde thapostles  
that they wolde suffer them to dwy with  
the Serpentes / And thapostles an  
swerde/ that they were sente for to bryn  
ge men fro deth to lyf/ and not fro lyf  
to deth/ Thenne made they theire prayers  
and commaunded the serpentes / that  
they shold take fro them ageyne the be  
nym that they had shedde/ And retorne  
ne ageyne to the places / that they cam  
fro / And thenchauntours felde gret  
payne / whanne they darde out the yre  
tym agerne/ than they dyde the fyrst  
tyme whan they bite them/ And thap  
ostles sayde to them/ ye shal se thes  
payne thre dayes / And at the third day  
ye shal be hol / so yf ye departe fro your  
malys / And whan they hadde ben tw  
mentid the dayes withoute mete and  
drynke/ and withoute slepe/ the Apost  
ostles cam to them and sayde/ god day  
neith not to haue scrupel by force/ And  
therefore arysse ye al hol / and go your  
waye/ ye haue polber to do what ye wil  
And they abydyng in their malys as  
rose bp/ and fledde fro thapostles/ and  
moued al most agens them al haby  
lone/ After the doughter of a duk con  
ceyued a sone by fornyacion/ And at  
her depueraunce therof / she diffamed  
an holy deken/ and sayde/ that she hadde  
defouled by hir / And that she hadde con  
ceyued of hym/ And whanne the fren  
des of her wolde haue slayne the deken  
the Apostles cam / and demaunded /  
whanne the Child had ben borne /  
And they sayde yesterdaye / the fyrste  
houre of the daye / And the  
Apostles sayde/ kyng hyder the chyl  
de to vs / And also the Deken / that  
ye accuse / And whanne  
that was done / the Apostles sayde

## ¶ The lyf of saint Symon and Jude

to the child; / saye to vs in the name of  
our lord / yf this deken hath done this de-  
ceit / And the child answered / this de-  
ken is chaste / and any holy man / ne he  
neuer defowled his fleische / And then  
ne the parentes and frendes requyred  
that thapostle shold remaunde / who  
had done that felonnye / They answered  
It apperkeyneth to vs for to cause thy  
nocentes / and not bytaye ne hurte  
them / that ben culpable / ¶ That tyme  
it happed that two cruel fygres whi-  
che were enclosed in a pyte / brake out  
and deuoured alle them that they met  
and encountred / And thenne thapost-  
les cam to them / and made them as me-  
ke and dekonayre in the name of oure  
lord / as they had ben sheep / or lambes  
And thenne thapostles wold haue de-  
parted thens / but they were holden by  
prayers / soo that they abode there a ye-  
re and thre monethes / & in that espa-  
ce of tyme the kynge and mo than ly-  
thousand men were baptysed without  
chyldeyn / And the forsayd enchaun-  
teurs wente in to a cite called Suas-  
mar where as were lxx bishops of y-  
dolles / whome they meued agaynste  
thapostles / so that whan they cam they-  
der / eyther they shold doo sacrifyse to  
thyddoles or they shold be slayne / And  
whan thapostles hadde gone round a-  
bout the prouynce / they cam to the sa-  
yd cite / And anone alle the bishops  
and the peple took them / and brought  
them to the Temple of the sonne / And  
the coupls beganne to crye in the sy-  
mylplaces / what wyll these apostles  
of the lyuyng god doo to vs / loo hold  
we ben brente by flammes in theyr en-  
tryng in to this cite / And thenne the  
Aungel of oure lord appiered into the  
Apostles / and sayd to them / chese ye  
of two thynges that one / that is eyther  
that this peple be sodenly deyd or sla-  
yne or that ye be martred / To whome  
they sayd we wyll that thow conuer-  
te them here / and lede vs to the payne  
of martirdome / And they thenne com-  
maunded seylence / and thapostles sai-  
de by cause that ye shalle knowe / that  
these yddoles ben fulle of deupls / we  
commaunde them for to come out / and  
that eche of them breke and deuoie  
his fals ymage / And anone two &

thyppens black and naked / yssued  
out of thyddoles / alle the peple seynge  
whiche were alysshed / and all to brake  
their yddoles / and wente theyr way  
eng cruelly / And whan the Bishops  
saie this / they ranne vpon thapostles  
And helpe them to sette anone / And  
that same houre whiche was ryght fa-  
yr weder cam so grete thonder & leght-  
nyng that the Temple was smeten in  
thre / And the two enchaunteurs were  
torned in to coles by the stroke of thon-  
der / And the kyng saw the bodys of  
thapostles in to his cite / And dyd do  
make a chyrche of merueylous grete  
nes in thounoure of them / And hit is  
founden in dyuerse places of saynt Sy-  
mon that he was naped to the Crosse  
whiche thyng yf ydore sayth / in the bo-  
ke of the dette of thapostles / And  
Eusebe in thystory ecclesiastike / and  
Bede vpon the actes of thapostles /  
¶ And maister Johan Belet in his  
somme wytnessith the same / And as  
they saye / whan he hadde prechyd in e-  
gipte / he cam ageyne / and was maade  
bisschop in Jerusalem / after the dette of  
James the lasse / and was chosyn of  
the Courte of the Apostles / And hit  
is sayd / that he ryed thyrty dees men  
to lyf / whan he had gouerned the chir-  
che of Jerusalem many yeres into the  
tyme of Tapan thempour / in the ty-  
me that Attias was Consul in Jhe-  
rusalem / of whome he was taken  
and tormentid / and done to moche  
wrong / And at the last he was wren-  
ted and fyged to the Crosse / And the  
Juge and alle they that were there /  
merueyled / that the man whiche sye  
score yere old myght suffre the torment  
of the Crosse / And somme saye verily  
that it was not this Symon that suf-  
fred the martirdome of the Crosse / but  
it was another the sone of Eleopse bro-  
der of Joseph / And Eusebe bisschop of  
Cezaryse wytnessyth it in his Crony-  
cle / For yf ydore and Eusebe corrected  
theire Cronycles of that they sayd to  
fore / whiche appereth by Bede / that  
whanne he fete this / He reuoked hit  
in his retractions /  
And the same wytnessyth Thuart in  
his Martirologe /  
¶ Thenne late vs deuoutly praye



# **4** The lyf of saint Quynntyn folio CCC xxxxi

these Appostles to be our specialle Ad-  
uocates vnto oure blessed lord Ihesu  
Crist theyr mayster/ to haue pye and  
mercy on vs/ Amen /

**4** Thus enden the lyues of  
saynt Symon and Jude Ap-  
ostles

**4** Here foloweth the lyf of  
saint Quynntyn And firste of  
his name

**Q**uynntyn is saide of  
quint/ that ten fyue/ and of  
treno tenes that is to holde/  
And is as moche to saye /  
as holdynge fyue thynges / He held  
fyre in hym self honeste of lyf/ Fasty  
Catholyque / purete and clennesse of  
conscience/ trewe prechynge/ and trau-  
se of martirdome/

**4** Of saint Quynntyn

**Q**uynntyn Was of noble  
lygnage of the Cyte of  
Rome / and cam in to the  
Cyte of Ampens/ shellyng  
many myracles/ And was  
taken there of the prouost of the Cyte/  
by commaundement of Maxymen / &  
was taken vntyl they that lette hym /  
were there/ And after was put in pry-  
son/ but he was vnbondyd of an Aun-  
gell/ And he wente in to the cyte/ and  
there prechyd to the peple / Thenne he  
was taken ageyne/ and was stayned  
on the Calue an Instrumente to tor-  
ment sayntes on/ vnto the brennyng of  
his Raynes/ and taken with rathe fyre  
was pyght longe / And afterwarde he

was bylled in brennyng opite/ and  
pyght / And yet for alle that he mo-  
qued the Iuge/ Thenne the Iuge dy-  
de doo put in to his mouthe quye ly-  
me/ Spynaggre/ and mustard/ And yet  
altherday he abode constant and vime-  
nable/ And thenne he was brought in  
to Vermandos/ And fixyd in hym ii  
nayles for his hede vnto his knees/  
And ten nayles bytilbene his nayles/  
and the flesch of his nayles and the  
fleshe on his handes/ And at the laste  
the prouost made hym to be bylled /  
And therby the body in to the water/  
whiche body was hyde there 15 yere /  
And thenne founden there by a noble  
woman of Rome / For as she was con-  
tynuely in prayer/ she was in a nyght  
warned by an Angel/ that she shold  
go hastily vnto the castelle of Verman-  
dos/ And it was commaunded to her  
that she shold fetch the body of saynt  
Quynntyn in such a place/ and burye  
it honourably/ And whanne she cam  
to the sayd place with a grete company  
And as she maade her prayers/ the bo-  
dy of saynt Quynntyn appiered aboue  
the water swetely smellyng and with-  
out corruption/ whiche body she toke/  
and buryed it worshipfully/ And for  
the sepulture that she maade honou-  
rably/ she that to fore was blynd/ recey-  
ued her syght ageyne for a reward /  
And thenne there she couffed a fair  
chirche / and returned home vnto her  
owne place ageyne/ In whiche chirche  
now is a fayr monastery of Monkes/  
and a good towne called saynt quyn-  
tyns in Vermandos / wher dayly be-  
shelved many grete myracles/ And in  
specially for the ydowpce/ et cetera/ and  
swellynge of grete helpes for ouer gre-  
te superfluyte of water / For this seke-  
nesse in especialle he is sought / And  
many men haue ben cured/ and maade  
hole by the merites of this blessed  
saynt and martir saynt Quynntyn/ To  
whome praye we that we may be deli-  
uerd from alle Infirmities/ as ferre  
as it shal please god/ and necessary  
for vs/ Amen /

## **The lyf of saint Eustace**

**Thus endeth the lyf of saint  
Quynceyn**

**Here foloweth the lyf of saint  
Eustace and first of his name**

**E**ustace was named to  
fore his kryptisme placidas/  
whiche is as moche to saye/  
as pleisant to godd / And  
Eustace is sayd of eu / that is to saye  
good / and stachis / that is fortune / ther  
for Eustace is as it were good fortune  
ne / He was playfaunt to god in his  
conuersacion / And after he had hym  
in good werkes /

**Of saint Eustace**

**E**ustace / whiche firste  
was named placidas was  
mayster of the chynatre of  
Crayan thempour / And  
was ryght bely in the werkes of merc  
cy / but he was a worshipper of ydolles  
And he had a wyf of the same Ryt  
and also of the dedes of mercy / of who  
me he had thre sonnes / whiche he did  
nouryshe after his estate / And by cau  
se he was ententys to the werkes of  
mercy / he deservyd to be entumpned to  
the way of trouthe / So that on a daye  
as he was on hontynge / he fonde an her  
de of hertes / amonge whome he sawe  
one more fayre and greater than the o  
ther / whiche departyd fro the compaignie  
And sprang in to the thyckest of the  
forrest / And the other knyghtes women  
after the other hertes / but placidas fol  
lowed hym with alle his myght / and en

forced to take hym / And whanne the  
herte sawe that he folowed hym with  
alle his power / Atte last he wente up  
on an hye rocke / And placidas appro  
chunge nyght thought in his mynde /  
how he myght take hym / And as he be  
held and considered the herte dygent  
ly / he sawe byllbene his hornes the for  
me of the holy Crosse thynge more  
clere than the sonne / and thymage of  
Crist / whiche by the mouth of the her  
te / lyke as somtyme Balaam by the  
asse spak to hym sayenge / Placidas /  
wherfor folowest me hyder / I am appie  
red to the in this bestie / for the guerd  
of the / I am Ihesu Criste whom thou  
honorest ignorantly / thy almes  
sen ascended up to fore me / And  
therfore I come hyder / soo that by this  
herte that thou huntest I maye hunt  
the / And somme other saye /  
that this ymage of Ihesu Criste whiche  
the appiered byllbene the hornes of the  
herte sayde these wordes / And whan  
placidas herd that / He hadde grete  
dredde / And descended fro his hors to  
the grounde / And an houre after / he  
cam to hym selfe / and arose fro  
the grounde / and sayde / Refrere a  
geyne this / that thou haste sayd /  
And I shalle bylue the / And  
thenne oure lord sayde / I am Ihesu  
Criste / that fourmede Heuyn and  
Erthe / whiche made the bygges encre  
ase / And occupied it fro darkenesse /  
And establisshed tyme / Dayes / and  
Houres / Whiche fourmede man of the  
fleshe of the Erthe / whiche apper  
yd in Erthe in fleshe / for the helpe  
the of the bygnage humayne / why  
che was Crucified / Dredde / bury  
ed / And arose the thyrde daye /  
And whanne placidas herd this /  
He felte doune ageyne to the Erthe /  
And sayde / I bylue lord / that  
thou arte he / that maade alle thyng  
ges / And conuertist them that erre /  
And oure lord sayd to hym / yf thou  
byluest / goo to the Bisshope of the  
Cyt / and doo the be krypted /  
And placidas sayd to hym / Lord /  
byll thou / that I hve thy thynge /  
fro my wyf and my sonnes / And oure  
lord sayd to hym / Telle to them /



that they also make them cleue wyth  
the / And see / that thou come  
ageyne to morowe hyther / that I ap-  
piere ageyne to the / and may helpe to  
the that / whiche shalbe come hereafter to  
the / And whan he was comen home to  
his holbe / and had told this thyng to  
his wyf in their bedde / she started / My  
lord and sayde And I salbe hym this  
nyght that is passyd / and sayd to me  
to morne thou / thy husband / & thy sonnes  
shalbe come to me / And now I knowe  
that it was Cryste / Therne they wente  
to the Bysshop of Rome at Mydynyt  
whiche baptysed them with grete ioye /  
And named placidas Eustace / And  
his wyf theopysse / And on the morne  
Eustace wente to hunte as he dyde befo-  
re / And whan he cam nyght to the plaz-  
e / he departed his knyghtes as for to  
fynde venyson / And anone he salbe in  
the place the forme of the fyrst bysion  
And anone he felle doune to the ground  
to fore þe figure / & said lord / I pray the  
to helpe to me / that whiche thou haste  
promysed to me thy seruaut / to whom  
oure lord saide / Eustace / thou arte blest /  
for whiche haste taken the wasshyng of  
grace / for now thou haste surmounted the  
deuyll / whiche hadde deuyed the / and  
taken hym vnder foote / Now thy faith  
shalbe appier / the deuyll now by cause  
thou hast forsake hym / is armed cruel-  
ly agens the / And it becometh the to  
suffre many thynges and paynes / for to  
haue the Crowne of Victor / thou must  
suffre moche / by cause to humble the fro  
the hye Ranye of the world / and shalt  
afterward be enhaunced in spyrituall  
Rychesses / thou therefore sayle not / ne  
like not vnto thy fyrst glorie / For the  
becometh / that by temptacions thou be  
another job / And whan thou shalt so  
be humbled / I shalbe come to the / and  
shalbe restore the vnto the fyrst ioye /  
Saye to me now whether thou wyllst  
now suffre and take temptacions / or in  
thende of thy lyf / And Eustace sayd to  
hym / lord yf it so becometh / commaunde  
that temptacion to come now / but I  
deske the to graunte to me the vertue  
of patience / To whom oure lord saide /  
Be thou constant / for my grace shal  
keepe your folles / Therne oure lord as-  
cended in to heuen / And Eustace re-  
tor-

ned home / and shewed alle this to his  
wyf / After this a feue dayes / The pr-  
tyence assayed his seruantes and  
his knyghtes / and felbe them alle /  
And in a lytel whyle after / all his  
forces and his bestes dyde sodenly / &  
after this somme that had ben his fe-  
lalles / seyn his depredacion / entred  
in to his holbe by nyght / and robbed  
hym / and hure alwey gold and syluer /  
& despoyled hym of all other thynges  
And he / his wyf / and children thanked  
god / and fledde alwey by nyght al na-  
ked / And by cause they doubted shame /  
they fledde in to Egypte / And alle his  
grete possession cam to by rauynne of  
byched peple / Therne the kynge and  
alle the Senatours sorolbed moche for  
the maister of the Eghyptye / whiche  
was so noble / by cause they myght be-  
re no tydynges of hym / And as they  
went they approked the see / and fonde  
a shippe / and entred in to hit for to  
passe / And the maister of the shipp saide  
the wyf of Eustace was nyght fayre /  
And despyed moche for to haue he r /  
And whan they were passed ouer / he  
demaunded his rebard for their freyzt  
And they had not wherof to paye / soo  
that the maister of the shipp commaun-  
ded that the wyf shold be holden and re-  
tyned for his hyre / And wolde haue  
her with hym / And whan Eustace herde  
that he gaynsayd hit longe / therne the  
maister of the ship / commaunded his  
matronners to asse hym in to the See /  
so that he myght haue his wyf / And  
whanne Eustace saide that / he lefte his  
wyf moche sorowfully / and toke his  
two children / and went bepyngge and  
sayde / Alas / wo am I for yow / for yow-  
re moder is delpyerd to a straunge hus-  
bond / And thus sorowynge he and his  
children cam to a ryuer / and for the gre-  
te habondaunce of water / he durste not  
passe that Ryuer with his lithe sonnes  
attones / whiche were therne yonge /  
But at the laste he / lefte one of them  
on the trynke of the Ryuer / And  
hure ouer that other on his sholders /  
And whanne he hadde passed the  
Ryuer / he sette doune on the ground  
the childe / that he hadde borne ouer  
And hasted hym for to fette that  
other / that he hadde lefte on that  
S iij

## 4 The lyf of saint Eustace

on that other syde of the Ryuer/ And whan he was in the myddes of the water/ther cam a wulf and toke the child so that he hadde borne ouer/ and fledde with al to the woode/ And he thenne all despayred of hym/ wente for to seek the that other/ and as he wente / there cam a grete lyon/ and lare alwey that other child/ so that he myght not take ne hym / For he was in the myddle of the Ryuer/ And thenne he beganne to wepe/ and dralbe his heer/ And wolde haue drowned hym self in the water / yf the dyuine purueaunce had not letted hym/ And the herdmen/ and plowmen salde the lyon keryng the child al alwey / and they folowed hym with their dogges/ soo that by dyuine grace the lyon left the child al sauf without hurt/ And other plowmen cryed/ and folowed the wulf/ and with their staves and fauchons delpuerd the child hool and sound fro his teth without hurt/ And soo bothe the herdmen and plowmen were of one byllage / and nourysshed these children among them And Eustace knele no thyng therof but wepyng and sorowynge sayenge/ to hym self/ Alas who is me / For to fore this myschaunce / I thone in grete welthe/ lyke a tree/ but now I am naked of alle thynges/ Alas I was accustomed to be accompanied with a grete multitude of knyghtes/ And I am now allone/ and am not suffred to haue my sones / O lord/ I remembre me / that thou saidest to me / the behoueth to be tempted/ as Job was/ but I see that in me is more done to than was to Job / For he loste alle his possessions/ but he had a donghyll to sette on/ but to me is no thyng left/ he had frendes whiche had pyte on hym/ and I haue none/ but wyld beasts/ whiche haue for me alwey my sones / To hym was his wyf left/ and my wyf is taken fro me and delpuerd to another/ O good lord gyue thou reste to my tribulacions / and kepe thow so my mouth/ that myn herte declyne not in to wordes of malice/ and be caste fro thy dysface / And thus sayenge and wayllynge in grete wepyng went in to a strete of the towne/ and there was hyrd for to kepe the felces of the men of that towne/ and so

kept them yd yere/ his sones were nourysshed in another towne/ and knele not that they were brethren/ and our lord kepte the wyf of Eustace / so that the straunge man had not to do with her/ ne touched her / but deyde / and ended his lyf/ In that tyme thempour and the peple were moche tormentid of theyr enemyes/ And thenne they remembre of placidas/ how he many tymes had foughten nobly ayeynst them/ for whome thempour was moche sorowful/ and sente oute in to dyuerse parties many knyghtes to seek hym/ and promysed to them yf fonde hym moche riches and grete honour / And this knyght whiche had ben vnder hym in chynalre cam in to the same strete/ wher he dwellyd/ And anone as placidas salde them/ he knele them/ And thenne he remembre his fyrst dignite / and beganne to be hurty and sayde / Lord/ I beseeche the to graunte to me/ that I maye somtyme see my wyf/ for as for my sones/ I knowe well / that they be deuoured of wyld beasts/ and thenne a doge cam to hym and sayde / Eustace / haue thow good affaunce / For anone thow shalt recouer thyng honour / and shalt haue thy wyf and thy children/ and anone he mette with these knyghtes / and they knele hym not/ but demaunded of hym/ yf he knewe any straunge man named placidas / And had a wyf and two children/ and he sayde nay/ yet he had them home to his hostel/ and he serued them And whan he remembre of his fyrst estate/ he myght not holde hym fro wepyng/ Thenne he wente oute/ and beseeche his face/ and returned for to serue them/ And they consydered/ and sayde that one to that other / how that this man resembleth moche vnto hym / that he seeketh/ And that other answered/ certainly he is lyke vnto hym/ Now late we see/ yf he haue a wounde in his side that he gate in a bataylle/ Thenne they behelde and salde the signe of the wounde/ And thenne they wyse well it was he that they sought/ Thenne they arose and kyssed hym / and demaunded of his wyf and children/ And he sayde / that his sones were dede/ and his wyf was taken alwey fro hym/ And thenne



the neyghbours ranne for to see thes  
thynges/ by cause the knyghtes told/ &  
accounted his fyrste glory and his ver  
tue/ And they said to hym the coman  
dement of thempour/ And clad hym  
with noble testymentes/ & Thenne after  
the iourneys of fyften dayes they bro  
ught hym to thempour/ And whan he  
herd of his comynge/ he ranne anon a  
gelyng hym/ And whan he salde hym/  
he kysed hym/ & Thenne Eustace requy  
red to fore them alle by ordre that whi  
che had kyd hym/ And he was  
releasid/ And thowgh he be ageryn  
mayster of the chyualtre/ And was  
consecrated to doo thowgh as he dyde  
to fore/ And thenne he comyd to/ folw  
many knyghtes ther were/ and salde/  
that ther were but selde/ as to the re  
gard of their enemyes/ And coman  
ded that alle the yonge men shold be  
gadered in the cyties and towne/ And  
it happed that the countrey where his  
sones were nourysed shold make and  
send elbo men of armes/ & Thenne al the  
inhabitantes of that Countrey ordeyned  
these elbo yonge men his sonnes mooste  
reuerable aboue al other for to go with  
the maister of the chyualtre/ And then  
ne whan the maister salde these yonge  
men of noble fourme/ and courned bo  
neste with good maners/ they plesyd  
hym moche/ And ordeyned that they  
shold be with the fyrst of his table/  
& Thenne he wente thus to the bataylle/  
And whan he had subued his ene  
myes to hym/ he made his hoost to reste  
there dayes in a Towne/ where his wyf  
dwelld/ and kepte a poure hostelry  
And these elbo yonge men by the pur  
ueuance of god were lodged in that  
chamber of their moder/ withoute kno  
winge what she was/ And on a ty  
me aboute mydday/ as they spak that  
one to that other of their enfancye/  
And their moder which was there her  
kend what they sayd moche entensy  
tyl/ so that the grettest sayd to the last  
lyf/ whan I was a chylde/ I remembre  
none other thyng/ sauf that my fader/  
which was maister of the knyghtes/  
and my moder which was ryght fair  
and elbo sones/ that is to saye me/ and  
my ponger than I/ and was mo  
re fayn/ And they took he/ and wen

te oute of her holbe by ryght/ and en  
tryd in to a ship for to go/ I wrote not  
whyder/ And whan she wente oute of  
the ship/ our moder was left in the  
shype/ I wrote not in what manere/  
but my fader lare me and my broder  
and sore bepyngge/ And whanne he  
cam to a water/ he passyd ouer with  
my ponger broder/ and lest me on the  
banke of the water/ And whan he re  
turned/ a bulf cam/ and lare alweye  
my broder/ And er my fader myght co  
me to me/ a grete lyon yssued oute of  
the forest/ and toke me up/ and lare  
me to the wood/ but the herd men that  
salde hym took me fro the mouth of  
the lyon/ and was nourysed in su  
che a Towne as ye knowe well/ ne I  
couthe neuer knowe what kyd me to  
my broder ner where he is/ And when  
the yonger herd this/ he beganne to we  
pe and saye/ Forsothe lyke as I here/  
I am thy broder/ For they that nouris  
shed me/ sayd/ that they had taken me  
fro a bulf/ And thenne they beganne  
to embrace and kysse eche other/ and  
wepe/ And whan their moder had herd  
alle this thyng/ she considered longe  
in her self/ yf they were her elbo sones  
by cause they had sayd by ordre what  
was befall them/ And the next daye  
forbyngge she wente to the maister of  
the chyualtre/ And requyred hym sa  
yenge/ Syr I pray the that thou com  
maundes that I may be brought ageryn  
to my Countrey/ for I am of the coun  
trei of the Romaynes/ And here I am  
a straunger/ And in sayeng these wor  
des/ she salde in hym signes/ and kne  
we by them that he was her husbond/  
And thenne she myght no lenger for  
ber/ but felde doune at his feet and se  
id to hym/ Syr I pray the to take of  
thy fyrst estate/ For I wene that thou  
art pleadas maister of the knyghtes/  
which otherwyse arte called Eustace/  
whome the saueour of the world hath  
conuertid/ And hast suffrid  
such temptacion and such/ And I that  
am thy wyf was taken fro the in the  
fer/ which neuertheles haue be kepte  
fro all corrupcion/ and haddest of me  
elbo sones/ Agayn and theospyte  
And Eustace herynge this and dyly  
gently considered and behelde her/ anon

## ¶ The lyf of saint Eustace

kneibe that she was his wyf/and wep  
 te for ioye/and kyssed her/and glori-  
 fied moche our lord god/whiche com-  
 forted the discomforted/ And thenne  
 sayd his wyf/ Syre/where ben our so-  
 nes / and he sayd/that they were sla-  
 yne of wyld bestes / and recountyd  
 to her how he had lost them/And she sa-  
 yd/late be yere thankynges to god /  
 For I suppose/ that lyke as god hath  
 gyuen to his grace eche to fynde other /  
 so shal he gyue his grace to reouer our  
 sones/ And he sayd/I haue told the /  
 that they be deuouryd of wyld bestes  
 And she thenne sayd I sat ysterday  
 in a gardyne/and herd two yonglyn-  
 ges thus and thus cpyllynge thes  
 in Infancye / And I hylene / that  
 they be our sones Demaund them/and  
 they shalke telle to the the trouthe Then-  
 ne Eustace called them/and herd thes  
 in enfancye/ and kneibe that they were  
 his sones/Thenne he embraced them/ &  
 the moder also/and kyssed them also/  
 Thenne all the host enioyed strongly  
 of the fyndynge of his wyf and chyl-  
 dren/and for the bychoyse of the fur-  
 larpis/ And whanne he was returned  
 Traian was thenne dede/ And Adrian  
 succeded in the myppe/whiche was werse  
 in al felonynges / And as well for the  
 bychoyse as for the fyndynge of his wyf  
 & children/he receyued them moche ho-  
 nourably/and dyde do make a grete dy-  
 ner and feest/ And on the next day af-  
 ter/he went to the Temple of thyddoles  
 for to sacrifice for the bychoyse of the  
 byrkyngis/ And thenne the mypoure  
 seyng that Eustace wolde not doo sacri-  
 fise/neither for the bychoyse/ne for that  
 he had founden his wyf and children/  
 tharned and commaunded hym/ that  
 he shold doo sacrifice/ To whome Eus-  
 tace saide/I adoure and doo sacrifice  
 to oure lord Ihesu Cryste/and only ser-  
 ue hym/ And thenne the mypoure reple-  
 nysshid with yre put hym/his wyf / &  
 his sones in a certeyne place/ And di-  
 de to go to them a ryght cruel lyon/ &  
 the lyon ranne to them/ and enclyned  
 his hede to them/lyke as he hadde wor-  
 shiped them and departed/Thenne the  
 Emperour dyde do make a fyre vnder  
 an oye of brasse or copper/ And whan  
 it was fyre hot/he commaunded/ that

they shold be put therein al quyet and  
 a lyue/ And thenne the sayntes prayde  
 and commaunded them vnto our lord  
 And entred in to the oye/ And there  
 pelced by theire spyrites vnto Ihesu  
 Cryste/ And the thirde day after they we-  
 re dyluay out to fore themseures/and  
 were founden al hoole and not touchyd  
 of the fyre/ne as moche as an here of  
 them was hernt ne none other thyng  
 on them/ And thenne the Crysten men  
 toke the bodies of them/and leyd them  
 in a ryght noble place honourably/and  
 made ouer them an oratory/ And they  
 suffred deeth vnder Adrian the mypoure  
 whiche beganne about the yere Cxx /  
 in the kalendes of Nouembre /

## ¶ Thus endeth the lyf of saint Eustace

## ¶ Here foloweth the solempnyte of al halowes





**T**he feeste of all the  
Sapntes was establisht  
thed for four causes /  
Fyrste for the dedycation  
of the Temple / se-  
condly for supplement

of offences done / Thirdly for to take a  
wey necligence / And fourthly for to  
gete more lyghtly / that thyng / which  
the praye fore / This feest was establisht  
thed principally for the dedycation of  
the Temple / for the Romayns salve /  
that they seynouryed ouer alle the  
wordes / And therfor they made a ryght  
gret Temple / And sette theyr ydolles  
in the myddle / And al aboute this y-  
dolles they sette the falsse ymages of all  
the prouynces / so that al tho ymages  
were ryght thydolles of Rome / And  
it was ordeyned by act of the couynle  
that Iohanne a prouynce wold / whelle /  
agaynst the Romayns / Thymage of  
that prouynce shold / turne his backe to  
thydolles of Rome / lyke as in the byng  
that hit departed fro the seynourye of  
Rome / And thence anone the Roma-  
ys wold / brynge grete pyssauce in  
to that prouynce / And then subdued

it to their seynourye / And yet it suf-  
feryd not to the Romayns / that they  
hadde in theire seignourye alle the falsse  
ymages of the prouynces / but maade  
to ech of tho falsse goddes a Temple /  
lyke as tho goddes hadde maade them  
hodes / and kynqueurs of alle the pro-  
uynces / And by cause that alle the y-  
dolles myght not be in that Temple /  
they made a greter Temple more mer-  
ueylous and hylke than alle the other /  
And for to shewe the more their wode-  
nesse / they dedyed this Temple in the  
nour of alle theyr goddes / And more  
for to deuyne the peple / the Bisschops  
of thydolles fayned that it had ben com-  
maunded to them of Cybele a goddesse  
that is called moder of the goddes /  
And they called this Temple pan-  
theon / which is as moche to saye as  
alle goddes / of pan that is all / and the-  
os that is god / And by cause they  
wold / haue victory of alle the peple /  
therfore they made a grete Temple to  
alle the sones of Cybele / And the fou-  
dament of this Temple was cast round  
by a spere / that by that forme / the per-  
durable of theire Goddes shold be

thelvede/ And for as moche as the grete quantite of the erthe / whiche was within semed not susteynable to be togeder/ and that the werke was a lytel sene aboue the erthe/ they fylled the ayres within the erthe / and medled penges with therthe/ And dyd all they so/ tyll the sayd Temple was fully accomplysshed/ And thenne they gaf lycence / that whoso somer wolde take away the erthe/ that all the money that he fonde with therthe shold be his/ Thenne cam hastily grete compaigne of peple/ and togeder anone the Temple / And at the last the Romayns maade a pyne of copper and gilt / and set it in a ryght hye place / And it is sayd alle the prouynces were entayled and grauntyd merueylously within that yere/ So that alle they that come to Rome myght see in that pyne / in what parte his prouynce was/ And this pyne after longe tyme fylle/ and remayned in the ouerest parte of the Temple And in the tyme of Iohas thempere / what tyme Rome had waxed the fayrste/ Boniface the fourth pope sware saynt gregory about the yere of our lord sye sonderd and syue/ gaf of Iohas the said Temple/ And dyd doo farre alwey and enface alle the ordure of alle the ydolles/ And the fourth hundredes of Maye he halowed it in honour of our lady saynt Marye / and of alle the martires/ And called it saint Marye at martres/ whiche now is called sancta Maria rotunda/ that is saint Marye the rounde / For thenne was made no solempnite of the Confessours. And by cause ther assembled grete multitude of peple at his feste / And there myght not be founde haboundaunce of vitaylle for the peple that cam / Pope Gregore establisshed this feste to be in the halendes of Nouembre/ For thenne oughte to be greter haboundaunce of vitaylle whanne the come is had in/ and wyne made/ And establisshed this daye to be halowed thorough the world in the honour of alle sayntes / And thus the Temple that had be made for alle thyddolles is now redyfyed/ and halowed to alle the sayntes / And wher as the worshippynge of ydolles was used / ther is now the prayyng of all sayn-

tes / Seondely it is ordeyned for the supplement of thynges offendyd and trespassyd/ that is to saye for to accomplyssh such as we haue ouerpasseyd / For we haue be farr/ and ouerpasseyd many sayntes/ of whom we haue made no feste/ ne may not habowe the feste of euery saynt by hym self. as wel for the grete multitude / whiche ben sayntes/ as for our Infyrmyte/ For we ben feeble and weyke / and maye not suffre for the shortnesse of tyme/ For the tyme maye not suffre thereto / And as saynt Jerome saith in a yssle whiche is in the begynnyng of his halender / ther is no daye/ except the firste daye of Ianuer/ but that there may be founde every daye mo than fyue thousande martires/ And therfor by cause we maye not synghulerly make feste of euery saynt/ saynt Gregore the pope hath ordeyned and establisshed that we shal on one daye honour them generally to gyde / And Mayster Wylliam of Auxerre pnteth fyve reasons in the somme of the offyce/ wherfor hit was establisshed/ that we shold here in this world make solempnite of the sayntes The fyrste is for the honour of the dyuine mageste/ For whan we do worship to the sayntes or sayntes/ we worship god in his sayntes/ and say that he is merueylous in them / For whoso that dothe honour to sayntes/ he honourith hym speccally/ whiche hath sanctifyed them/ The second is to haue ayde in our Infyrmyte / For by our self we may haue none helthe/ therfor haue we need of the prayers of sayntes / And therfor we ought to honour them / that we may deserue that they ayde and helpe vs / It is redde in the thyrd booke of kynges of the firste chapitre / that berake is as moche to saye as the pytte of felynge/ whiche is to saye/ the Chyrche triumphaunt / sayenge to the sone/ that is to saye/ that to the Chyrche triumphaunt he had ordeyned the wyne by his prayere/ The thyrd cause is for the augumentacyon of our swete/ that is to saye for the glorie that is purposed in vs in their solempnite/ our hope and swete ben augumented/ and encreased/ And yf mortal men and we myght thus be enhaunced by their



receptes/ it is trouthe that the myghte  
and purgance shalle no thyng there  
be by mynysshed/ne lassed/The fourth  
for then sample of vs folowynge/ For  
whan the feste is remembryd/ we ben  
called to enslewe and folowe them/ for  
that by then sample of them we despyse  
all earthly thynges/ And despyse all  
earthly thynges/ ¶ The fyfthe is for the  
rite of entrechaingynge neyghbourhe  
de/ for the sayntes make of vs feste in  
hevene/ for the angels of god/ and the  
holy folkes haue ioye and make feste  
in hevene of a synnar that dosse penar  
ment/ And therfor it is ryght whanne  
they make of vs feste in heuen/ that we  
make feste of them in erthe/ The fyfthe  
is for the procuration of our honour/  
for whanne we honour the sayntes/  
we procure our honour/ for their for  
merite is our dignyte/ for whan  
we worshipe our bretheren/ we wor  
shipe our self/ for charyte maketh al  
to be comyn/ And our thynges ben as  
leghal/ erthely and perduable/ And  
these reasons Johan damascene  
putteth thre reasons in his fourthe bo  
ke the seuenth Chaptyr/ whye wher  
for the sayntes and their Relyques  
ought to be honourde/ of whiche some  
they purpode for their dignytes/ and  
somme for the preciousytes of their bo  
dies/ And the dignyte of them is in  
four maners/ for they ben frendes of  
god/ Sones of god/ heires of god/ and  
oure dukes and leares/ And saynt  
Johan putteth these auctorytes Jo  
hannis dramo tercio/ for the first/ Jam  
non dico vos seruos/ et cetera/ I saie  
you not now seruantes/ but frendes/  
for the second/ Johannis primo/ De  
iis potestatem filios dei fieri/ he gaf  
to them power to be maade the sones of  
god/ Of the thyrde ad Romanos oc  
tavo/ yf ye be sones/ ye be heires/ et cetera/  
of the fourthe he sayth thus/ How  
much shouldest thou labour to fynde a  
word to brynge the to the kynge/ and  
preke for the/ that is to be/ that they  
ben ledes of grace and of alle huma  
ne langage/ and speke and pray for  
us to god/ wherfore they ought to be  
worshipped/ Other ben taken as thou  
ghing the preciousite of their bodyes/  
And the saynt Johan Damascene put

teth four reasons/ And saynt Augu  
styn putteth therto the fyfthe/ by which  
is shewd the preciousite of the bodyes  
or of the Relyques/ For the holy bod  
es were the selvers of god/ temple of  
Jhesu Crist/ they were the Alabastr  
or boye of the precious oynement/ and  
the fountayn of the dypne lyf/ membres  
of the holy gost/ First they were the  
alers of god/ for the Sayntes ben a  
lers of god/ and pure aounementes/  
Secondly they were the temple of Jhe  
su Crist/ ¶ For hit foloweth by  
cause that god dwellde in them by en  
tendement/ wherof thapostle sayth/ We  
knowe ye not that your bodyes ben the  
temple of holy gost/ dwellynge in you  
herof saith Cristostom/ Man dwellyth  
hym in edification of walles/ and god  
dwellyth hym in the conuersacion of sa  
yntes/ wherof Dauid sayth/ Syre I  
haue buyd the beaute of thy holbe/  
but that beaute is not made by dyuers  
syte of marbyle/ but hit is gyuen to ly  
uynge men by dyuersyte of graces/ the  
beaulte of marbyle the fleshe dwellyth/  
The beaute of grace quykenth the sou  
le/ the fyrst deceptueth the eye/ and that  
other edyffeth by double endement  
Thyrde/ they ben the Alabastr or bo  
of spyrtyuel oynement/ wherfor hit is  
said oynement of good odour cometh  
of hym self/ And this gyuen the Rely  
ques of sayntes/ yf the water ranne  
from the Roche/ and oute of the ston  
in deserte/ And also water ranne out  
of the Golbe of the asse to Sampson/  
whiche had thurst/ hence it is not in  
credyble/ that ther renneth fro the Re  
lyques of sayntes/ oynementes wel  
smellynge to them that knowe the yeste  
of god/ and honour of sayntes whi  
che cometh from hym/ Fourthly/ they  
ben Fontaynes of dypnyte/ Of this  
me is sayd/ they that lyue in teryte  
with free patience/ ben assaunt to  
god/ and ben to vs welles of helthe/  
Our lord Jhesu Crist pruetht vnto Re  
lyques of his sayntes many benefay  
tes in dyuers maners/ Firstly they  
ben membres of the holy gost/ this re  
ason assigneth saynt Augustyn in the  
book de ciuitate dei/ And sayth/ they  
be not to be despyed/ but to be honou  
red greatly/ and to worshipe the bodys

of the sayntes / of whome Iohnne the  
 eyered / the holy ghoſt ſcor as his olt  
 ne membre in all good werke / And  
 thapostle ſayth / ye ſeek experyence of  
 hym that ſpekeſh in me Cryſte / And  
 of ſeynt Stephen it is ſayd / they my  
 ght not reſiſte his wyſedome / ne to the  
 holy ghoſt that ſpake in hym /  
 And Ambroſe ſayth in the ſymetre / It  
 is a ryght precious thyng / that a man  
 is made the membre of dyuine bodyes /  
 And with his bodily types expreſſ  
 ſyth the wordes celeſtyall / Thyrde / the  
 feſte of alle the ſayntes is eſtablyſhed  
 for the cleynſyng of oure necligences /  
 For ſo he hit / that he ſhalbe the feſ  
 tes of a feibe ſayntes / yet he kepe them  
 necligently oſtymes / and leue many  
 thynges vndon by ygnorance / and by  
 necligence / And yf we haue not ſo  
 lemyſed oure ſkytes / as we ought to  
 do but necligently / Noth in this gene  
 rall feſte we ought to fulfylle and a  
 mend it / and purge vs of oure necl  
 gence / And this reaſon is wrythd in a  
 ſermon / that is writen this day in the  
 Church / And hit is ordeyned / that al  
 this day memoire is made of alle ſain  
 tes / that what ſomeuer fragyltye hu  
 mayne hath done laſſe than he ought /  
 by ygnorance / by necligence / or by oc  
 cupacion of ſeculer thynges in the ſo  
 lempnyng of ſayntes / that hit be appea  
 red in obſeruacion of this holy feſte /  
 It is to be noted / that ther be four dif  
 ferences of the ſayntes / that we honou  
 re by the cours of the yere / whiche ben  
 of the newe teſtament / of whom on this  
 day we gadre to gyde for ſaccompliſh  
 ſhe that whiche we haue necligently  
 done / that ben thapostles martires / con  
 feſſours and byrgens / And aſter Ra  
 lene / theſe four ben ſygnifyed by the  
 four parties of the world / By thory  
 ent that is Eſte / thapostles / by the  
 ſouthe the martires / By the northe the  
 confeſſours / And by the weſt the byr  
 gens / The fyrſt difference is thapof  
 tles / Of whom the excellence is magny  
 fiked / by cauſe they ſurmounte all tho  
 ther ſayntes in four thynges / Firſt in  
 ſoueraynte of byrgnyte / For they ben  
 the wyſe prynces of the church myke  
 ſtant / they ben the purſſaunt acceſſo  
 urs of the Luge perdurable / they ben

ſwete paſtours of the ſhepe and ſheke  
 of our lord / And they ben ſwete Ju  
 ges / as Bernard ſayth / It ſeemeth  
 well to eſtablyſhe ſuche paſtours and  
 ſuche doctours of thumayne byrgnyte /  
 that ben ſwete or ſofte purſſaunt and  
 wyſe / ſwete or ſofte / that they receyue  
 vs goodly / by mercy / Myghty / For to  
 defende vs purſſauntly / wyſe for to  
 bring vs to the way of trowth / Aſter  
 they ſurmounte the other ſayntes in ſou  
 ueraynte of purſſaunce / wherof ſaynt  
 Auguſtyn ſayth thus / God gaf powere  
 to the Apoſtles ouer the dyables for to  
 deſtroye them / Aboue the elements to  
 chaunge them / Aboue nature to cure it  
 Aboue the ſoules for to aſſoſte them /  
 of their ſynnes / aboue the deſth for to de  
 ſpyle / hit aboue thauengels for to ſacre  
 the precious body of our lord Ieſu  
 Cryſt / Thyrde / They eyerde other ſain  
 tes in prerogatyf of holynes / ſo that  
 by their grette holynes and plentytie  
 of graces the byf and conuerſacion of  
 Ieſu Cryſt ſhone in them as in a myr  
 rour / and was knowen in them as the  
 ſonne in his ſplendour / as a roſe in his  
 odour / And as fyre in his hete / And  
 he ſayth Cryſoſtome vpon Matthe  
 Ieſu Cryſt ſente his Apoſtles / as  
 the ſonne his rayes / as the Roſe his o  
 dour / And as the fyre his ſparkles /  
 And lyke as the ſonne apperith in his  
 rayes / And as the Roſe is felt by his  
 odour / and as the fyre is ſene in his  
 ſparkles / ſo by the vertues of them is  
 knowen the purſſaunce of Ieſu Cryſt  
 Fourthly / Thapostles eyerde other ſa  
 yntes in theſſe of prouffye / Of whiche  
 the ſeconde ſaynt Auguſtyn ſpekyng of  
 thapostles ſeyth / Of the moſte byke / of  
 the moſte pceoties / And of the leſſe / ben  
 ennobllyſhed / enlumyned and mu  
 ltyplied / the moſte eloquent and ſay  
 ſpeakes / the cleveſt wyttes and con  
 nyng / And moſt plentyuous wyſed  
 me of ſcience and ſpekyng of Au  
 tours and doctours / The ſecondy differens  
 is of martires / of whome the gretteſt  
 is ſhelved / by that they ſuffryd in  
 many maners / prouffably / conſtantly  
 and multyplyngly / For aboue the  
 martirdome of blood / theydnyng / they  
 ſuffryd / the other martirdoms without  
 effuſion of blood / that is ſaracens



whiche Dauid had/large/ in power/whiche Thobye helde/ And chaspe of lydolshyd in poynt whiche Joseph shed in Egypte/ And after gregory/also this is treble martirdom withoute shedynge of blood/ that is pacence in aduersite/ withoute any sayd/ he may be martir withoute any/ of the kepe verylly pacence in our courage/ Compassion of them that be in affliction and tormentis/whereof it is sayd/ who that hath compassyon of any that is in necessyte/ he bere the crosse in his thought/ And he that suffreth bylonny/and kureth his enemy is a martir secretly in his mynde/ So/ and they suffrid martirdome prouffly/ whiche prouffyt on the parte of the martir is remission of all synnes/ theyng and haupnge plenty of mery/ theyng and wepyng of Joye perdour/ And these thynges haue they bouzt with their precious blood/ And ther/ for it is sayd/ their blood is precious/ that is to say/full of praye/ And of the first and second saynt Augustyn sayth in the booke of the Cite of god/ that thyng is more precious than deith/ by whiche synnes ben pardoned/ and the merites encreased/ And the same wyse Johan sayth/ the blood of Ihesu Crist is precious withoute synne/ And yet made to the blood of his saintes precious/ For whom he gaf his precious blood/ For yf he had not made the blood of his saintes precious/ hit shold not be sayd/ that the deith of saintes is precious in the sayng of our lord/ And Ciprian sayth/ that martirdom is then/ of synne/ terme of perylle/ ledar of lyfte/ mayster of pacence/ and howe of lyf/ Of the thirde saynt Bernard sayth/ There thynges ther be/ that make the deith of saintes precious/ wete of triuall/ Joye of nouelte/ surete of peryll/ douchyete/ And as touchyng to be the prouffyte is double/ For they be gyuen to be for an example to fyght/ whereof saynt Johan Crisostome sayth to us/ thou Crysten man art a knyght/ because yf thou were to haue victorie withoute fyghtyng/ & tryumpe with/ oute batayll/ exercise thy strength myghty/ and fyght thou cruelly in this battelle/ Consider the couenaunt/ Under

stonde the condicion/ knowe the noble Chynalry/ knowe the couenaunt that thou hast made and promysed/ the condicion that thou hast taken the Chynalry/ to whome thou hast given the name/ For by that couenaunt all men fyghte/ And by that condicion all haue raynquysshed/ and by that chynalry/ This saith Crisostom/ **S**econdly/ they be gyuen to be patrene for to ayde and helpe be/ they ayde be by their merites/ and by their orphone/ Of the first saith saint Augustyn/ O the vnmesured pyte of our heid/ whiche wylle that the merites of the martirs be our aydes and suffrages/ He ex amyneth them for to enseigne and teche be/ he breketh them for to gadre be/ he wylle/ that their tormentes ben our prouffites/ Of the second sayth saynt Hieromme agens bygilancen/ yf thapostles and martirs/ when they were yet in their bodyes algyue myghte pray for other/ and were therein diligente/ hold moche more thenne oughthe they to do after their exaltes/ victorie and triumphe/ Of whome Moyses one on ly man gaf pardon for fyve thousand men armed/ And saint Saule prayd for his enemyes/ And sith they be now with god/ shold they do lasse/ **T**hirdly/ the martirs haue suffrid constantly/ Saint Augustyn sayth that þe soule of a martir is þe glayue resplen dischaunt by charite/ sharp by verte brandished by the vertue of god/ fyghtyng/ þe whiche hath surmounted the copynge of geynsayenge them in repreuynge them/ She hath smeten the wicked and throwen downe them that were contrary to her/ And Crisostom sayth/ that the martirs tormentis were stronger than the tormentours/ And the wyse men haue raynquysshed the wetyng prynces/ The thirde difference is of the confessions/ Of whom the dignyte and excellen is manifested by cause they confessed god in thre maners/ by herte/ by mouth/ and by werke/ The Confession of herte suffreth not withoute confession of mouth/ lyke as Johan Crisostom sayth & preueth it in four maners/ And as to the first he saith thus The Roote of confession is faith of the herte/ And as long as the Roote is a lyue &

quyke in the erthe it is necessary that  
the kyngge forth folwes and keuyes/  
And yf it is kyngge none forth/it is to  
vnderstonde that it is dreyed in the erthe  
And all in lyke wyse/whan the Ro-  
te of sayth is hole in the herte/the kyng-  
geth forth allwey Confession in þe mou-  
the / And yf the confession of the herte  
apiereth not in the mouthe/vnderston-  
de withoute doubte that the sayth of the  
herte is dreyed vp/ As to the second  
he sayth/ yf it suffyseth to hplyne in the  
herte/and not to confesse it to fore men  
thenne thou art vnderwe and an vpor-  
crite / For hold be hit that he hplyueth  
not at the herte/yet hit proufficeth hym  
to confesse with his mouthe / And yf  
it proufficeth not to hym that confes-  
sith withoute hplyne / It proufficeth  
not to hym that hplyueth without Con-  
fession/ And as to the thyrdde he saith  
yf it suffyseth to Ihesu Cryst / that thou  
knowe hym/ hold be hit that thou can-  
fesse hym not to fore men / thenne hit  
suffyseth to the also / that thou knowe  
hym/ And yf thou confesse Ihesu crist  
to fore god/ And yf his cognosfaun-  
ce suffyseth not to the / nomore suffyseth  
to the thy faithe / **¶** As to the  
fourthe/he sayth/ yf only the faythe of  
thy herte shold suffyseth to the/god wol-  
de thenne haue created to the but only  
the herte / but god hath created both the  
herte / and the mouthe/ For to hplyne  
with thy herte/ and to confesse it with  
thy mouth/ Thyrdde/they confessed god  
by werke/ And saynt Iheromme the  
writeth/how god is confessed by werke/  
or tynge/and sayth Ihesu Cryst is sa-  
ppena/ Rightwysnes/trouth/holynes  
and strengthe / Sappence is tynge by  
folwe / Rightwysnes by Vnquyte /  
trouth by lesynges/holynes by fylthe  
And strengthe by feeble courage/ And  
as ofte as we ben ouercomen by vyces  
and by synnes we tynge god/ Also in  
the contrarye as ofte as we done any  
good/ we confesse god/ The fourth dif-  
ference is of the vyrgyne/ of whom the  
excellence and dignyte is shewed and  
manifested/ First in that they ben the  
spoues of the eternal kyng/ And he  
writ sayth saynt Ambrose/ who may este-  
me more greter beaulte/ than the beaus-  
te of her that is kued of the kyng /

Approued of the Iuge/ dede of  
god/ allwey an espouse / and allwey  
without corruption/ Secondly by au-  
se/ she is compared to anges/ vyrgyne  
a surmounteth all condicon of nature  
humayne/ by whiche men ben associate  
to Angles/ And the vyrgyne of vy-  
gyne is more than of Angles/ whan  
ges lyuen without fleste/ And the  
gyne lyuing in their fleste trespeth  
Thyrdde for by cause they be more nob-  
le than other Crysten people / whan  
Cyprian saith/ vyrgynite is the floure  
of the seed of the Church / haue and  
aournement of spirytuel grace/ a glad  
Joye of laboure and honoure/ werke en-  
tire and incorrupt/ ymage of God /  
And yet more noble as to the holynes  
of god/ and pordon of the flock of Ihe-  
su Cryst / **¶** Fourthly / by cause  
they ben put to their husbondes /e this  
excellence that vyrgynite had / as to  
the respect of thaccomplement of man-  
age appereth by manyfold comparai-  
son/ For maryage fellet and stellet  
the body/ And vyrgynite the mynde/  
Wherof Augustyn saith / vyrgynite  
cheeth to folowe more þe lyf of anges  
in their fleste/ than entrace the nomi-  
bre of mortal peple in their fleste/ For  
it is more blessed and more plentiful  
us entrace their mynde / than to be  
grete with childe / For somme haue  
Children of sorowe / And vyrgynite  
bryngeth forth Children of Joye/ vir-  
gynite replenyssheth heuen of children  
And they that ben maryed replenyssh  
the erthe/ And Iherome saith/ the wy-  
dynge fylle the erthe/ and vyrgynite  
fyllet heuen/ that one is of grete wyl-  
nes. And this is of grete reyse/ vyrgy-  
nite is seylence of charge/ pres of the  
fleste/ Redemption of vyces/ and pres-  
ence of vertues/ Mariage is good/  
But vyrgynite is better/ Seynt Ihe-  
rome saith to palmarcyen the difference  
a bielvene maryage and vyrgynite  
saith they difference as moche / as is  
bielvene not to synne/ and to do well /  
or as I maye clerlyer saye/ as is by-  
elvene good and better/ For maryage  
is compared to thorne/ And vyrgyn-  
ite to roses/ And he saith to Eusebi-  
um/ I preye mariage for they engendre  
virgyns/ I gadre fro the thornes roses



golds for the/ and oute of the shelle  
a precious margaryte or stone/ *Epist* /  
is shewed the dignyte and excellen  
ce of *Virgins*/ For they enioye many  
privileiges/ For the *Virgins* shall ha  
ve the crowne that is called *Uireola*  
they only shall synge the newe songe  
they shall be cladded with vestmentes  
of the same with *Ihesu Cryst* and io  
yn allye with hym/ And they shall  
folow allye the lambe/ The fourth e  
the laste/ this feast is establisshed for  
to *Imper* and gate the sonner that  
things that we pray for/ by cause that  
we honour this daye alle the sayntes  
generally/ which also praye for vs all  
to gode/ And so they may the lyghtly  
er gate the mercy of our lord for vs /  
For yf hit be impossible that the pra  
yers of somme sayntes be not herd/ hit  
is moche more impossible/ that the pra  
yers of al shold not be herd/ And this  
reason is touchyd whan hit is sayd in  
the collect/ *Desideratam nobis tue pro  
pitiacionis habundanciam multiplicatis  
intercessionibus largiaris*/ lord gyue to  
vs by the multiplyed prayers of all  
the sayntes/ the desired habundance of  
thy donayre/ And the sayntes praye  
for vs by mercy/ and by effect/ by me  
rite whan their mercy helpeth vs/ by  
effect/ whanne they desire our desires  
to be accomplyshed/ And this do they  
not/ but there as they accomplysh the  
wylle of our lord/ And that on this  
daye alle the sayntes assemble them for  
to pray for vs/ It is shewed in a *Vis  
sion*/ that happend in the second yere  
after this feste was establisshed/ On a  
tyme whan the seyntayne of saynt *Pe  
ter* had by deuotion visited all the aul  
tres of the *Chirche*/ And had requy  
red suffragies of alle the sayntes/ At the  
last he cam ageyne to the altar of saynt  
*Peter*/ And there rested a lytell / and  
saue there a *Visyon* / For he saue the  
kynges of kynges in an hylle thone sit  
And alle the *Angel*s about hym /  
And the blessed *Virgyn* of *Virgins*  
am crowned with a vnght respel of  
synge wylne/ And there folowed her  
a grete multitude of *Virgins* without  
nombre and countenances also/ And a  
none the kynges arose ageynst her/ and  
made her to seth on a seth by hym /

And after cam a man cladded with the  
shynne of a camell/ and a grete multitu  
dine of auncient/ and honourable fa  
thers folowynge hym/ And after cam a  
man in thahye of a bissop/ and a gre  
te multitude in semblable habyte folo  
wynge hym/ And after cam a multitu  
dine of knyghtes without nombre/ who  
me folowed a grete company of dyuer  
se peple/ Thenne cam they all to fore the  
Tone of the kyngs/ And adoured  
hym upon their knees/ And thenne he  
that was in thahye of a Bissop be  
ganne matyns/ and the other folowed  
And an *Angel* / which ladde this  
seyntayne thus in the *Visyon* / expol  
ned this *Visyon* to hym / and sayd /  
that our blessed lady the *Virgyn*  
was she that was in the first compa  
ny/ e he that was cladded in the hert of  
camels was saint *Johan* baptyst with  
the patriarches and prophets/ And he  
that was adourned in thahye of a bis  
shop was *Peter* with the apostles/ The  
knyghtes were the martirs/ And the  
other the confessours/ the which al cam  
to fore our lord settyng in his thron  
ne for to gyue to hym laboure and than  
kynges of honour that was done to  
them in this world of the mortalle pe  
ple/ And prayd to hym for alle the  
ynuersal world/ And after the *Angel*  
brought hym in to another place /  
and shewed to hym men and wymmen  
somme in beddes of gold/ other enioy  
yng in dyuerse delys/ other naked/  
and poure/ and other beggynge / And  
sayd to hym / that this was the place  
of purgatory/ they that dwelled there  
were the folowes/ they that habounded in  
wylthe were the folowes of them whi  
che were fouled by their frendes by  
many apes/ The poure were the folo  
wes / of whome their eyecatures and  
frendes sette not by them/ ne dyde no  
thyng for them / And thenne he com  
maunded hym/ that he shold shewe this  
to the pope/ that after the feste of all ha  
loiden he shold establissh the commemo  
ration of alle folowes/ And that gene  
rally suffrages temporall myght he do  
ne for them on the next day where they  
may haue none in speciall /

## ¶ The commemoration of al soules

¶ Thus endeth the solempny  
te of al saintes

¶ Here foloweth the comme-  
muration of al soules



**T**he memorie of the de-  
partynge of al Crysten sou-  
les is statlysshed to be so  
lemned in the churche on  
this day / to thende that they may haue  
generall praye and comfort / After as  
they may haue none speccall / lyke as  
it is shewed in the forsayd reuelacion  
And Peter dampens saith þ in Ecce  
in the yle of wulcan / saynt Odyle herd  
the voyces & the howlynges of deuyles  
whiche compayned strongly / by cause  
that the soules of them that were ded  
were taken alyue fro their handes by  
almesses and by prayers / And ther-  
for he ordeigned that the feste and re-  
membraunce of them that ben departed  
out of this world / shold be made and  
holden in al monasteries / the day af-  
ter the feste of al holden / the which

thyng was approuyd after of al holy  
churche / And therof we may speake  
touch the thynges / First of the pur-  
gacion of the soules / And secondly  
of their suffrages / Of the first is to be  
considered the thynges / First who ben  
they that ben purged / Secondly by  
whome they ben purged / Thirdly /  
where they ben purged / It is to wete  
that there ben thre maners of them that  
ben purged / The first ben they that do  
ye to fore er they haue done satisfacion  
of the penaunce þ hath ben enioyned to  
hem / Neutheles yf they had so much  
edicion in the herte / that it had suffe-  
red assaie the synne / they shold haue  
fally passed to the lyf perdurable / hou-  
ke it that they had not a complession  
their wyke ne satisfacion / For contri-  
cion is right grette satisfacion of their  
synnes / and puttynge alyue of synne  
And herof saith saint Iheromme / The  
lengthe of tyme auayleth not so mo-  
che as of sorowe / ne thabstinence of me-  
te auayleth not so moche as the mor-  
tyfycacion of vyces / But nold they that  
deye without this contricion to fore the  
complession of theyr penaunce / ben  
griuously punysshed in purgatorye /  
but yf it happen that the satisfacion of  
them be done of somme of their frendes  
But to this that such mutacion of the  
satisfacion may auaille / four thynges  
ben requyrd /

The first is of the chaun-  
ger / for it ought be don of the chaun-  
ger of the prayse / The second / is of his  
part for whome this mutacion is of  
the satisfacion / that is the newffite of  
hym / For he may be in such estat / that  
he maye not well doo satisfacion for  
that other / that is to saye in charite /  
For he ought to be in charite / The thir-  
de is on his syde / on whome the com-  
mutacion is made of satisfacion for  
that other / that is to saye of charite /  
For it is requyrt that he be in charite  
by which he maketh satisfacion to be  
meritorious & suffycient / The fourth  
thyng is proporcacion / that is to wete /  
that the lasse payne be proporcacioned in  
to gretter / For the propre payne of the  
synnar satisfieth more to god than of  
a straunger / And alibey is he tormen-  
tid in purgatorye / but for the payn that



he suffereth / And that other payeth for  
him / he is the sonner deliuered / For  
god accounteth hys payne and the pay  
ne of that other / For if he were condem  
ned to suffer the payne of fiftie monethes  
in purgatory / he myght soo be hol  
pen / that he shold be deliuered in a mo  
neth / But he shall neuer be taken then  
nes till he dette be payd / And when  
it is payd / that ought to be payd / af  
ter it is conuertid in to the wele of him  
that had done hit / And yf he haue no  
need / it is to be ordeyned into the wele of o  
ther that ben in purgatory /

The second that ben in purgatory /  
ben they that haue accomplisshed the  
penaunce / but alweye by the necessity  
of ignorance of the prest / whiche  
he confesseth them / It was not suffi  
saunt / And yf they haue not had right  
contrition that may suffyse for their syn  
ne / they shal accomplysse alke that  
there / by cause of the eyell penaunce do  
ing in this lyf / For our lord that kno  
weth the maner / and the mesure of pay  
nes and of synnes / he gyueth payn suf  
fisaunt in such wyse / that there remay  
neth not one payne unpunysshed /

Thene the penaunce that is enioyned  
either it is greater / or egalle / or lesse /  
yf it be greater / they that haue done mo  
re / shal come to thencwacyng of  
gheye / yf it be egall / thene hit shal  
suffyse to the remysion of his synne /  
yf it be lesse / thene that whiche lacketh  
shal be fulfilled by the vertu of the  
duyne purgacyon and Justye / Of  
them that repente them at the laste / her  
ken what Augustyn sayth / he that is  
baptized / & at that hour goth oute of  
this world / he goth surely / A man wel  
couynge / and soo depeeth gooth surely /  
A man doyng penaunce at the laste /  
and reconciled / yf he goo surely / I am  
not sure / Therefore holde the certayn we  
ye / and leue the vncertayn weye / This  
sayth seint Austyn for such done penaun  
ce more for neede than of wyll / and  
rather for drede of payne / than for loue  
of gheye / The thyrde / that gone in to  
purgatory / ben they that were woode / he  
ye and subple / This ben they / that not  
withstandyng they loue god / yet they  
haue carnalle affection to their kyndes

ses / their wyues / and possessions / yet  
they loue no thyng to fore god / And  
these ben tormented in purgatory after  
the maner of their longe or short byng  
therin / as the woode in longe brennyng  
as the lye lasse / or the subple lyeke &  
shortest / And saynt Augustyn sayth /  
though this fyre be not perdurable / yet  
it is greuous merueylously / so that hit  
sumounteth all the payne that any ma  
suffered euer in this world / For so gre  
uous payne was neuer founden in the  
fleshe / how be it that martirs haue suf  
fered grete paynes / The second / is to be  
te / by whome they ben purged / or by  
whome punyacion is made / It is done  
by the euylle Angels / and not by the  
good / For the good Angels women  
te not the good sowles / but the good  
angels torment the euylle angels / &  
the euylle angels tormenten the euylle  
Cristen sowles / And it is wel to hyl  
ue that the good Angels dysce of  
and comforte their bretheren and theire  
felabes / and warnethem to suffer in  
payence / And yet haue they another  
remedy of comforte of this that attend  
de certaynly the gheye to come / For  
they be certayn to haue ioye / lesse than  
they that ben in the contrary / and more  
certaynly / than they that ben in theyre  
lyf / For the certayn of them that ben  
in the contrary is withoute abydyng  
and drede / For they abyde not that is  
for to come / whan they haue it presente  
and doubt no thyng to lese it / But  
the certayn of them that ben in the lyf  
is contrarye / but the certayn of them  
that ben in purgatory is moyenne / for  
they abyde to haue it / and without dre  
de / For they haue fre wyll withoute  
drede conformed / that they maye no mo  
re synne / And yet haue they another  
comforte / that they were alwey / that  
they ben made prayers and done almef  
ses for them / And peraduenture / it is  
is more trewe that / this punyacion  
not made by euylle angels / but by com  
maundment of the dyune Justye /  
And by the force therof succorunge /  
As to the thyrde hit is to beke where  
they ben purged / in a place by selle /  
whiche is called purgatory / after

## 4 The commemoration of al soules

thoppynyon of dyuerse wyfemen / how  
 be it / that it semeth to somme other / that  
 it is in thayer in a place brennyng &  
 wound / but neuertheles ther ben ordey-  
 ned dyuerse places to dyuerse soules /  
 and for many causes / And that is for  
 lycht punyacion / or for hasty deluyeraunce  
 unce or for the synne commysed in that  
 place or for þ prayer of som saint / First  
 for the lycht punyacion as it is shewedyr  
 to somme / after that seynt gregory sa-  
 ith / that somme soules ben purged in  
 the shadowe / Secondly for their hasty  
 deluyeraunce / that they may schewe yn  
 to oþer / how that they ned to requyre  
 ayde / And therby myght hastily yssue  
 out of the payne / lyke as it is reddy /  
 that somme yesshars of saynt Chyph-  
 ull / that yesshed on a tyme in harueste  
 and tooke a grete pyce of yse in stede  
 of a yesshe / And they were gladder  
 therof than of a yesshe / by cause the bis-  
 shop had a grete brennyng of herte in  
 his legges / And they leyde that yce ther  
 to / and it refresshyd hym moche / And  
 on a tyme the bisshop herd the voyces of  
 a man in the yce / And he conured  
 hym to telle hym what he was / And  
 the voyce sayd to hym / I am a soule /  
 whiche for my synnes am tormentyd in  
 this yce / and may be deluyerd yf thou  
 saye for me thyrty masses contynuel-  
 ly to gyde in thyrty dayes / And the  
 bisshop empyred to saye them / And  
 whanne he had sayd half of them / he  
 made hym redy to contynue forth and  
 say the other / And the deuylle maade  
 a dyscencion in the Cyte / that the peple  
 of the Cyte fought eche agaynst other /  
 And thenne the Bisshop was callyd  
 for to pesser this discord / And dyde of  
 his testymentes / And leste to saye the  
 masse / And on the moone he began all  
 newe agayn / And whanne he had sayd  
 id the two partes / hym semedy / that a  
 grete booke hadde bepeged the Cyte / so  
 that he was constrainyd by drede / and  
 leste to saye the offyce of the masse /  
 And after yet he beganne agayne the  
 scruple / And whanne he had al accom-  
 plesshed eyther the last masse / whiche  
 he wold haue begynen alle the tyme  
 and the bisshops hois was taken by  
 fyre / And whanne his seruantes cam  
 to hym / and had hym leue his masse / he

sayd / though alle the Cyte shold be  
 brent / I shall not leue to saye the mas-  
 se / And whanne the masse was done  
 the yce was molten / And the fyre that  
 they hadde supposyd to haue sene / was  
 but a fantosme / and dyd none harme  
 Chyphull / for our Infirmyte / that is /  
 þ we knowe what grete payn is made  
 redy to synnes after this mortalle lyf  
 Also dyuerse places be deputyd to dy-  
 uerse soules for our Instruction / as  
 it happed at Marys / There was a mai-  
 ster / whiche was chaunceler at Marys na-  
 med Syph / whiche had a scole seke /  
 And he prayd hym / that after his de-  
 the shold come agayne to hym / and saye  
 to hym of his estate / And he promy-  
 sed hym so to do / and after deyde / And  
 a whyle after he appered to hym / clad  
 in a Cope breton fulle of argumentis  
 fallacions and sophismes / & was of  
 parchemyn / And within forth all fulle  
 of flamme of fyre / And the chaunceler  
 demaunded hym what he was / And  
 he told to hym / I am such a one / that  
 am comen agayne to the / And the chaun-  
 celer demaunded hym of his estate /  
 And he sayd / this Cope weyeth on me  
 more than a myne stone / or a toun /  
 And it is greeuyn me for to beare / for the  
 glory that I had in my Sophismes and  
 Sophysticall argumentes / that is to  
 saye deceyuable and fallacions / The  
 skynnes ben lycht / but the flamme  
 of fyre within forth tormenteth / and al  
 to brenneth me / And whanne the may-  
 ster sugerd the payne to be lycht / the  
 dede scole said to hym / that he shold  
 put forth his honde / and fele the lych-  
 nes of his payne / and he put forth his  
 hand / And that other leste falle a dwy-  
 pe of his swete on hit / And the dwy-  
 pe redy thorough his hand sonner than  
 an arrow coude be shoten thorough /  
 wherby he felte a merueylous torment  
 And the dede may sayd / I am all in  
 such payne / And thenne the chaun-  
 celer was all aferd of the cruel and ter-  
 ryble payne / that he hadde felte / conclud-  
 ed to forsaue the world / and entred  
 in to relygion with grete deuotion /  
 Fourthly for the synne that hath be co-  
 mitted in the place / As saynt Augus-  
 tyn saith / Somtyme soules be punysht  
 in þ places where they haue synned as



appiereth by an ensample that saint gregor teacheth in the fourth book of his dyalogues / and saith that ther was a preest / whiche dyed gladly a knyght / & whan he cam in to the knyght / he founde a man whome he knewe alwey redy for to serue hym / And it hapned on a day that for his dylegent scruple / and his rewarde the preest gaf to hym an hooly booke / And he wepyng answerd / Iader wherfor gyuest thou me this thyng / I may not receiue it / for it is holy / I was somtyme lord of this place / but after my deche I was deputed for to serue here for my synnes / but I pray the that thou wylt offre this booke vnto almyghty god for my synnes / And knowe thou for certayne that thy prayer shalke be herd / And whan thenne thou shalt come to waiffe the / thou shalt not fynde me / And thenne this preest offryd alle a weke entyre sacryfise to god / for hym / And whan he cam ageyne / he founde hym not / Hyfely dyuerse places ar deputed to dyuerse solbes for þe prayers of somme saynt / as it is recorde of saynt patryke / that he impetred a place of purgatory in Ireclond for somme of whiche thyng is wryton to fore in his lye / And as to the thyrde / that is suffrages / the thynges ought to be considered / fyrste the suffrages that ben done / Secondly of them / for whom they be done / Thirde of them by whom they be done / And foure the suffrages that ben done / It is to be noted / that there ben done four maner of suffrages / whiche prouffice vnto them that ben deyd / that is to be prayers of good frendes / gyuynge of almes / Syngynge of masses / and obseruacion of fastynge / As touchyng to that / that the prayers of frendes prouffice to them / It appiereth by ensample of paschasen / of whom gregory telleth in the fourth booke of his dyalogues / and saith that there was a man of grete holynesse & vertu / And two were chosen for to haue ben popes / but neuertheles at the laste the Chirche accorded vnto one of them / And this paschasen alwey by erour suffred that other / And abode in thys erour vnto the deche / And whanne he was dede the hyer was couerd with a clothe named dalmatyke / one that was

kyngd with a duppe was brought thither / and touchyd the clothe / and anon he was made hole / And a long tyme after as saynt Gernayn bisschop of a puenne / went to weisse hym in a knyght for his helthe / he founde paschasen de by there and scrupul / & whan he salued hym / he was aferd / and enquired dylygently / what thyng so grete and so holy a man made there / And he sayd to hym that he was there for none other cause / but for that he helde and susteyned more than ryght / requyrd in the cause afore said / and saide I requyre the that thou praye our lord for me / And knowe that thou shalt be herd / If or whan thou shalt come ageyne thou shalt not fynde me here / And thenne the Bisschop praid for hym / and whan he cam ageyne he founde hym not / And pieter Abbot of Cluny saith that ther was a preest that song euery day masse of Requiem for all Cristen soules / And herof he was accusyd to the bisschop / and was suspended therfore of his offys / And as the Bisschop went on a daye of grete solempnyte in the Chirche yerd / all the dede bodys arose by ageynst hym sayng / this Bisschop gyueth to vs no masse / And yet he hath taken alwey our preest two dy / Now he shal be excusyd / but yf he mende he shal deye / And thenne the Bisschop assybled the preest / and sang hym self gladly for them that were passyd out of this world / And so it appiereth that the prayers of luyng people ben prouffitable to them that ben departed / by this that the Chaunour of parys rehereth / Ther was a man that allwey as he passyd thorough the Chirche yerd / he sayd De profundis for alle Cristen solbes / And on a tyme me he was hyfely with his enemyes / so that for socour he leep in to the chirche yerd / And they folowed for to haue slayn hym / And anon all the dede bodys arose / and ech helde such a instrument in his hand / that they defendyd hym that prayde for hem / And chaunour alwey his enemyes puttynge them in grete fere / And the Second manere of suffrages is for to gyue almes / and that helpeth them / that ben in purgatory / as it appiereth in the

## 4 The commemoration of al soules

book of Machabris/where hit is recorde/  
that Iudas the most strong man made  
a collacion/and sente to Jerusalem viij  
thousand drammes of syluer there to  
be offryd for the synnes of dede men/  
remembryng epyghtfully and relygy-  
ously of the resurrection/ And how mo-  
che to geue almesse auayleth for them/  
that ben departed/ it appereth by en-  
sample that saynt gregory putteth in  
his fourthe booke of dyalogues/ There  
was a knyght that lay dede/ and his  
sppryte taken fro hym/ And a whyle  
after/ the soule returned to the body a-  
gayne/ And what he had sene done/ he  
told/ and said/ ther was a brydge/  
And vnder that brydge was a flood/  
foulle/ horryble/ and full of stencle/ and  
on that other syde of the brydge was a  
medow/ swete odourant and aourned/  
full of all maner floures/ And there  
on that syde of the brydge were peples  
asssembled cladde al in whyte that we-  
re fylled/ with the swete odoure of the  
floures/ And the brydge was such/  
that yf any of the mynysters wold pas-  
se ouer the brydge/ he shold slyde and  
falle in to that synkynge Ryuer/ And  
the ryghtwys peple passid ouer lyght-  
ly and surely/ in to that delectable pla-  
ce/ And this knyght salde ther a man  
named Pieter/ whiche laye bounden/  
and grete weyght of yron vpon hym/  
whiche whan he ayyd/ why he lay soo  
there/ It was said to hym of another  
he suffred by cause yf any man were de-  
lyuerd to hym to do vengeance/ He de-  
syred it more to do it by cruelte/ than  
by obedyence/ Also he said/ he salde the-  
re a pylgrym/ that whan he cam to the  
brydge/ he passid ouer with grete lyght-  
nes and shortly by cause he hadde wel  
lyued here/ and purely in the world/  
and without synne/ And he salde the-  
re another named Sapphen/ whiche  
whanne he wold haue passid/ his fo-  
te shode that he fylle half ouer the bry-  
dge/ And thenne ther cam somme horry-  
ble black men/ And dyd al that they  
myght to dwabe hym doune by the leg-  
ges/ And thenne cam other ryght fair  
Creatures and whyte/ and took hym/  
by the armes/ and dreibe hym vp/  
And as this story endured/ this kny-

ght that salde these thynges returned to  
his body/ and knele not whiche of  
them raynquysshed/ But this way he  
vnderstonde that the whyched dedes/  
that he had done/ serue agaynst the wer-  
kes of almeses/ For by them that dre-  
ibe hym by the armes vpbward/ hit ap-  
pyerd that he luyd almeses/ And  
by the other/ that he had not passid  
ly luyd agaynst the synnes of the  
flesche/ The thyrd maner of suffrages  
is the oblacion and offryng of the ho-  
ly sacrament of the aulter/ whiche pro-  
uffieth moche to them that ben departed/  
as it appiereth by many ensamples/ by  
ke as saynt gregory recounteth in the  
fourthe booke of his dyalogues/ that one  
of his monkes named Iustus/ whan  
he cam to his last ende/ he shewed that  
he had hydd thre pens of gold/ And  
therof sorolbed sore/ And anon after  
he deyde/ And thenne saynt gregory co-  
maunded his bretheren/ that they shold  
burye his body in a donghyll/ And  
the thre peces of gold with hym/ sa-  
uenge/ thy money be to the in perdyon  
Neuertheles saynt Gregory commaun-  
ded one of his bretheren to saye for him  
euery day masse thyrty dayes longe/  
And so he dyde/ And whan he hadde ac-  
complysshed his terme/ the monke that  
was dede appierid on the thyrtyfirst day  
to one/ whiche demanded how it was  
with hym/ And he answered to hym/ I  
haue ben euylle at ease vnto this day/  
but I am now wel/ I haue this day re-  
ceyued commynyon/ & this sacrifice of  
thaulter proufficeth not only to them yf  
ben dede/ but also to them yf ben lyving  
in this world/ It happed there was  
a man whiche was with other labour-  
id in a weke for to dygge for syluer/  
& soonly yf rocke fell on them/ & slewe  
them al sauf this one man/ whiche was  
saupd in a creupe of the rocke/ but for  
al yf he myzt not yssue ne go out/ & his  
wyf supposed yf he had ben dede/ & did so  
sunge euery day a masse for hym/ & so  
re euery day to thoffryng a loaf & a pot  
of wyne & a candel/ & the deuyll whiche  
had enuy heut appierid thre dayes con-  
tynuel to this womā in forme of a ma-  
& demāded her whyder she wēt/ & whan  
she had said to hym/ he sayd to her/  
thou gost in Rayn/ for the masse is done



And thus she left the masse thre da-  
ys / that she dyde not synge for hym /  
And after this another man dygged  
in the same Roche for syluer / And her  
re vnder this the tope of this man /  
whiche sayd to hym / smyle soft / and  
spare thy honde / For I haue a grete  
stone hangynge ouer my heade / And he  
was asered / and called mo men to hym  
for to here this tope / and began to dig-  
ge agayne / And thenne they herd sem-  
blably that tope / And thenne they  
went more ner / And sayd who arte  
thou / And he sayd I pray you to  
spare your smylng / For a grete stone  
hangeth ouer my heade / and thenne they  
went and digged on that one syde til  
that they cam to hym / and drabe hym  
oute al hole / And they enquered of  
hym / In what maner he had so long ly-  
ned there / And he sayd / that euery day  
was brought to hym a bof / a pot wyne  
and a candell / sauf these thre dayes /  
And whanne his wyf herd that / she  
had grete ioye / And knelwe well / that  
he had be susteyned of her offsprynge / and  
that the deuyll had receyued her / that  
she had do synge no masse tho thre da-  
ys / And as Peter thabbot of Cluny  
wytnesseith and sayth / that in the toun  
of ferre in the dyocise of guanepolytas  
ne / that a manonner was fallen in to  
the see by a tempest / and anone a preest  
sange masse for hym / And at the laske  
he cam oute of the see / al sauf / And  
whan he was demaunded how he esca-  
ped / he said / that whan he was in the  
see / and almost dede / ther cam to hym  
a man whiche gaf to hym brede / And  
whanne he had eten / he was well com-  
forted / and recouered his strengthe / and  
was taken vp of a ship that passed by  
And that was founen that hit was  
the same tyme that the preest offrid to  
god the blespyd sacrament for hym /  
And the fourthe maner of suffrages /  
that prouffiteith to them that ben dede /  
is fastynge /  
Sept Gregore in spekyng of thys  
matre / and of thre other wytnesseith  
it and saith / the folwes of them / that  
ben departed / ben assoilled in foure ma-  
ners / by thoblacoon of preestes / by the  
prayer of sayntes / by the almesse of  
frendes / and by the fastenges of theyr

kyndesmen / that the penaunce done for  
them by their frendes is kniffable to  
them / hit is felwed by a solempne doc-  
tour / whiche reherceth that there was a  
woman / whiche hadde her husband dede  
And she was in grete despair for pouer-  
te / And the deuyll appiered to her / and  
sayd that he wold make her ryche / yf  
she wold do as he wold saye to her  
And she promysed to do hit / And he  
enioyned her that the men of the chir-  
che that she shold receyue in to her hous  
that she shold make them do fornyca-  
cion / Secondly that she shold take in  
to her hows by daye tyme poure men /  
And in the nyght dryue them oute wi-  
de and knaynge no thyng /  
Thirde that she shold in the Chirche  
lete prayers by her sangynge / And  
that she shold not confesse her of none  
of alle these thynges /  
And at the laste as she approched to  
ward her deith / her sone warned her to  
be confessid / And she discovered to hym  
what she had promysed / And saide /  
that she myght not be thryuon / And  
that her confession shold auaylle her no  
thyng / But her sone hastened her / and sa-  
ide he wold do penaunce for her / she re-  
pentid her / and sente for to fetch the  
preest / But to fore er the preest cam /  
the deuylls women to her / and she deyde  
by thoorpylenes of hem / Thenne the  
sone confessid the synne of the moder  
And dyd for her seuen yere penaunce /  
And that accomplysshid he salwe hys  
moder / And she thanked hym of her de-  
lyueraunce / And in lyke wyse auaille  
the Indulgence of the chirche /

**I**t hapned that a legate of the pope  
paid a noble knyght that he wold ma-  
ke warre in the seruyce of the chirche /  
and ryde to Albigois / And he wold  
therefore gyue pardon to his fader /  
whiche was dede / And the knyght  
rode forth and abode there an hole sente  
And that done / his fader appiered to  
hym more clere than the day / and than-  
ked hym of his delyueraunce / And as  
to the thirde / that is to say for whom the  
suffrages ben don / ther ben iij thynges  
to be considered / First who ben they / to  
whome it may prouffite / Secondly /  
Wherefor hit ought to prouffite them /  
Therfor hit muste be knowen / yf hit  
is

## The commemoration of al soules

prouffye to alle equally / Fourthly how they may knowe the suffrages / that ben done for them / As to the fyrst / who ben they / to whom the suffrages may prouffite / It is to be knowen as saynt Austyn sayth / that alle they / that departe out of this world / or they ben right good / or ryght euyl / or bytwene both / These the suffrages that ben done for the good / ben for to yelde thankynge for them / And they that ben done for the euyl / ben somme comforte to them that lyue / And they that ben done for them that ben myddle / and bytwene both / they ben clen ynges to them / And they that ben ryght good / ben they that anone flee to heuen / And ben quyts of the fyre of purgatory / and of helles also / And there ben thre manere of this peple / that ben children baptysed Martirs and parfyght men / These ben they that parfyghtly maynteyne the loue of god / the loue of his neyghbour and good werkes / And thoughte neuer to please the world / but to god only / And yf they had done any temporal synne / But was anone putte alwey by the loue of charite / lyke as a droppe of water in a fornaue / And therfor they knew no thyng with them that oughte to be brent / And who that prayeth for any of these thre maner peple / or doth any suffrages for them / he doth to them wronge / For saynt Augustyn sayth / he doth wrong that prayeth for a martir / But yf one praye for one that is not good / of whome he doubteth that he be in heuen / thenne of his orfons ben yuen thankynge / And they come to the prouffite of hym that prayeth / lyke as Dauid sayth / My prayer shal be for z nyd in to my losome / And to these maners of peple is the heuen anon open / whan they departe / ne they sele no fyre of purgatory / And this is signyfyed to vs by the thre / to whome the heuen was opened / It was fyrst opened to Ihesu Cryste whan he was baptysed & prayng / by whiche is signyfyed that the heuen is open to them that ben baptysed / be they yonge or aged / yf they depe / anone they flee in to heuen / For baptysme is clen yng of all oxygenall synne and mortalle by the vertu of the passion of Ihesu Cryste /

Second

ly / hit was opened to saynt Stephen / whan he was stoned / wherof it is said in thades of thapostles / I see the heuens open / And in this is signyfyed that hit is open to alle martirs / And they flee anone to heuen / as soone as they departe / Thyrde / hit was opened to saint Johan theuangelist / whiche was ryght parfyght / wherof is sayd in the apocalypse / I behelde / and lo the dore was open in heuen / by whiche it appereth that it is opened to parfyght men / that haue alle accomplisshed their penaunce / And haue in them no venial synnes / or yf any happen to be consumed / anone it is consumed & extynged / by the ardour of charite / And thus the heuen is open to these thre maner of peple whiche entere lyghtly in for to regne perpetually / The ryght euyl and byked men ben they / that anon ben plungeth in to the fyre of helles / For whome yf their dampnacion be knowen there ought no suffrages be done for them / after that saint Augustyn sayth / yf I knelbe my fader to be in helles / I wold no more praye for hym than for the deuyll / but yf any suffrages were done for a dampned man / Of whome were doubt that he so were / neuertheless they shold not prouffite hym to his deluyre / naunce / ne that is to say fro the paynes ne do the mytygacion of them / ne lastyng of it / ne shortyng of tyme / For as Job sayth / In helles is no redempcion / They that ben myddle good / ben they / that haue with them some thyng to be brent and purged / that is to say wode / here and stumpe / or els they that ben surpysed with wete / before they myght haue accomplisshed their penaunce in their lyf / Ner they be not so good but that they nede haue suffrages of their frendes / ne they be not so euyl / but that suffrages myght prouffite & ease them / And the suffrages that ben done for them / ben clen ynges for them / And these ben they / to whom suffrages only may prouffite / And in doyng suche maner suffrages / the church is accustomed to obserue thre maner dayes that is the seuenth day / the thyrtyeth day / And thanmpuersary / And the reason of these thre dayes is assigne in the booke of offyce / The seuenth daye is



depte and obseruynge/ that the soules shold come to the salate of euerlastynge lyfe/ or by cause that all the synnes that they haue complayned in their lpf / be forgiven / whiche they haue done by seuen dayes/ or that all the synnes that they haue complayned in theyr hodge/ whiche is made of four complexions / and in their soules / in whiche ben thre poyntes may be forgiven/ The trentalle is keppe / whiche is in thre dysaynes / that they may be purged of all such thynges / as they haue synned in the tentyt / And brekynge of the ten commandementes / The annuierfarye is obserued that they come fro the pynes of calamyte and maleurte vnto the yeres of perdurabilite / And lyke as we solempnise euery yere the feste of a savyour to their honour/ and oure prouffite Right so we obserue thannuierfarye of them that ben dede vnto their prouffite and oure deuotion/ Of the second/ that is/ wherfore the suffrages ought to prouffite to them / It is to beate / that hit ought to prouffite for thre reasons / fyrst by reason of dynter/ **A** For they ben one body with them of the Chyrche mylitaunt/ And therfor their goodes ought to be comyn / Secondly by reason of dignyte/ by whiche they deserued whan they lyued/ that these suffrages shold prouffite them / For they helpe other/ And it is rson that they be holpen that haue holpen other/ Thirde by reason of necessite/ For they ben in the state/ in whiche they may not helpe them self/ As to the thirde it is to beate/ yf it prouffite to all egalle/ It is to beate that the suffrages / yf they be done for some in especiall they prouffite more to them/ for whom they be made/ than for other / And yf they ben done for the comyn/ they prouffite most to them that haue deseruyd most in this lpf/ And yf they be made egalle/ hit prouffite hit them that haue most nede / Fourthly/ that is to beate/ yf they knowe the suffrages that ben done for them/ As for saint Augustyn/ they may knowe it by thre maneres/ First by dyuine reuelacion/ that is whan our lord sheweth to them such thyng/ Secondly / by manifestacion of good Angels/ whiche ben alwey here with vs / and

considere al that we do / and may incontynent descende to them/ and anon shewe it to them/ Thirde by intymacion of soules / that gone hens and gone thider / For the soules that gone from hens oute of this world may well telle such thynges and other / Fourthly neuertheles/ they may knowe it by experyence and by reuelacion/ for whan they see them self alledged/ and releyed of their payne/ they knowe well/ that some suffrages haue ben done for them/ Thirde/ it is to beate/ by whom these suffrages ben made/ that is to beate/ that yf these suffrages shold prouffite/ It behoueth/ that they ben done by them that ben in charite / For yf they ben done by euyl and synfull persones they may not prouffite to them/ wherof is witte that whanne a knyght say in his bedde with his wyf/ And the more shone ryght cleer / whiche entrid in by the wiewches/ he merueyled moche/ wherfor man whiche was resonable obeyd not to his maker/ whan the creatures not resonable obeyd to hym/ And thenne began to saye euyl of a knyght whiche was dede/ and had ben famplyar with hym/ And thenne this knyght/ of whom they so talked entryd in to the chambre/ and said to hym/ Fynde / haue none euylle suspencion of any man/ but pardonne me yf I haue trespassed to the / And whan he had demaunded hym of his state/ He answered I am tormentid of dyuerse tormentes and paynes/ and specially by cause I defouled the chyrche yerd/ and hurte a man therein/ and despoilled hym of his mantell/ whiche he bare / whiche man tell I kepe on me / and is keuper than a Montayne / And thenne he prayd the knyght / that he wolde do praye for hym/ And thenne he demaunded yf he wolde that such a prest shold praye for hym or such one/ and the dede man wagged his hed/ and answered not / as he wolde not haue hym / Thenne he ayed of hym/ yf he wolde that such an Heremyte shold praye for hym / And thenne the dede man answered / wolde god that he wolde pray for me / And the lyuynge knyght promysed/ that he shold pray for hym / And thenne the dede man sayd/ And I saye to the/

## The lyf of saynt wenefryde

that this day thou were / thou shalt deye /  
 And so hangffed: alweye / And thyse  
 knyght chaunged his lyf in to fetter /  
 And at the day slepte in oure lord /  
 That whiche is sayd / that suffrages  
 done by euyl men may not prouffye /  
 but yf they ben werkes sacramentalles  
 as is the celebration of the masse / For  
 that may not be defolwed of an euylle  
 myngre / Or els yf he / that is ded left  
 any goodes to dispose by somme euylle  
 man / And shold anone haue disposed  
 them / And dyd not / lyke as it is red  
 that it hapned / As Turpyn tharchbis  
 shop of Raignes sayth / that there was  
 a noble knyght that was in the batail  
 with Charles the graunt for to fyghte  
 agens the mores / And prayde one  
 that was his Cosyn / that yf he dyde  
 in bataille / that he shold selle his hors  
 and gyue the pryse therof to poure pe  
 ple / And he dyde / and that other desy  
 red the hors / and returned it for hym  
 self / And a lytell whyle after he that  
 was ded appeared to that other kny  
 ght shynge as the sonne / and sayd  
 to hym / Cosyn thou hast made me to  
 suffer payne eyght dayes in purgatory  
 by cause thou gauest not the pryce of  
 my hors to poure peple / but thou shalt  
 not escape alwey unpunysht / This da  
 ye thyllles shalle bere thy soule in to  
 heile / And I kyng purged go in to  
 the kyngdome of heuyn / And sodenly  
 was a grete crye herde in thayer / as of  
 hores byons / and bulues / whiche hure  
 hym alwey / Thenne laue euery eyecar  
 tour he ware that he execut well the  
 goodes of them that they haue charge  
 of / and to selbare by this ensample he  
 re to fore wroton / For he is blessid that  
 can selbare by other mennes harmes /  
 And late he also praye dyligently for  
 alle Crysten soules / that by the moyn  
 of oure prayers / Almes / and fastyn  
 ges they may be eased / and blessed of  
 theyr paynes / Amen /

Thus endeth the commemora  
 tion of al Crysten sowles

Here foloweth the lyf of saynt  
 wenefryde vyrgyne and mar  
 tir

**F**ar that the holy man  
 Beuno had do made many  
 chyrches / And had ordeyned  
 the seruyse of god deuotes  
 ly to be sayd in them / He cam to a pla  
 ce of a worshipfull man named Teny  
 the / the whiche was the sone of a noble  
 Senatur called Elynce / And desy  
 red that he wold geue hym as moche  
 ground as he myght buyde a chyrche  
 on in thounour of god / Thenne he grau  
 ted hym his askynge with good wyll  
 And thenne dyd he buyde thow a  
 fayr chyrche / To the whiche this wor  
 shipful man / his wyf / And his dought  
 ter wenefryde resorted dayly / for to se  
 re therein dyuyn seruyse / And thenne  
 wenefryde was set to scole to this holy  
 man Beuno / And he taught her full  
 dyligently / And enformed her par  
 tyghly in the faith of Ihesu Criste /  
 And this holy mayde wenefryde pas  
 sended to his wordes / and was so en  
 flammed with his holy doctrine / that  
 she purposed to forsake al worldly ple  
 saunces / and to serue almyghty god in  
 mekenes / and in chastyte / And then  
 ne it fortunedy upon a sonday / she was  
 diseased / and she abode at home / and  
 kepte her faders holbe / whyle they wer  
 at chyrche / To whom ther cam a yd  
 ge man for to defoule her / who was na  
 med Cradok the sone of a kyng named  
 Alane / whiche yonge man benned in  
 the concupiscence of her / by thentycynge  
 of the fende / whiche had enuy at thyse  
 holy vyrgyne wyuefryde / And she de  
 maunded the cause of his comynge /  
 And whan she vnderstode his corrupte  
 entent she caused her / and put hym of  
 alle that she myghte / And he allwey  
 abydyng in his folbe purpos wold  
 in no wyse be answered / thenne she con  
 siderenge his folbe desyre / and feryng  
 lest he wold oppresse her / sayedy her  
 as she wold haue consented / and said



the woold go in to her chambre/ for to  
 see her self for to plesse him the letter  
 And whan he had agreed to her / the  
 chafed fast the chambre dore/ and flecte  
 privately by another dore wibardz the  
 churche/ And whanne this ponge man  
 had espied her / he folowed her with  
 his swerd drawen lyke a wood man  
 And whanne he had ouertaken her/ he  
 sayd to her these wordes/ Somtyme I  
 haue the/ and desyred to haue the to  
 my wyf / But one thyng telle now /  
 to me shortly/ either consente to me to  
 compleysse my plaiser/ or els I shalke  
 see the with this swerd/ Thanne this  
 blyssyd vyrgyne wenefryde thoughte  
 ferenly that she woold not forsake the  
 sone of the everlastyng kyngz / for to  
 please the sone of a temporell kyngz /  
 And sayd to hym in this manere /  
 I wyll in no wyse consente to thy foule  
 and corrupte desyre/ For I am ioy  
 ned to my spouse Ihesu Cryste/ whiche  
 preferueth and kepeth my vyrgynyte/  
 And truster thow berest/ that I wyll  
 not forsake hym/ for alle thy menaces  
 and thretynges / And whanne she  
 had said thus / this cursyd/ & prauit  
 ful of malice smote of her hede / And  
 in the same place where as the hede fell  
 to the groundz/ ther sprange by a fayr  
 welke geyng oute haloundauntly fa-  
 yr clere water / where our lord God  
 yet wyll sheweth many myracles/  
 And many seke peple hauing dyuer-  
 se dyscasses haue there ben cured/ and  
 heled by the merites of this blessed vir-  
 gyne saynt wenefryde/ And in the sa-  
 yd welke appiere yet stones bespynde  
 and speckled/ as it were with blood /  
 whiche can not be had alwey by no me-  
 ane / And the mosse that groweth on  
 these stones is of a merueylous swete  
 odour / And that endureth vnto this  
 day/ And whanne the fader and mo-  
 der knele of theyr doughter/ they ma-  
 de grete lamentacion for her deth/ by cau-  
 se they had no moo children/ but her on-  
 ly/ And whan this holy man Beuno  
 vnderstode the deth of wenefryde/ and  
 sawe the heuynes of her fader and mo-  
 der/ he comforted them goodly / And  
 brought them to the place where as she  
 lay dede/ And there he made a sermon  
 to the peple declarynge her vyrgynyte/

And thow she had auowed to be a re-  
 lygyous woman / And after took vp  
 the hede in his handes/ and sette to the  
 place where it was cutte of/ And de-  
 spred all the peple that there were pre-  
 sent to knele doune/ And pray deuou-  
 tely vnto Almyghty god/ that it mys-  
 ght plesse hym to reple her ageyne vnto  
 lyf/ And not only for the comforte of  
 fader and moder/ but for to accomplys-  
 she the volbe of Relygion/ And when  
 they arose to praye/ this holy vyrgy-  
 ne arose with them also/ made by myra-  
 cle alwey ageyne / by the powder of al-  
 myghty god/ wherefor all the peple gaf  
 laude and prayse vnto his holy  
 name for this grete myracle/ And euer  
 as long as she lyued after/ ther appie-  
 red aboute her neck a redenes wound a-  
 boute lyke to a rede threde of sylke / in  
 signe and token of her martirdome/  
 And this ponge man that had thus  
 slayne her/ had wyppd his swerd on  
 the grasse/ and stode styll ther beside/  
 And had no polber to remeue alwey-  
 ne to repente hym of that cursyd dede/  
 And thenne this holy man Beuno re-  
 puered hym / not only of thowpde/  
 but also by cause he reuerenced not the  
 sonday/ and dradde not the grete polber  
 of god ther shewed vpon this holy vir-  
 gyne/ and said to hym/ Why haste thow  
 no contricion for thy mysdede/ but sitte  
 thow repentest not/ I beseeche almygh-  
 ty god to rebarde the after thy deser-  
 uynge/ And thenne he fylle doune de-  
 de to the groundz / and his body was  
 al black/ and sodenly borne alwey with  
 fendes / Thenne after this holy mayde  
 wenefryde was weyled and consecrate  
 in to Relygion by the handes of this  
 holy man Beuno/ And he commaun-  
 ded her tabye in the same churche/ that  
 he had to make ther/ by the space of se-  
 uen yere / And there assemblde to her  
 virgyns of honest and hooly conuersa-  
 cion whome she shold enforme in the la-  
 udes of god/ And after the seuen yere  
 to go to somme holy place of relygion  
 And there tabye the resydue of her lif  
 And whan this holy man shold de-  
 parte fro her/ and go in to Irlandz/ she  
 folowed hym tyll she cam to the forsa-  
 id welke / where they stode talkynge a  
 long whyle of heuenly thynges / And

Whanne they shold departe / this holy  
man sayde / It is the wyll of our lord  
that thou sende to me euery yere som  
me token / whiche thou shalt put in to  
the streame of this welles / and so hene  
it shalke by the streame be brought in / to  
the see / and so by the purueance of god  
it shalke be brought ouer the see the spa  
ce of fyfte myle / to the place wher I  
shalke dwelle / And after they were de  
parted / she wyth her byrgyns made a  
chapel of sylke werke / and the next  
yere folowynge / she braynnyd hit in a  
wythe mantel / And leyde it vpon the  
streame of the said welles / and so thens  
hit was brought into this holy man  
Beuno thorough the walles of the see /  
by the purueance of god / After this  
the blessed byrgyne Wenefryde encrea  
sed / two day to day in grete vertue and  
goodnes / and specially in holy contem  
placion with her susters meynynge them /  
in to grete deuocion and loue of almyg  
ty god / And whanne she hadde aby  
den there seven yere / she departed thens  
and wente to the monasterye / callyd  
Wytheryachus / in whiche were sothe  
men and wymmen of vertuous and ho  
ly conuersacion / And whanne she had  
confessid and told her lyf into the ho  
ly Abbot Elerius / he receyved her ho  
nourably / and brought her to his mo  
der Theonye a blessed woman / whiche  
hadde the rule and charge of alle the  
susters of that place / And whan Theo  
nye was deyd oute of this world /  
this holy Abbot Elerius delyuered to  
this holy byrgyne Wenefryde the char  
ge of the susters / but she refused it / as  
longe as she myght / but by constreynthe  
she took the charge / and bygyd after  
ward a vertuous lyf / and more stry  
ter and harder than she dyd to fore /  
in geynyng good ensample to all her sus  
ters / And whanne she had continued  
there in the seruyse of god eyght yere /  
she yelod vpon her spyrte to her maker  
To whome late be praye / to be a spe  
alls intercessour for vs AMEN /

Thus endeth the lyf of Wene

fyde byrgyne and martir

Here foloweth the lyf of saint  
Leonard And first of his na  
me



**L**eonard is as moche  
to saye / as the odour of the  
peple / And it is sayd of les  
os that is peple / and of nar  
dus that is an herte swete smellyng /  
For by the odour of good fame he dre  
we the peple to hym / by the odour of god  
od renomme / Or Leonard may be sa  
id as gaderynge bylle thynges / Or hit  
is said of lyon / the lyon hath in hym  
self four thynges / The fyrst is force or  
strengethe / And as Isidor sayth / hit is  
in the best and in the herte / And so the  
blessed saynt Leonard had strengethe  
in his herte / by the wfraynyng of euyl  
thoughtes / in the herte by contemplaci  
on of fourtayne thynges / Secondly /  
the lyon hath subtiltye in two thynges  
For he hath his eyen open / whanne he



lyfeth / And diffareth his traces loken  
in fleeth / And thus Leonard was taken  
in labour of good werke / and in wa  
ge to slepe by rest of contemplaci  
on / And diffareth in hym self the trace  
of alle worldly affection / Thyrde the  
kyng hath myght in his toye / For by  
his toye he repseth the thirde daye his  
lyfeth that is dede borne / And maketh  
alle other beestes by hym to be in pees  
and rest / And in lyke wyse Leonard  
repseth many that were dede in synne /  
and many that lyued besyally / he fig  
ureth them in good werkes and prouffis  
table / Fourthly / the kyng hath dede in  
his her after that yfodore sayth / He  
maketh twe thynges / that is the noy  
se of whelles of chariotes or carres / e  
the beynnyng / In lyke wyse Leonard  
was herby / and in doubtyng he eschelved  
all the noyse of the world / And ther  
for he fledde in to the deserte / And he  
eschelved the fyre of couetyse / and ther  
for he refused the treasures that were of  
feyn to hym

## Of saynt Leonard

**I**t is said that Leonard  
was about the yere of oure  
lordz / 5 C / And he was lyp  
tyed in the holy fount of sa  
ynt Remyge Archebysshop of Raynes  
And was Instruct of hym / and en  
dured in holy disciplynes of helthe /  
And the parentes and kynnesmen of  
saynt Leonard were chiefe and hys  
in the palays of the kyng of Fraunce  
This Leonard gat so moche grace  
of the kyng / that alle the prysonners  
that he bypseth were anone deliuered  
And whanne the renomme of his ho  
nour grewe and encreased / the kyng  
consayned hym for to dwelle with  
him long tyme / tyll that he hadde tyme  
conuenient / and gaf to hym a Bysshop  
preche / And he refused it / and left al  
dyspyng to be in deserte / And wente  
to Orleans prechynge there with his  
word Remyge / And there lyued a

lytel whyle in a Couente / And then  
ne yfessart had desyre to dwelle allone  
in a deserte vpon the Ryuer of Eygre /  
And Leonard was warned by holy  
ghost to preche in guyan / And then  
ne they byschope to gyde / and departed  
Thenne Leonard prechyd there / and  
dyd many myracles / and dwelld in  
a forre myght to the Eygre of Lymoges  
In whiche forre the kyng had to ma  
de an halle or a lodge / whiche was or  
deined for hym whan he shold go hun  
te / And hit happyd on a daye that the  
kyng wente for to hunte in that forre  
And the quene whiche was gone thy  
der with hym for her recreation / whiche  
thenne was grete with child / beganne  
to trauayll of child / And the trauayll  
endured longe / and was in poynnt to  
peryshe / so that the kyng and alle the  
megny wepte for the peryl of the que  
ne / And thenne Leonard passyd tho  
rough the forre / and herd the woe of  
them that wepte / and was mouerd  
with pyte and wente thider / And the  
kyng called hym / And demaunded hym  
what he was / and he sayd that he was  
a discipule of saynt Remyge / And then  
ne the kyng had good hope / by cause  
he hadde ben enformed of a good ma  
ster / And brought hym to the quene / e  
prayed hym / that he wold praye for her  
and for the fruyt that she bare that she  
myght gete of god double ioye / And  
anone as he hadde made his prayer he  
gat of god that he requyred / Thenne  
the kyng offred to hym moche gold  
and syluer / but he refused al / and de  
syred hym to gyue hit to poure men / e  
sayd / I haue no nede of no such thyng  
ges / It suffyseth me to despyse the  
Rychesses of the world / and to serue  
god in this wyde / and that is / that I  
desyre / And thenne the kyng wold  
haue gyven to hym alle the wyde /  
I wyll not haue all / but as moche /  
as I maye go aboute with myn ass /  
in a myght I desyre / whiche the kyng  
gladly graunted to hym / And there  
was made a monastery / In whiche he  
lyued longe in abstinence / and twe  
monkes with hym / And there water  
was a myle fro them / wherfore he dyd  
to make a well alle daye / the whiche  
he fylled with water by his prayers

## ¶ The lyf of saynt Leonard

And called that place noble by cause/  
he hadde receyued it of a noble kynge  
And he shone there by soo grete myrac-  
cles/that wch that was in prysyn/and  
called his name in ayde/ anon his bon-  
des & fetters were broken/and wente as  
they withoute any gairfaying freely /  
And cam presentyng to hym their chai-  
nes or prons/ And many of them/that  
were soo delpyered dwellyng styll byth  
hym/and feruyd there our lordz/ And  
there were feuch of his noble bygnage  
whiche solde alwey alle their goodes/ &  
dwellen byth hym/ And he delpyered  
to eche of them a parte of that woode /  
And by his holy ensample / he dwelbe  
many to hym / And at the laste thys  
holy man kyngs endolbed with many  
vertues the cyghthe yous of Nouembre  
departed oute of this world/ & slept in  
oure lordz Wherafterward for the many  
myracles that god shewed there it was  
shelbed to the clerkes of the Chirche /  
that by cause that place was ouer by-  
til for the grete multitude of peple that  
cam thyder/ that they shold do make in  
another place another Chirche / And  
here therein the body of saynt Leonard  
honourably/  
And thenne the Clerkes and the pe-  
uple were alle thre dayes in fastynges  
and in prayers/ And on the  
thirde day/ they salbe alle the countrey  
couerd with snolwe/sauf only the plas-  
ce wherin saynt Leonard wold rest/  
whiche was alle foyde / And thyder  
was the body transported / And the  
Chirche made/ And the grete multitu-  
de of prons of dyuerse maners witnes-  
se well/how many myracles our lordz  
hath shewed for hym/ And specially to  
prysoners/of whome the fetters and y-  
rons hang to fore his tombe /  
The bycount of Lymoges had to ma-  
ke a grete chayne for to fere with alle  
the makefactours / and commaunded/  
that it shold be fastned vnto a tronke  
in his Toure/ And who somer was  
bounden with this chayne/to that tron-  
ke ther as it was setta/he myght see no  
lyght/ And hit was a place ryght der-  
ke/ And who soo deyde there/deyde not  
of one wythe only / but more than of a

thousand tormentes  
And it happed that one of the serua-  
ntes of Seynt Leonard/ was bounden  
with this Chayne withoute descreyng  
Soo that almost he gaf ouer his spert  
And thenne as he myght in his coun-  
ge he auolbed to Seynt Leonard /  
And prayd hym / that seythe he del-  
pyered other/that he wold haue pyte on  
his seruaut/ ¶ And anone saynt  
Leonard apperid to hym in a wyghte  
vesture and saide . Fere the no thyng/  
For thou shalt not dye / Arise vp /  
And here thou this chayne with the  
to my Chirche/ folowe me/ for I goo to  
fore / ¶ Thenne he arose/ and to  
ke the chayne/and folowed saynt Leo-  
nard/whiche wente to fore hym/ tyll  
he cam to the chirche/ And anone as he  
was to fore the gates saynt Leonard  
kyste hym there/and he thenne entrid in  
to the chirche/ and recounted to all the  
peple/ what saynt Leonard had done /  
And he henge that grete chayne to fo-  
re his Tombe/

There was a certayne man / whiche  
dwelld in the place of saynt Leonard  
And was moche faythful and deuout  
to Seynt Leonard/ And hit hap-  
ped that this goode man was taken  
of a Tyrant/ Whiche beganne to thyn-  
ke in hym self/ that Seynte Leonard  
vnbynndeth/ and wheth alle them / that  
ben bounden in prons /  
And the myghte of pryn hath no more  
myghte agensste hym / than wyge  
hath agensste the fyre /  
¶ If I sette this manne in prons / Leo-  
nard/ shalle anone delpyere hym/  
And yf I maye kepe hym / I shalle  
make hym paye for his munsonne a  
thowhsand shellynges / I wote well  
what I shalle doo/ I shalle goo ma-  
ke a ryght grete and depe pytte vnder  
the erthe in my Toure / And I shalle  
caste hym thereyn bounden with many  
bondes/ And after I shalle doo  
make a cheste of Tre/ vpon the mou-  
the of the pytte / And shalle  
make my knyghtes to be thereynne  
all armed/ And how he hit /  
that yf Leonard breke the prons/ yet  
shalle he not entre in to hit / vnder



the erthe / And whanne he had made  
at this that he thought / This man  
whiche was enclosed therein cryed oft  
to saynt Leonard / so that on a nyght  
saynt Leonard cam / and tourned the  
cyste wherin the knyghtes laye armed  
and closede them therein / lyke as dede  
men ben in a tombe / And after entred  
in to the fosse or pitte with grete lyght  
And toke the hande of his trewe ser-  
uaunt / and sayd to hym / Sleepest thou  
or wakest / loo here is Leonard / whome  
thou so moche desyrest / And he for mer-  
weyling sayd / lord helpe me / Anone  
his charynes were broken / and toke  
hym in his armes / and bare hym oute  
of the turre / And thenne spak to hym  
as a frende doth to a frende / and sette  
hym at home in his holbe / There was  
a pylgrym whiche returned fro the by-  
syngge of saynt Leonard / and was  
taken in Almayne / and put in a pytte  
or fosse / and fast closede therein / And  
this pylgrym prayd strongly saynt le-  
onard / and also them that toke hym /  
that they wolde for the loue of saint le-  
onard lette hym go / for he had nener tre  
spaced to them / And they answered /  
but yf he wolde paye moche money / he  
shold not departe / And he sayd / be it /  
shelldene gold and saynt Leonard / to  
whome I remytte the matre / And the  
nyght folowynge saynt Leonard ap-  
peared to the lord of the castell / and com-  
maunded hym that he shold deliuer  
his pylgrym / And on the morn he sup-  
posed he hadde dreamed / and wolde not  
deliuer hym / The next nyght he appe-  
ared to hym ageyne / and commaunded  
hym to late hym goo / but yet he wolde  
not obeye / The thyrde nyght saynt Leo-  
nard took this pylgrym / and brought  
hym oute of the castell / And anone the  
toure and half the castell fylle / and op-  
pressed many of them that were therein  
And the pryncer only was left to his  
confusion a lyue / and hadde his thynges  
broken / etcetera / There was a knyghte  
in prysoun in Brytayne / whiche ofte  
called on saynt Leonard / whiche anon  
me appeared to hym in the sight of al  
men / and knowynge hym / And they  
keping sore alassed / entred in to the pri-  
son and brake his bondes / and putte  
hym in the mannes hande / and brought

hym forth before them alle kynges so  
re aserd / There was another Leonard  
whiche was of the same profession / e  
of one Bertu / of whome the body resteth  
at Corbigny / And whanne this Leo-  
nard was prelate in a monastery / he  
was of so grete humylyte / that he was  
sene to be lowest of all / And moche pe-  
ple cam to hym so fast / and so many /  
that they that were enuyous sayd to  
the kyng Ekebert / that yf he took not  
good heed to the Royamme of Fraun-  
ce / he shold suffer damage / and that gre-  
te by Leonard / whiche gadred to hym  
moche peple vnder the shadowe of Re-  
lygyon / And thenne this cruel kyng  
commaunded that he shold be chased a-  
wey / but the knyghtes that come for to  
chaace hym / were so couerted by his wor-  
des / that they were compunded / and pro-  
myssed to be his disciples / And thenne  
the kyng repented hym / and requyred  
pardon of hym / And putte them from  
hym that had soo mysseyd of hym /  
and fro their goodes and honours /  
And buyd moche saynt Leonard / soo  
that vnnak the kyng wolde not re-  
stablysshe them ageyne to their estate /  
at the prayers of the holy saynt / And  
this holy saynt Impetred and hadde  
grantee of god / that who soeuer wes  
re holden in prysoun / and prayd in his  
name / that he shold anone be requered  
And on a daye as he was in his pri-  
son / a ryght grete serpente stretchyd  
hym fro the foote of saynt Leonard /  
a longe bylward vnto his herte / And  
he neuer therfor left his oryson / And  
whanne he had accomplisshyd his ory-  
sons / he sayd to the Serpent / I knowe  
wel that synthe the begynnyng of thy  
creation / thold tormentest men / as mo-  
che as thou maist / but thy nyght is gy-  
uen to me now / do to me now that whi-  
che I haue deseruyd / And whanne he  
had sayd thus / the Serpente sprange  
oute of his hode / And fylle donne ded  
at his feet / After this on a tyme when  
he had appeased twe Bishps / that  
had ben in discord / he sayd that he shol-  
de on the morne synge his lyf / And  
so he dyde / And that was aboute the  
yere of oure lord 560 /

## The lyf of the foure crowned martirs

Here foloweth the lyf of saint  
Leonard

Here foloweth of saint Theo-  
dore And first of his name

Here foloweth of the foure  
crowned martirs

**T**he four crowned mar-  
tirs were Seuerus/ Seueri-  
anus/ Euphorus/ and Vic-  
torinus/ whiche by the com-  
maundement of Dyoclesian were taken  
with plummets of lede vnto the deeth/  
The names of whom coude not be foun-  
den/ But after long tyme they were re-  
uey by dyuine reuelacion/ & hit was  
was establisshyd that theire memorye  
shold be worshipped/ vnder the names  
of fyue other martirs/ that is to wete/  
Claudian/ Castor/ Symphorian/ My-  
chestrus/ and Symplician/ whiche we  
re martyred also yere after the foure crow-  
ned martirs/ And these martirs knewe  
we all the craft of sculpture or of ker-  
nyng/ & dyoclesian wolde haue con-  
strayned them to serue an ydol/ but they  
wolde not entayle ne serue hit/ ne con-  
sent to do sacrifice to thyddes/ And  
thenne by the commaundement of Dy-  
oclesian they were put in to tunnes of  
leed all bypynge/ and cast in to the see  
about the yere of our lord/ also honderd  
four score and seven/ And Melchys-  
des the pope ordeyned these foure sayn-  
tes to be honourid/ and to be callid/  
foure crowned martirs before that the-  
ir names were fouden/ And though  
their names were asailhardy fouden  
and knowen/ yet for thysage they ben  
allwey called the foure crowned mar-  
tirs/

Thus endeth of the four crown-  
ned martirs

**T**heodore is said of the-  
odore/ that is as moche to say/  
as god/ and of das/ that  
is to say/ gyue/ And of the  
ruris/ that is a felde/  
And thus Theodorus is as moche to  
say/ as a felde gyuen of god/ For he  
gaf hym to god/ and renouned the  
felde of the Chyualrye of thymprour/

Of saint Theodore

**T**heodore suffered to the  
vnder Dyoclesian and may  
ynpan in the Cyt of Mary-  
ne/ And Iohanne the p-  
uost sayd to hym/ that he shold do sa-  
crifice/ and retorne to his first chyual-  
rye/ Theodore answered/ I serue my god  
and his sone Ihesu Cryste/ To whom  
the prouost sayd/ thenne thy god hath  
a sonne/ and theodore sayd/ ye artayn-  
ly/ To whom the prouost sayd/ Of  
whome may we knowe hym/ And the  
odre sayd/ Forsothe ye may well knowe  
we hym/ and go to hym/ And thenne  
ther was ferme gyuen to saynt Theo-  
dore for to do sacrifice vnto thyddes  
And he entred in to the Temple of  
Marte by nyght/ and put fyre in it vn-  
der/ and brent alle the Temple/ And  
thenne he was accusid of a man/ that  
had sene hym/ and was enclosed in the  
pyrson for to deye there for longer/ &  
thenne our lord apperid to hym & saide  
Theodore my seruauant haue thou good  
hope/ For I am with the/ Thenne cam  
to hym a grete company of men clad in  
whyte/ the dore being closed/ and began  
to synge with hym/ And Iohanne the  
keparis saide that/ they were asend and



floure / Thenne he was taken oute / and  
warned to do sacrefyse / he said / yf thou  
burne my fleeste by fyre / and confus  
me hit by dyuyne tormentes / I shall  
never reape my good as longe as my  
spyrte is in me / Thenne he was hon  
ged on a tree by the commandemente  
of the myghtour / and cruelly his body  
was rente and torne with hookes of y  
ron / his lare rybber apperyd / Then  
ne the prouost demaunded of hym Theo  
dore wylt thou be with vs / or with thy  
god / crist / Theodore answered / I haue  
ben with my Ihesu Cryste / and am / and  
shal be / Thenne the prouost commaun  
ded that he shold be stente in a fyre /  
In whiche fyre he gaf by his spyrte  
but the body abode therein without hurt  
About the yere of oure lordz thowson  
der / lxxxviii / And alle the peple were  
replenyssed with ryght swete odoure  
And a vois was herd / whiche sayd /  
Come to me my frende / And entre in  
to the ioye of thy lord / And many of  
the peple saide the heuyn open /

Thus endeth the lyf of saint  
Theodore



Here foloweth the lyf of saint  
Martyn And first of his na  
me

**M**artyn is as moche to  
say as holdyng / Martyn that  
is the god of batayll ageynste  
dyces and synnes / Or Mar  
tyne is sayd as one of the martyres / for  
he was a martir by his wyll / and by  
martyrpyng of his fleeste / Or Martyn  
is expolyned thus / as a spyrte / pro  
uokynge / or seynge / or yenge / He despy  
sed the deuyll his enemy / He prouos  
ked the name of oure lord to mercy /  
And he seynge / ouer his fleeste /  
by contynuelle abseyne in makynge  
it lene / ouer whiche fleeste / reason / or co  
rage shold domyne / as saynt Denys  
sayth in an epytyle to Demophyle / ly  
ke as a lord domyneth ouer his serua  
unt / or a fader his sone / or an old man  
a yonge wanton / so shold reason domy  
ne the fleeste / Seuerus whiche others  
wyse was called Sulpicius / discipule  
of saynt Martyn wrote his lyf / whiche  
Seuerus Genandius remembreth / and  
nombere amonge the noble men /

Of saynt Martyn

**M**artyn was borne in  
the castelle of Saburze in  
the towne of Gaunoye / but  
he was nourysshed in ytalie  
at parye with his fader / whiche was  
mayster and trybune of the knyghtes  
vnder Constancien and Juliane Ces  
sar / And Martyn rode with hym / but  
not with his wyll / For fro his yonge  
Infance he was enspred / deuyll  
of god / And whanne he was threue  
yere old / he fled to the Chirche agynste  
the wyll of alle his kynne / And re  
quyred to be made nelbe in the saythe /  
And so thens he wolde haue entred /

## ¶ The lyf of saynt Martyn

in to deserte / yf Inspremyt of maladye  
had not lette hym / And as themper-  
ure hadde ordeyned / that the sones of  
Auncient knyghtes shold ryde in ses-  
se of their faders / And Martyn whi-  
che was fyften yere old was comman-  
ded to doo the same / and was maad  
knyght / and was content with one  
seruaunt / And yet oftymes Martyn  
wold serue hym / and drabe of his to-  
tes / In a wynter tyme as Martyn  
passed by the pade of Ampens he met  
a poure man al naked / to whome no  
man gaf any almesse / Thenne Martyn  
drelde oute his swerde / And cutt hys  
mantell therewith in tbo pyeces in the  
myddel / And gaf that one half to the  
poure man / For he hadde nothinge els  
to gyue to hym / And he clad hym self  
with that oither half / The next nyght  
folowyn / he salde oure lord Ihesu  
crist in heuen clothed with that parte /  
that he hadde gyuen to the poure man  
And sayd to the Angells that were  
aboute hym / Martyn yet nelbe in the  
fayth hath couerdy me with this Iesu-  
re / Of whiche thyng this holy man  
was not enshamed in Rayne geyse /  
But he knelbe there by the counte of  
god / And whanne he was eyghen ye-  
re of age / he dyde do baptyse hym self /  
And promysed that he shold renoun-  
ce the dyngye to be the Iuge of the  
knyghtes / and also the world / yf his  
tyme of his prouostye were accom-  
plishyd / Thenne helde he yet chualtre tbo  
yer / And in the mene whyle the bar-  
barys entred amonge the frenshe men  
And Iulyan cesar / whiche shold ha-  
ue foughten agaynst them / gaf grete  
moneye vnto the knyghtes / And Mar-  
tyn byspynge nomore to fyghte reffus-  
sed his paye / but sayd to cesar / I am  
a knyght of Ihesu crist / It appertey-  
neth not to me for to fyghte / Thenne  
Iulyan was wrothe / and sayd / that  
it was not for the grace of Relygion /  
that he renounced chualtre / but for fe-  
re and drede of the present bataylle so-  
folwynge / To whom Martyn not heyn-  
g aserdy sayd to hym / by cause that thou  
holdest it for cowardyse / and that I kni-  
ue not to do it for good faythe / I shal-  
le be to morne alle barned / to fore the  
bataylle / And shal be protectd and

kept by the signe of the crosse / & not  
by shelde ne by helme / And shal-  
lasse thorow the bataylles of the ene-  
myes surely / And thenne he was com-  
maunded to be kept / For to be on the  
moore all barned agaynst the enemyes  
But on the moore the enemyes sent mes-  
sagers / that they wold yelde them and  
their goodes / wherof hit is no doute /  
but that by the merces of this holy  
man / that this bycarye was hadde  
withoute shodynge of blood /  
And thenne forthon he lest chualtre  
And went to saynt Elykare bisshop  
of poytys / And he made hym a chualtre  
And he was warned of oure lord in  
his slepe / that he shold yet bypse his  
fader and moder / whiche yet were pay-  
nyms / And also that he shold suffer  
many tribulacions / For as he went  
ouer the montaynes / he felle among the  
uys / And whanne one of the theues  
hadde bypse by an age for to haue smet-  
ten hym in the hede / he bare the stroke  
with his ryght honde / And thenne that  
oither toke his handes and bounde them  
behynde hym at his backe / and deli-  
uerd hym to another to holde hym /  
And hit was ardyd of hym yf he w-  
re aserdy or doubtd / To whome Mar-  
tyn answered / that he was neuer so for-  
re so sure / For he knelbe well that the  
mercy of god was redy and wold co-  
me in temptacions / And thenne began  
to preche to the theef / and conuerted  
hym to the faythe of Ihesu crist / And  
thenne the theef brought martyn forth  
on his waye / and after lpyed a good  
lyf / & whan he was passid Melane / the  
deuylle apierd to hym in a mannes  
lykenes / & demaunded hym whyder he  
went / & he said thyder / where as oure  
lord wold that he shold go / & the deuil  
said to hym / where somener thou goste  
the deuyll shal alwey be agaynst the /  
& martyn answered to hym / our lord is  
my helper / & therfor I doubt nothing  
that may be done to me / & thenne anon  
he fende banished alwey / thenne he went  
home / & conuerted his moder / But his  
fader abode styll in his error / & when  
theresye arpenne greibe in the world  
he was taken openly & put out of sch-  
le & cam to Melane & did do make ther  
a monastery but he was cast out of that



ryens/ and wente with one prest on  
 ly in to the yle of galynarpe/ And the  
 he took for his mete herbes/ and among  
 other he took an herbe enuyned/ whi  
 che was namede Heroborus/ And when  
 he felte that he shold dye/ and was in  
 perill/ he chaunge alway the payne and  
 perill/ of the tenym by the vertu of pa  
 yer/ And thenne he herd/ that the bless  
 ed Byllarge returned fro his exyle /  
 And wente to mete hym/ And ordey  
 ned a Monasterie by poiters / And  
 there was reuelbed in the fasthe/ whi  
 che he hadde in keepnge/ And whanne  
 he wente a lytell oute/ and cam ageyn  
 he found hym dede withoute kaptisme /  
 And thenne he wente in to his celle /  
 And brought the corpe thider / And  
 there knelyd by the corpe/ and by his  
 expons / he reuysed hym in his lyf as  
 geene/ And as the same rehereth othe  
 that whanne the sentence was gynn /  
 that whanne hym/ And was putte in a der  
 he place / And two Angels sayd to  
 the Judge/ this is he/ for whome Mar  
 ty is pledge/ And thenne he coman  
 ded/ that he shold be remoued/ And  
 his body/ and so was gouden alque to  
 Martyn/ And also he restablyssed the  
 lyf to another that was hanged/ And  
 truly whan the peple of Tours hadde  
 no Bisschop/ they requered strongly  
 hym to be their Bisschop/ And he refus  
 ed hit / But there was one / whiche  
 was to hym contrarie/ by cause he was  
 of ylle habyte/ and despytable of chere  
 And one ther was amonge the other/  
 whiche was namede defensor / And  
 whanne the lector was not present/ an  
 other took the psaultyer/ and redde the  
 prest psalme that he fonde / in whiche  
 psalme was threthyn this vers / Ex ore  
 infantium/ Godd tholt fast performede  
 the laude by the mouth of children e  
 ponge soulers/ And for thyne enemy  
 es tholt shalt dostoye thenenye defen  
 sour / And thus that defensor was  
 chaced oute of the Toibne by al the pe  
 ple/ And thenne he was ordeyned bis  
 shop/ And by cause he myghte not suf  
 fer the tumulte/ ne noye of the peuple/  
 he establisshed a monasterie a lytle  
 fro the Cytie e ther lyued in grete  
 abstinence with foure score disciples

of whom dyuerse cytees chosen of them  
 to be their bisschops/ And there was a  
 Corps in a chapelle whiche was wor  
 shipped as a martir/ And saynt Mar  
 ty couthe fynde no thynge of his lyf/  
 ne of his myracles / He cam  
 on a daye on the sepulchre of hym/ and  
 prayde vnto our lord / that he wold  
 shewe to hym what he was / and of  
 what merite / And thenne he turnede  
 hym on the lyfte syde/ And saide there  
 a ryght obsaure and derke shadowe /  
 Thenne Saynt Martyn conuired hym/  
 and demaunded hym what he was /  
 And he sayd to hym / that he was a  
 theef / And that for his wyckednesse  
 was slayne / Anone thenne Saynt  
 Martyn commaunded/ that the aulter  
 shold be destroyed / **¶** It is redde in  
 the Dyalogue of Senere and Galle /  
 disciples of saynt Martyn/ that there  
 ben many thynges lefte oute in the lyf  
 of saynt Martyn/ whiche ben accomplis  
 shed in the sayd Dyalogue/ So on a  
 tyme saynt Martyn wente to Valentyn  
 upon the Emperour for a certayn necessite  
 And the Emperoure knewe wel/ that  
 he wold requyre suche thyng / as he  
 wold not geue to hym/ And Martyn  
 cam thyspe to haue entryd/ but so my  
 ght not entrie/ Thenne he wrapped hym  
 in haye/ and caste affres on hym/ and  
 maade his flesche lene al an hole weke  
 by fastynges/ e dyd grete abstinence/  
 And thenne the Aungell warned him  
 to go to the palais/ And noman shold  
 gayn saye hym/ And thenne he wente  
 to the Emperour/ And whanne he saw  
 hym/ he was angry/ by cause he was le  
 te come in / And wold not aryse a  
 geynste hym/ tyll that the fyre entrid  
 in his chymbre / and felte the fyre be  
 hynde hym/ Thenne he arose all angry  
 And confessed/ that he hadde felte the  
 vertu dyuine/ And beganne embrace  
 saynt Martyn / and graunted to hym  
 all that he desired/ and offred to hym  
 many pectes / but he refused/ and to  
 ke none/  
 And in this Dyalogue hit is redde /  
 how he reseyd the thyrdede dede persone  
 For whanne a Jongelunge was  
 dede/ his moder prayde saynt Martyn  
 with bespynges/ for to reyse hym

## The lyf of saint Martyn

to lyf/ And he kneledowne/ and made his prayer / And the child arde to fore them alle / And alle the paynims that salbe this conuerted them/ to the faythe of Ihesu Cryste / And alle thyngys obeyed to this holy man/ as welk thynges not sensible/ as Reges tatyf/ and not resonable / as thynges insensible/ as the fyre/ and water / For whanne he hadde commanded to sette fyre in a Temple / the flamme was broughte with the wynde / Upon an holwe that was joyninge / And he mounten / Upon the holwe / and sette hym self ageynste the fyre / And anon the flamme returned ageynste the myghte of the wynde / soo that there was sene the pyghtyng of the Elementes /

And whanne a Schyppe shold haue perished in the See/ there was therein a Marchaunt whiche was not cristen/ And escheped/ and sayd/ God of saint Martyn kepe vs / And anon the tempeste ceased/ and the See became all stille and euen .

And also to hym obeyed thynges he getaynes as trees / For he destroyed in a place ryght olde trees /

And ther was a tree of a pyg/ which was dedged to the deuple/ and he wolde haue rasedowne that tree / And the Vyllayns and paynims withsaid hym/ soo that one of them sayd to him yf thou hast affyaunce in thy god / we shalle helpe doune this Tree/ and thou shalt receyue it/ And yf thy god be with the / as thou sayst/ thou shalt escape / And he graunted hit / And thenne the tree was felled/ and bounden for to falle upon hym/ And whan hit shold falle / he maade the signe of the Crosse ageynste hit/ And hit felle on that other syde/ And slewe almost alle the Vyllaynes that were there / And thenne the other were conuerted to the faythe/ whanne they hadde sene this myracle/ And many bestes not resonable obeyed to hym / lyke as hit is sayd in the Dialogue/ houndes folowed any hare/ And he commanded them to leue to folowe hym/ And anon they taryed/ and abode stille/ lyke as they hadde be ouercomen/ A Serpent passyd ouer a Ryuer/ And Saynt Martyn sayd to the Serpente/ I com-

maunde the in the name of god / that thou returne anon / And the Serpent returned by the wordes of saint Martyn/ And wente to that other syde/ And thenne saynt Martyn sayde al wepyng / The Serpentes vnderstande me welk / And the men wyll not here me/

On a tyme/ as an hounde larked on one of the disciples of saynt Martyn/ the Disciple returned/ And sayd to the hounde/ I commaunde the in the name of saynt Martyn / that thou holde thy pees / And anon the hounde was alle stille/ as his tongue hadde ben cutte of /

The blessed Saynt Martyn was of grete humylite / For he met at Parys a foule lepre/ horribble to alle men/ And he kysed hym/ and blessed hym/ And anon he was all hole/ Whanne he was secreted in the reues/parye/ he hadde no chayer/ ne no man neuer salbe hym in the church sith / But in his celle he satte upon a threefoot stole/ He was of moche grete dignite / For he was lyke in to thapostles / And that was by the grace of the holy ghoost/ that descended in hym in the lyknes of fyre/ lyke as he descended in the Apostles/ And the Apostles bysted hym / lyke as he hadde ben sene one of them /

And as hit is rede in the dialogue / that he satte on a tyme allone in his celle/ And Seuer and Galle abode hym withoute the pates/ the which were smeten sodeynly with grete fere /

For they herd dyuerse people speke to gyder withynne the celle / And thenne they told to saynt Martyn/ And saynt Martyn sayd I wyll telle it you / But I praye you to telle it to no body/ Agnes/ Eccle / and Marpe cam to me/ And confessor that they hadde off bysted hym / And also Peter and Polle were comen ofte / and bysted hym / And he was of grete humylite / For whanne the emperour Maxymen hadde on a tyme bodeyn hym to a feste / the drynke was broughte to Martyn for to drynke / and eche man wente / that he wolde haue gyuen after to the kyng/ But he gaf it to his preest/ for he wyll wel / yf ther was none worthy to drynke to fore the preest / iuged in hym self / that hit was not a thyng worth



thg / yf he he hadde gyuen hit to the  
 knyge / or his neyghbours to fore the  
 prest / he was of moche grete payen-  
 ce / for he kepte so grete payence / that  
 he that was souerayne prest was of  
 tyme hurte of his Clerkes withoute  
 punysshynge them / ne therfore putte he  
 them not oute of charyte / Neuer man  
 salde hym angry / ne neuer man sawe  
 hym wepe ne laide / ne neuer was in  
 his mouthe / but Ihesu Cryste / ne in his  
 herte but pyte / peas / and / mercy / It is  
 wode in the same dyalogue / that saynte  
 Martyn was cladd with a sharpe clo-  
 thyng blewe / and with a grete cours  
 mantel / hangyng hwe and there vpon  
 hym / and rode vpon his asse / And for  
 ses that cam ageynst hym / were aferd  
 of hym / in such wyse / that they that ro-  
 de on them fylle doune to the erthe /  
 And thenne they toke Martyn / and  
 bete hym greuously / And he sayenge  
 no thyng sufferd gladly the strokes /  
 And they enforced them to bete hym  
 the more / And hym semed that he fel-  
 te no harme / ne sette not by the strokes  
 ne was not moeued / ne angry wyth  
 them / And thenne they retourned to  
 their houses / whome they fonde byenge  
 fast to the grounde / and they myghte  
 no more moeue them than a Rocke / yel  
 they retourned to saynt Martyn / and con-  
 fessid their synne and trespas / and  
 that they had so done by ignoraunce /  
 And prayd hym to pardone them / and  
 to geue them lycence to departe / And  
 soo he dyd / And thenne the keses aw-  
 ke / and wente forth their wyse a good  
 peas / He was of grete wysnesse in pra-  
 yers / for ther was neuer houre ne mo-  
 ment / as it is sayd in his legende / but  
 that he prayd / or els wente to his les-  
 son / for he neuer cessid / but he redde or  
 prayd in his courage / for lyke as it  
 is customme to the synners that werke  
 in wyg / that other wyse whanne they  
 synne the wyg for taledge / and ease  
 them of their labour / they synne on the  
 stryke or andrell / In lyke wyse saint  
 Martyn allwey whanne he laboured or  
 dyd any thyng / he prayd contynuelly  
 He was allwey of grete cruelte to  
 hard hym self / and hard and sharpe  
 sewen sayth in a pyete into Euseb /

that on a tyme whanne he cam in to a  
 place of his dyonse / the clerkes hadde  
 made redy for hym a bedde fulle of stra-  
 we / And whanne he laye thereon / he  
 doubted that it was softer than it was  
 whiche he was wonted to lye on / for  
 he was accustomed to lye on the bare  
 ground / and but one couerlyce of hair  
 er vpon his bedde / And thenne he be-  
 ynge angry / arose / and threlwe alwey  
 the strawe / and leyd hym doune on  
 the bare ground /  
 And aboute mydnyght all that stra-  
 we was sette a fyre / Martyn arose /  
 and supposed to haue escaped / and  
 myght not / for he was so enuyronned  
 with fyre / that his clothes brenned /  
 And thenne he retourned to his pri-  
 uers accustomed / and made the signe of  
 the Crosse / and abode in the myddle of  
 the fyre withoute any tuchynge of it  
 And felt the flammes wel smel /  
 bynge / and swete / whiche he hadde  
 to fore founden euyle brennyng /  
 And thenne the Monkes were alle  
 moened / And ranne thider / And  
 fonde sainte Martyn in the myddle of  
 the flammes withoute hurte /  
 And they had supposed / that he hadde  
 ben alle destroyed and brened with the  
 fyre /  
**A** He was moche py-  
 tous ageynst them / that wolde be re-  
 pentant / and he penitent / them wolde  
 he receyue in to the bosomme of pyte  
 And whanne the deuylle reuyned  
 this holy man saynt Martyn / by cause  
 he receyued to penance them / that had  
 ones fallen / And saynt Martyn an-  
 swerd to hym / yf thou mooste cursyd  
 wretch woldest leue to tormente the  
 people / and repente the of thy cursyd  
 dedes / I wolde truste soo moche in our  
 lord / that he shold geue to the his  
 mercy /  
**A** He was moche py-  
 tous into the poure people / Hit is  
 wode in the sayd dyalogue / that  
 the blessed saynt Martyn wente on  
 a tyme to the Chirche / And a poure  
 man folowed hym / And saynt Mar-  
 tyn commaunded his Archdeken / that  
 he shold goo clothe this poure man /  
 And whan he salde he sayd ouer long  
 to clothe hym / he entred in to the seyntre  
 and dyd of his owne cot / and gaf it

## The lyf of saint Martyn

to the poure man/ Andz commaunded/ that he shold go his waye anone / Andz whanne the Archdeken warned hym to goo do the serupse/ Martyn sayd that he myght not goo tylle the poure man were clothed/ andz mente hym self/ but he vnderfonde hym not / For he salde hym clothed/ andz couerd with his cope/ andz wist not that he was naked vnder/ Andz therfore he rought not of the poure man/ Andz thenne he saidz to hym/ why bringe ye nothyng for þe poure man/ bringe ye me thenne a vesture/ andz lette me be clothed/ for the poure man / Andz thenne he keppe constraigned vnto the market / Andz bought a byle cote andz a shorde for wyngs/ whiche was nought worth/ Andz cam/ andz angrely threwe it doune attē his feet/ Andz saynt Martyn toke hit vp/ andz claddē hym with alle secretly Andz the fleues cam to his elbowes / Andz the lengthe was cut to his knees/ Andz so vnto synge the masse/ Andz as he sange masse/ a grete lycht of fyre descended vpon his heed / andz was sene of manz that were there / Andz therfore he is sayd lyke andz egalle to thapostles/ Andz to this myracle addeth Mayster Johan Belet/ that whanne he lyfte vp his handes at the masse/ as hit is of custome / the fleues of thauke felle doune vnto his elbowes/ For his armes were not grete ne flesshely / andz the fleues of his cote cam but to his elbowes/ so that his armes abode al naked/ Thenne were broughte to hym by myracle fleues of gold/ andz ful of precious stones of Angles/ whiche couerd his armes couenably / He salde on a tyme a shepe shorne/ andz saide/ this hath accomplisshed the commaundement of the gospel/ For he had tibo cotes/ andz hath gauen to hym that had none/ and thus sayd he ye ought to doo/ he was of grete polber to thare albeie the deuple/ For he put them oute of tymes fro dysuerse peple / It is trewe in the same dyalogue/ that a Colbe was tormēnted of the deuple/ andz was woode/ Andz confounded moche peple/ Andz as saint Martyn andz his felawship shold maske a byage/ this woode Colbe ranne as

gerynt them/ Andz saynt Martyn lyfte vp his handz/ andz commaunded for to tarye / Andz the abode styll withoute moeuyng/ Thenne saynt martyn salde the deuple/ whiche satte vpon the backe of the colbe/ andz blamed hym/ andz sayde to hym/ Departe thou fro this mortall beeste/ andz leue to tormēnt this best that noyeth no thyng/ Andz anon he departed/ Andz the colbe kneled doune to the feet of this holy man / Andz at his commaundement she returned to her company ful mekely / He was of moche grete susteyne for to knowe the deuples / they coude not be hynde fro hym/ For in what place they put them self in/ he salde them/ For somtyme they shewed them to him in the fourme of Supper/ or of Mercarye/ Andz otherwhyle they transfigured them in lykenes of Venus or of mynerue/ whome eueryche he knewe/ andz blamed them by name/ It happed on a day / that the deuple appered to hym in the forme of a kynge in purpre/ andz a crowne on his heed with hosen/ andz shone gyfte / with an ampayble mouth/ andz gladd chere andz bysage/ Andz whanne they were bothe styll a whyle/ the deuple sayd / Martyn/ knowe thou whom thou worshipshest/ I am Crist/ that am descended in to erthe/ Andz wylle fyrst shewe me to the/ Andz as saynt Martyn all admerueled/ sayd no thyng/ yet the deuple sayd to hym / wherfore doubtast thou Martyn to beleue me/ whan thou seest that I am Crist/ Andz thenne Martyn blessed of the holy ghoost said / Oure lord Ihesu Criste sayth not / that he shalle come in purpre/ ne with a Crowne resplendysshyng/ I shalle neuer bylene that Ihesu Criste shalle come/ but yf hit be in habyte andz fourme such as he suffryd deth in/ Andz that the signe of the Crosse be borne to fore hym. Andz with that wordz he ranysshed albeie/ andz all the halles was was fylled with stench /

Seynt Martyn knele his deth longe tyme to fore his departyng / the whiche he shewed to his brethern / Andz whyles he bysted the dyale of wyl for cause to appease discord þe was



was there/ And as he wente he sathe in  
a water byrdes that plunged in the wa-  
ter/ whiche alwayed and espyed fsh-  
thes/ and ete them/ And thenne he sai-  
de/ In this maner deuyles espye for  
the/ they espye them/ that be not ware/  
they take them that knolue not/ but  
ken ignorant/ and deuoure them that  
ken taken/ And they may not be fulfild  
whe ne faciate with them that they de-  
uoure/ And thenne he commaunded  
them to leue the water/ and that they  
shold goo in to deseret Countrees/  
And they assembled them/ e went in  
to the woddes and montaynes/ And the-  
ne he abode a lytell in that dyocese/ and  
beganne to be ye feble in his body/ and  
sayde to his disciples/ that he shold de-  
part and be dissolued/ Thenne they  
alle wepyng sayde/ fader/ wherfore le-  
uest thou vs/ or to whome shalt thou le-  
ue vs all wofolde/ and discomforted/ /  
The rauysshynge wulues shalle assa-  
yle thy flock/ and bestes/ And he the-  
ne moeued with theyr weppynge they  
te also/ and prayde sayenge/ Lord/ yf I  
be yet necessary to thy people/ I refuse  
nothyng the labour/ thy wyll be ful-  
felled/ He doubted what he myghte  
best doo/ For he wolde not gladly leue  
them/ ne he wolde not longe be departed  
fro Iesu Cryst/ And whanne he had  
a lytell whyle ben tormentid/ with the  
feuers/ And his disciples prayde  
hym/ where as he lay in the asshen dust  
and hayre/ that they myght laye some  
strate in his colliche where he laye/ he  
sayde/ It apperteyneth not/ but that a  
Cristen man shold deye in hayre and  
in asshe/ And yf I shold gyue to you  
another ensample/ I my self shold syn-  
ne/ And he had his handes and his es-  
yes towward the heuene/ And his spy-  
rit was not losed fro prayer/ And as  
he lay towward his bretheren/ he prayde  
that they wolde remene a lytell his bo-  
dy/ And he sayde/ Bretheren/ late me  
beholde more the heuene/ than the erthe  
so that the espyer maye adresse hym  
to oure lord/ And this sayenge/ he sa-  
we the deuyll that was there/ And  
saint Martyn saide to hym/ wherfore  
standest thou here shold cruell best/  
thou shalt fynde in me nothyng peny-

fulle ne mortale/ the bosome of Abra-  
ham shalle receyue me/ And with this  
word he tenderd/ and gaf vp into  
oure lord his spirit in the yere of oure  
lord the hunderd/ foute score/ and  
eighn/ And the yere of his lyf foute  
score and one/ And his chere shone as  
it had ben glorified/ And the voyce  
of Angells was herd synge of  
many that were there/ And they of pop-  
tyers assembled at his deshe/ as well  
as they of Tours/ and ther was grete  
alteracion/ For the poptyens sayde/ he  
is oure Monke/ we requyre to haue  
hym/ And the other sayde/ He was ta-  
ken from yow/ and gyuen to vs/  
And at mydnyght alle the poptyens  
seped/ And they of Tours putte hym  
out of the wyndolbe/ and was borne  
with grete ioye/ and had ouer the wa-  
ter of leye by a boote into the Cyte of  
Tours/ And as Seuer Bisschop of  
Coleyne on a sonday after matyns by  
sped and went aboute the holy places  
the same houre that saint Martyn de-  
parted out of this world/ he herde the  
Angells synge in heuen/ Thenne  
he called his Archdeken/ and demaun-  
ded hym yf he herd ony thyng/ And he  
sayd nay/ And the Bisschop badde hym  
to herkene diligently/ And he beganne  
to scratche forth his necke/ and adresse  
his eyes/ and lende vpon his staf/ Then-  
ne the Bisschop put hym self to prayer  
for hym/ Thenne he sayde/ that he herde  
voyces in heuene/ To whome the Bis-  
shop sayde/ It is my lord saint Mar-  
tyn whiche is departed out of this  
world/ And the Angells bere hym now  
in to heuene/ And the deuylls were  
at his passynge/ but they fonde nothyng  
in hym/ And wente away all con-  
fused/ And the archdeken marked the  
daye and the houre/ and knelbe kryp-  
pely after that saint Martyn passed oute  
of this world that same tyme/  
And Seuer the Monke whiche wrote  
his lyf/ as he slepte a lyttle after  
matyns/ lyke as he wyte synneth in his  
Epyllode/ Saynt Martyn appiered to  
hym cladd in an aulle/ His chere cle-  
re/ the eyes sparklyng/ his hewe rur-  
ple/ holdynge a booke in his ryghte

## The lyf of saint Martyn

sonde / whiche the sayd Seigne hadde  
 vntow of his lyf / and whanne he had  
 gyuen hym his blessenge / he salde hym  
 mounte vp in to heuen / And as he co-  
 uerced for to haue gone with hym / he  
 alwike / And anone the Messagers cam  
 whiche sayde that that same tyme seynt  
 Martyn departed oute of this worlde  
 And in the same day saynt Ambrose /  
 Bysshop of Melane fange masse / and  
 slepte vpon the altur byndene the les-  
 son of the prophete / and the epysle /  
 And none durst wake hym / And the  
 subdeken durst not rede the psalle with  
 oute his leue / And whanne he hadde  
 slepte the space of thre houres / they as  
 woke hym / and sayde / Synt the houre  
 is passyd / And the peple ben iherp for  
 tabye / wherfor commaunde / that the  
 Clerke rede the psalle / And he sayd to  
 them / he not angry / Martyn my broder  
 is passyd vnto god / e I haue done the  
 offyce of his departyng e suryng / e I  
 coude no sonner accomplishe ne make  
 an ende of the laste oryson / by cause ye  
 hastid me so sore / Thenne they mar-  
 ked the daie and the houre / and they  
 fonde / that saynt Martyn was thenne  
 passyd oute of this worlde / and gone  
 to heuen / ¶ Mayster Johan Belet  
 sayth that kyngis of Fraunce were wo-  
 ned to kee his cope in kataylle / And  
 by cause they kepte this cope / they be-  
 re called chappellayns / And after his  
 deith the yre thre sore and four / whan  
 saynt perreue hadde enlarged his chir-  
 che / And wolde transporte the body of  
 saynt Martyn therin / they were in fas-  
 tyngis e bygyles ones / wyres / thryes  
 And they myght not moue the sepul-  
 cre / And as they wolde haue lyfte hit  
 a ryght fair old man appered to them  
 and sayde / wherfore tary ye / See ye  
 not that saynt Martyn is alle redy to  
 helpe you / yf ye sette to your handes  
 with hym / And thenne anone they lif-  
 te vp the sepulcre / and brought hit to  
 the place / where as he is now worschip-  
 ped / And thenne anone this old mā  
 transpased alweye / This translacon  
 was made in the monethe of Iuylliet /  
 And hit is said / that there were then-  
 ne tibo felalbes / one lame / and that  
 other was blynde / The lame taught the  
 blynde man the weye / And the blynd

lare the same man / And thus gate  
 they moche money by trauandys / and  
 they herd saye that many seke men we-  
 re heled / whan the body of saynt Mar-  
 tyn was borne oute of the Chirche on  
 proxeccion / And they were aferd / lest  
 the body shold be brought to fore their  
 holbe / and that peraduenture they my-  
 ght be heled / whiche in no wyse they  
 wolde not be / For yf they were heled /  
 they shold not gete so moche money by  
 trauandys as they dyde / And therfor  
 they fledde fro that place / and went to  
 another chirche / where as they supposed  
 that the body shold not come / And as  
 they fled / they encountred / e made the  
 holy body soverly vnpourueped / e by  
 cause god gyueth many bienfaites to  
 men not despyd / and that wolde not  
 haue them / they were both heled / agens  
 their wyll / and were ryght sope ther-  
 fore / And saynt Ambrose sayth thus  
 of saynt Martyn / He destroyed the  
 Temples of the cursyd exour / he re-  
 sedy the siners of pyte / he resedye dece-  
 men / he cast dreylls oute of hodyes / in  
 whiche they were / And alledged by  
 remedye of helthe them that trauayled  
 in dynerse maladyes and sekennesse /  
 And he was founden so parfyght /  
 that he claddede Ihesu Cryst in steed of a  
 poure man / And the Resurre that the  
 poure man hadde taken / the body of alle  
 the world claddede hym with alle / That  
 was a good largeffe / that dymynght  
 couerd / O glorious Resurre e inestimab-  
 ble yest p clothed e couerd both p knyght  
 and the kyng / This was a yest / that  
 no man maye prepe of whiche he deser-  
 uyd to clothe the deyte / lord / thow ga-  
 uest to hym worthely the rewarde of thy  
 confession / thou puttest vnder hym wor-  
 thely the cruelte of tharpyens / And he  
 worthely for the loue of martirdome /  
 neuer drede the tormentes of the pre-  
 cutours / what shalle he receyue for the  
 oblacion of his body / that for the quan-  
 tite of a lytell Resurre which was but  
 half a mantelle / deseruyd to clothe and  
 couere god / and also to see hym / And  
 godd to geue medicyne to them that trus-  
 ted in god / that some be helpe by his  
 prayers / and other by his commaundes  
 / Thenne late he praye to saynt  
 Martyn et cetera /



**A** Thus endeth the lyf of saint Martyn

Here foloweth the lyf of saint Bryce And first of his name

**B**ryce is said of Bre / os / that is to saye in Greke as mesure / and of saio saio / that is to knowe / And thus theposicion of this name Britius or Bryce is as moche to say as knowynge mesure / For atte begynnyng of his enfauce whan he was yonge / he was full of many sottyes and folyes / but he coude well after the mesure of hym self demaunde and counseyll / and go uerue wel othre / and to excuse hym self by mesure /

**A** Of saint Bryce

**B**ryce was Archdeken of saynt Martyn / and was moche greuous to hym / and sayde of hym many thynges unreasonabyl / And on a tyme a poure man cam to Bryce / and demaunded of hym where the Bisschop was / And he shold knowe hym / And he had hym goo in to the Church / e hym that shold shal there see lokyng vpbward to heuen as a madde man or one fro hym self / that same is Martyn / And the poure man wente and fonde saynt martyn / And whanne he hadde receyued that he asked / saynt Martyn called saynt Bryce and sayd to hym / Bryce sei meth it to the that I am a folle or fran tyke / And he forsoke hit / and denyed it for shame / And sayd / he had not sayd so / And saynt Martyn sayd / I knu her it / For myn eyes were at thy mouthe / whanne thou saydest hit to the

poure man openly / I telle and saye to the forsothe / that I haue obteyned / e haue graunte of god / that thou shalt succede me in this Bisschopryche / But knowe thou for certain that thou shalt suffice thereynne many aduersytes / And whanne Bryce herd hym say so he scorned hym sayenge / Sayd I not treibde whanne I sayd / he was a folle / And after the dethe of saynt Martyn Bryce was elect and made Bisschop of Tours / which fro thence forthon he entended alle to prayer / e shold be it that he had ben proude / yet he was allwaye chaste / And in the thyrtyest yere of his bisschopryche / a woman which was relygiously clad / which was his la uender / and had wasshen his clothes / had concueyd and born a child / whiche all the peple saide p the bisschop had gotten / e they assembled at his gates with stones / and sayden / we haue long suffrid thy lecherie for the loue of saint Martyn / and for his pyte / But now we wyll no more kysse thy handes / which ben acursed / but he denyed the fait and dede manly / And sayd / brynge to me the Child / And whanne he was broughte he was but thyrty dayes old / And saynt Bryce sayd to hym / I coniure the by the fone of god / that thou saye to me to fore alle thynges / yf I haue engendred the / And the child sayd / thou art not my fader / And the peple yet not contente hadde hym to demaunde the Child. who was his fader / And he saide / that apperteyneth not to me to do / I haue done that apperteyneth to me for myn excuse / And the peple sayde / that this was done by the arte of enchauntement / and sayde playnly / he shold not seignorie ouer vs thus falsely / Under the shadoe of a pastour / And thence yet for to purge hym / he bare in his lappe or his bestymente coles al brennyng / In to the Tombe of saynt Martyn / And his bestymente neuer brenned ne had none harme / And thence he sayd / lyke as my bestymente is vngurte e not brente of these coles / but is hole e not corrupte of the fyre / in lyke wyse is my body cleane of touchyng of ony woman / And yet the peple byleued hym not but kete hym / and dyd to hym

## The lyf of saynt Bryce

many iniuries/ And put hym oute of the bishoppes/ by cause the wordz of saynt Martyn shold be accomplyshed And thenne saynt Bryce wente hys way wepyng/ and cam to the pope/ and abode there seven yere

**A**nd purged hym / of that he had trespassyd to saynt Martyn/ And the peple made a newe Bishopp / named Justynon/ And sente hym to Rome/ for to defende the cause agaynst Bryce/ And he wente thitherward/ he dyde in the Cyte of Verrellence/ Thenne the peple made one Armenon Bishopp in his steede / And in the seuenthe yere returned with auctorite of the pope/ & took his lodgyng syde myle withoute the cyte/ And that same nyght Armenon the Bishopp dyde / And Bryce knelbe hit by drygne reuelacion/ and sayd to his peple/ that they shold arise and hate them for to goo/ and burye the Bishopp of Tours/ whiche was deyd/ And as Bryce entred at one gate the deyd Bishopp was brought in at another gate/ And whan he was buryed/ saynt Bryce took his see/ or syege/ And was Bishopp after that seven yere/ and ledde an holy/ and laudable lyf/ And in the seven and fourtyeste yere of his Bishoppeshe he passed on to oure lord/ to whome he gyuen saluacion and glorie/ Amen

## Thus endeth the lyf of saint Bryce

## Here begynneth the lyf of the holy vrgyne saint Clare

**H**ere was a merueylous holy woman in the Cyte of Assise/ whiche was named Clare/ First ye shal understande/ that her natyure was moche worthy/ and noble/ It is redde that as touchyng the world/ she was of ryght noble bygnage/ and as touchyng the spyrite to the regard of the state of vertues/ and noble maners toward god/ she was of ryght noble reputacion/ Thenne for to shewe/ that after her natyure she was a deuoute espouse of god/ she is worthy to be of grete commendacion/ It is redde/ that whan her moder was ensayned/ or grete with chylde of her/ on a tyme as she was before the cruaifye wepyng/ and paynyng/ that of his grace he wold graunte to hir the deliuerance of her fruit with ioye and gladnesse / she herd a vois so demerly sayenge to her/ woman/ haue thou no doubte/ for withoute wyll thou shalt be deliuerd of a daughter/ whiche shal be by her doctryne enlumyned alle the world/ And therfor as soon as she was borne/ she dyde to name her at the founte Clare/ Secondly/ is founden in her lyf & knowen grete plenty of vertues/ It is redde/ that this holy vrgyne after the tyme of her enfancye was so composyd in alle good maners/ in poore/ in mayntene/ and in conynuaunce/ that alle other myght take of her sayr and good ensample for to mayntene/ and gouerne them/ And in especial she had so grete pyte of the poore peple/ that oftymes she spared her owne mouth/ and sent by secret messagers/ suche as she shold her self haue susteyned/ by Also in makinge deuoute prayer she had so grete playse that oftymes it semed to her keynge in oryson/ that her spyrite was refreshed with the sweetenes of heuyn/ she was in her arraye lyke other/ but by her naunce she chastyseid her body/ for how well that for thonnour of her frendes she was nobly apparayled/ yet neuer theles she ware alwey the hayre on her bare body / And from her enfancye her herte had determyned/ that for to wepe she wold neuer haue other espouse/ than Ihesu Cryste/ And many other plenty of vertues shone in her/ which



there ouer longe to recounte / Thysedely /  
 holb saynt Frauncis shewed to her the  
 they of trouth / It is wode / that as so  
 ne as saynt Clare herd the Renomme  
 of saynt Frauncois / hit was spradder  
 ouer alle the world / as hit were a nes  
 the man sent in to the world / sholbys  
 ge holb we ought to folowe the nelbe  
 they of Ihesu criste / She neuer myghte  
 haue rest in her herte / tyll she was co  
 may to hym / And that to hym she had  
 opened her herte / Thenne after she had  
 shewely vnderstonden hym / and hadde  
 receyued of hym many an holy / swete /  
 and angelyke word / Seynt Frauncois  
 is exhorted her aboue alle other thyng  
 to flee the world / bothe with herte and  
 her body / And to this he enioyned her /  
 that on palmefonday she shold bakwe  
 the feste with the other people / but the  
 myght sholbynge in remembraunce of  
 the passion of Ihesu criste / she shold for  
 ne her ioye in to wepyng / and afflic  
 tions / For in such wise to wepe the pas  
 sion of Ihesu criste finally she myghte  
 come to heuen / as Virgyne / and espous  
 se of god / well eurous and happy /  
 fourthly / holb she had no quyetnes  
 in her herte / tyll she had accomplisshed  
 her thought and purpos /

It is wode that saynt Clare thus en  
 joined of saynt Frauncois counthe ha  
 ue no rest in her herte / tyll she myght  
 assigned and the houre she yssued out  
 of the cyte of Alysse in which she dwell  
 ed / and cam to the Church of oure  
 lady of porauncula / And there the fre  
 res receyued her / which alioke in the  
 lady church / and abode for her to fore  
 the outter of the blessed Virgyne Ma  
 ry / And there her here was cut of /  
 And after they lade her in to an Ab  
 bey of nonnes / And there lyste her /  
 Firstly holb her frendes despyed thes  
 werke ordeyned by our lord / It is  
 wode whanne this lady was thus or  
 dynd / she laboured and dyd so mo  
 che that she drewe her suffer named Ag  
 nes in to her compay / wherfor as wel  
 for that one as for that other / the car  
 nalle frendes of saynt Clare had her in  
 indignaacion oute of mesure / wherfor say  
 nt Frauncois translated them in to  
 the church of saynt Dampayn / which  
 church by the commaundement of the

crucifyge he hadde repayred / And there  
 this lady beganne the Kelygion that  
 was called of pouer susters / And there  
 she was enclosed in a lytell celle whi  
 che saynt Frauncois hadde ediffed /

Sightly / holb she hadde humbled in  
 her herte / It is wode that saynt Clare  
 ghyfped her self souerayntly in hu  
 mlyte / lyke as the wyse man sayth /  
 Of so moche that a creature is promo  
 ted / Of so moche ought he to be the more  
 humble / Therfor after that she had as  
 sembled a grete couente of holy Vir  
 gynes / vnnethe / and with grete payne  
 yf it had not be for thobedynce of say  
 nt Frauncois / she hadde neuer recey  
 ued the souerayntie of them / And af  
 ter that she had receyued the domynaci  
 on ouer them / and gouernaunce / she  
 was to fore alle other redy to serue  
 them that were seke / as she had ben  
 an handmayde or seruaunt / And was  
 so humble / that she wold wasshe the  
 feet of her handmaydens and seruaun  
 tes whanne they cam from without fro  
 their werke / and drewe them and kif  
 sed them / Seuenthly / holb Saynt cla  
 re kepte pouerte / It is wode that for  
 to kepe and to folowe pouerte after the  
 gospell of Ihesu criste / saynt Clare put  
 therin all her entente / wherfor yth the  
 begynnyng of her holy lyf al that euer  
 that come to her of fader & moder she sol  
 de / and gaf it for goddes sake / in so mo  
 che that for her ne for her sisters she hadde  
 but symple fedyng and clothynge / ne  
 wold haue none other / And notwith  
 stondynge that she was assylded of  
 pope of the folwe of pouerte / And there  
 vpon had receyued lettres of the pope  
 moche sodenly wepyng / she wrote agayn  
 ne sayenge / I wyll well be assylded  
 of my synnes / but the folwe of pouerte  
 I shal kepe vnto the deth / The eyght  
 holb in necessite Ihesu criste dyspyed  
 her / It is wode that on a tyme at the  
 hour of dyner in the college of saynt  
 Clare was but one boof of brede / ne  
 ther myzt no more be had / thenne saint  
 Clare toke this boof of the hand of  
 the dispenser / and made thenne her pra  
 yer / And after of that boof made as  
 many bues and partyes / as there we  
 re sisters / And as soone as entrecy  
 had receyued her part / holb well hit

## The lyf of saynt Clare

Was but lytel / the dyuynе grace mul-  
typlyed it so moche / that eueryche leste  
somme andy hady ynough /  
Item sensably it is redde / that godd  
dyde for her / whanne in her college the  
pottes were saylled / Monthly / holi in  
scryptures saynt Clare was rulyd /  
This holy lady was contente with o-  
ne poure cote lynyed with a mantel /  
She wold neuer pendantes ne furres  
of shynnes / but dyspendyd all her ty-  
me in kepyng her body in seruage of  
the spyrte / And herewith thys in  
the weke she fasted in this maner /  
that she neuer tasted thyng that was  
fodre / Item euery yere she fasted thre  
lentens to brede andy water only / sauf  
the sonday she took a lytell wyne /  
And thorowly she luyed so straitly /  
that she becam so feeble / that saynt Fran-  
cis commaunded her by vertu of o-  
dyence / that she shold sayle no daye /  
but that she shold take for her refecti-  
on an vna / andy an half of brede / She  
was neuer withoute hyr nexte her  
fleffe / And for a pebble she wote a  
block or a grete stone / She laye alwey  
on the harte ground / Or for to take the  
letter her reke she laye otherwhyle by  
on the cuttyng of wynez / vnto the tyme  
that saynt Franccis hady commaun-  
ded her by cause hit was ouer folde /  
that she shold lye to lye on a sack full  
of strawe / Tenthly / holi she hath despi-  
sed thynnyng of the fende our enemy  
It is redde that in especyall she hadde  
a custom that from mydday she was  
in prayere / andy remembryng the pas-  
sion andy suffraunce of Ihesu Cryste  
thre houres duryng / And after the  
euentyd she was alwey a long whyle  
in oryson / And it is redde / that ofty-  
mes the fende apperdyd to her by nyght  
sayenge / yf soo be that ye askeyne yow  
not fro wakynge andy wepyng / ye shall  
for certayne be blynde / And she answer-  
de / he shall not be blynde that shall see  
oure lord in his glory / And whanne  
the fende herd this answer / anone he  
departed alle confused / ne durste neuer  
after tempte her / ne lette her of her pra-  
yers / Enleuently / god of his grace  
hady perced her herte / It is redde that  
saynt Clare for to dyspende amercusly  
the tyme that godd hadde sente her / In

especyalle she was determyned / that  
fro the houre of mydday vnto euentyng  
tyme / she wold dyspende al that tyme  
in thynkyng andy bewepynge the pas-  
sion of Ihesu Cryste / andy saye prayers  
andy orysones acordyng thereto / After  
vnto the fyue woundes of the precious  
body of Ihesu Cryste / as smecton andy  
perced to the herte with the darre of the  
houe dyuyn / It is redde that fro the tyme  
on a thersurdaye the houre of the  
maundy vnto ester euen the saterday  
she was remembryng andy thynkyng  
on the suffraunce of oure lord Ihesu  
so burnyngly / that she was ransshed  
as all donke in the houe of god / that  
she knelde not what was sayd ne do-  
ne aboute her / but as vnmoueable or as  
all insensibill / in stonnyng she held her  
eyen fized in one place / Elselfy /  
holi in her dyscase andy payne she was  
of godd comforted / It is sayd / that  
she was by the space of eyght andy  
thienty dayes in contynuelle langoure  
and sekenes / Neuertheles was neuer  
sene in her signe of Inpacyence / but al-  
wey swete wordes / e amysable in pray-  
syng e thankyng god of all / and in es-  
pecciall hit is redde that in the sekenes /  
in whiche he passedy wharby thence of  
her lyf she was seuenthy dayes without  
mete or drynke And neuertheles she  
was so swetely vyficed of god / that  
it semed vnto alle them that sawe her /  
that she hadde no payne ne dyscase / but  
yet more euery creature that come to  
her was comforted in god / And in espe-  
ciall it is redde / that whanne the houre  
of deth approched / she whiche long tyme  
had lost her speche . beganne to speke  
and saye / goo oute surely / thow hast a  
good saucondyte / And whanne one  
of her suters saynge ther present her-  
de that / she demaunded her to whom she  
spak / And she answered to my sothe /  
whome I see adyssyd to departe fro  
my body / for he ought not for to dwel-  
le / For I see the holy byrgyne Mary  
whiche abyedeth for me / And this sayd  
Our blessed lady entrid in to the cham-  
bre where saynt Clare laye / And she  
was crouned with a crowne ryght de-  
re shynnyng / that thoscurite of the nyght  
was chaunged in to clerenes of mydd-  
day / And she broughte with her a ryght



grette multitude of other vyrgens alle  
 nobly crouned/ amonge whome there  
 was one/ that bare a ryche mantelle/  
 To whome she sayd gyue hyder the mā  
 tle / And whanne she hadde swete  
 embraced her / she cladd her with the  
 mantell / And at that same tyme was  
 wepyng aboute her the college of sus  
 ters / And in especiall Agnes the sus  
 ter of saynt Clare makynge grete mo  
 ne and sorowe / Thenne saynt Clare  
 sayd swete / My sisters / discomforte  
 yow not / For ye shal haue vnto god  
 of me a goody and a welbe Adou  
 ce / And thou Agnes shal soone  
 after folowe me in to glorye / Now is  
 it well reason and ryght / that we saye  
 and shewe of the grete meruayles /  
 that god shewed for saynt Clare by  
 her holy prayers / For she was veru  
 ly / welbe and worthy of alle honoure  
 That grete tempest that was in the tyme  
 of Frederyck thempetour / wherof  
 holy Church had so moche to suffre /  
 that in dyuerse parties of the world  
 was moche warre / so that by the com  
 maundement of thempetour were lita  
 ples establisshyd of knyghtes / And  
 with that so many Archers of Sara  
 yns / as they hadde be hylls of fyes  
 for to destoye the peple / That is e  
 gypt / The Sarafyns canne as wood  
 maye / they cam to the pates of As  
 sye / And the felow sarafyns that ben  
 full of alle cruelte and falschode / And  
 be nothyng / but for to sle and des  
 troye crysten mennes blood / And they  
 cam vnto the Egipte of the poure la  
 dyes of saynt Dampen / And the holy  
 lades had so grete feare that they her  
 tes make in theyr lodes / and wonne  
 wepyng to their moder saint Clare /  
 And she that was seke withoute feare  
 of herte made her to be ladde to fore her  
 enemyes vnto the dore / And dyde doo  
 her to fore the body of our lord / whi  
 che was in a pye moche ryche / gar  
 nished and deuoutely / And this ho  
 ly lady was on her knees sayng with  
 wepyng teares vnto our lord / O  
 my lord god ples hit vnto theme /  
 that they that serue you / and ben disar  
 med / whome I nouriſhe for youre lo  
 ve be broughte in to the handes and  
 soler of the paynyms / Saye swet

lord / I beseeche the / that thou kepe thy  
 handmaydens and seruauntes / For I  
 may not kepe them in this poynt / and  
 our lord anon sent of his special gra  
 ce a vois / as it had ben a child / which  
 sayd to her / I shal kepe yow allweye  
 O swete fayr lord kepe this cyte yf it  
 please yow / which hath geuen to vs  
 such thynges / as hath ben nedfulle  
 to vs for the boue of yow / And he an  
 swerd / the cyte shal haue somme gre  
 uance / but neuertheless I shal kepe  
 and defende hit / Thenne this holy vyr  
 gine saynt Clare awoos fro her prayer  
 which hadde yet her dysage al beuepl  
 and comforted moche swete her sus  
 ters that wept / and sayde to them / I  
 commaunde yow fair doughters / that  
 ye comforte yow in good faythe / and  
 truste ye only in our lord / For the sa  
 rasyns shal neuer do yow harme /  
 Anone thenne the Sarafyns hadde soo  
 grete drede and fere that ouer the wal  
 les / and by the places that they hadde  
 entred / they fledde hastily / And there  
 in this wyse by the oryson and prayer  
 of saynt Clare destroubled / and put  
 fro their enemyes / Thenne commaunded  
 she to alle them / that herde the vois that  
 that in no maner they shold discouere  
 ne telle it to ony that lyued /  
 On another tyme it happed / that an  
 old squer ful of kyne glorye / the whi  
 che was moche hardy in bataylle / and  
 was capitayne of a grete hoost which  
 Frederick hadde deliuerd to hym / and  
 cam with alle his hoost for to take the  
 cyte of Assye / he dyde do helde donne  
 the trees / and destroye the countreye  
 al aboute / and besyged the cyte / And  
 swore / that he wolde not departe thens  
 tyl he had taken the cyte / And thus  
 was the cyte besyged for to haue be  
 taken / And whanne saynt Clare the  
 handmaide of Ihesu crist herde the ty  
 dyng / she hadde grete pyte / and dyd do  
 alle her sisters / and sayde to them /  
 Right swete doughters / be reayue  
 dely many bienfaites of this cyte /  
 And it shold be a grete unkyndenes to  
 vs / yf he focoured it not in this grete  
 nede / as moche as we may / Thenne com  
 maunded she to bringe affres / and said  
 to her sisters that they shold discouere  
 their hertes / and she hir self fyrste caste

## The lyf of saynt Clare

gret plenty of Almes upon her hede / e  
 after upon the hedes of alle the other /  
 and sayd to them / Now go fayr dour  
 ters / And with all your herte requyre  
 and praye ye to oure lord / that he wil  
 deliuer this Cyte / And thenne euerych  
 by hem self in grete weppynge and te  
 rys made their orysones and prayers de  
 uoutely to our lord in such wyse / that  
 he kepte and defended the Cyte / that  
 on the morne the hoost departed oute of  
 the countre / And it was not longe af  
 ter that they alle were dede and slayn  
 It shold not be accordynge / that we  
 shold here and here secrete the meruey  
 lous vertu of her prayer / the which atte  
 begynnynge of her conuersyon / she con  
 uerted a soule to god / For she hadde  
 a suster yonger than hir self was whos  
 conuersacion she moche desyred / And in  
 alle her prayers that she made / she pray  
 ed / at the begynnynge with all her herte  
 to oure lord / that lyke as she and her  
 suster hadde ben in the world of one  
 herte and of one wyll / that it myght  
 please the fader of mercy / that Agnes  
 her suster whome she had left in the  
 world / myght despyse the world and  
 fauoure the swetenesse of god / so that  
 she myght haue no wyll to marie her  
 sauf only to god her twelue frende / in  
 such wyse that bytwene them bothe /  
 they myght espouse their virginyte to  
 oure lord / These two sisters lued mer  
 ueylously to gyde / And were moche  
 sorowfull of their departynge / e that  
 one more than that other / But oure  
 lord graunted vnto saynt Clare the  
 first yest that she demaunded / For hit  
 was a thyng / that moche plesyd hym  
 A fer the seuenthe day / that saynt Cla  
 re was conuertid Agnes her suster cam  
 to her / And discovered her secretnesse  
 to her and wyll / And sayd biterly /  
 that she wolde serue god / And whan  
 Saynt Clare herd that / anone she em  
 braced her / And sayd for ioye that she  
 had / My suster ye be ryght welcome /  
 I thanke god that hath herd me for  
 the / For whome I was in grete sorow  
 Now he hit that this conuersion was  
 merueylous / And yet more to be won  
 dred / how Clare defended her suster by  
 her prayers / At that tyme were the go  
 od blessed sisters at saynt Mychel of

panto / whiche were ioynd to god / e  
 they folowed the lyf and werkes of the  
 su cryst / And there was saynt Clare  
 whiche felte more of god than thother  
 And she enformed her suster her nours  
 ce how she shold reble her / And the pa  
 rents and kynnesmen of saynt Clare be  
 ganne a nelue katayll / and steyt agens  
 the byrgynes / For whanne they herd sa  
 ye / that Agnes was gone to dwell  
 with her suster saynt Clare / there cam  
 on the morne to the place where saynt  
 Clare dwelld / the lude of her kynnes  
 men and frendes al fro them self alle  
 araged / and steyd not without for  
 the malice that they hadde in their hert  
 but gaf them to vnderstonde / that they  
 cam for good / And whanne they cam  
 withim / they made no force of saynt cla  
 re for to dralbe her oute / For they kne  
 we wel / that they shold no thyng eys  
 ploye of their entente / but they turned  
 to Agnes / and sayd to her / What mai  
 kest thou here / come oute with vs home  
 to thy holbe / and the answered / that she  
 wolde neuer departe fro the compagne  
 of saynt Clare / And a tyrant a knyzt  
 took and drelbe her by the here / And  
 the other took her by the armes / and  
 carryn her forth a fere / And she whiche  
 semed that she was amonge the honours  
 of a lyon / and taken fro the handes of  
 god / beganne to crye and sayde / Fayr  
 dere suster helpe me / and suffre not that  
 I be taken aweiye fro the holy compa  
 ny of Ihu crist / But the felons dre  
 we this byrgyn agens her wyll ouer  
 the Montayne / and rente her clothes / e  
 drelbe and raxed oure her feet / And the  
 holy sibete byrgyn saynt Clare kne  
 led doun / and putte her self to prayer /  
 And praid our lord to gyue her suster  
 a stronge herte and a stable / and that  
 she myght by the purffaunce of god  
 ouercome and surmounte the purffa  
 unce of the puple / and anone the holy  
 ghoost made her so payfaunt and true /  
 that it semed that her body were fynyed  
 to the grounde / in such wyse / that for al  
 the force and polber that they couthe do  
 they myght not bere her ouer a bylle  
 broke / And the men that were in the  
 felde and ryuer cam for to helpe them  
 but they myght neuer remeue her fro  
 the erth / And thenne one of them said



in mocking/ It is no wonder though  
 she be leuy/ For she hath etym mocke be/  
 Thanne the lordz monuall her vnto  
 by his arme for to bete her cruelly  
 but an ache and payne took hym soden  
 by / and tormentid hym a long tyme  
 right cruelly/ After that this sayd Ag  
 nes hadde suffred this long wofulnes  
 of her kynnesmen and frendes / cam  
 saynt Clare/ and prayd them for god  
 to sake / they shold leue this lacyll  
 with her suster/ and go their waye / e  
 take care of them self And she toke  
 the cure and charge of Agnes her sus  
 ter/ whiche laye thereon the ground in  
 grete dysease/ And fynally her kynnes  
 men departed in grete angurysse an  
 and so wolde of herse / **A** And  
 thanne anone after she aroos by moche  
 gladly/ And had moche grete ioye of  
 that first lacyll/ that she had suffred  
 for the loue of Ihesu Cryst / And fro  
 this tyme forthward / she ordeyned her  
 self to serue godd perduelly/ And sa  
 ynt Grauncis cutte of her heere with  
 his olde handes/ and endurde / and  
 taught her to serue godd/ and so dyd sa  
 ynt Clare her suster/ And by cause she  
 may not shortly accompte with felde  
 wordes / the grete perfection of the lyf/  
 of Agnes / therfore we shalke entende  
 vnto the lyf of saynt Clare the byr  
 gyne/ Was hit not grete meruaylle of  
 the oryson and prayers of saynt Cla  
 re/ whiche were so strong and so moche  
 enaynlyth agaynst the malice of the pe  
 ple/ when they fledde/ and were purs  
 suant to brente the temple/ It happed  
 on a tyme / that a moche deuoute wor  
 man of the bishoppyshe of Cyse cam  
 to one of the ladyes/ for to peld than  
 gynges to godd/ and saynt Clare/ whi  
 che had depuerd her fro thandes of v/  
 temple / For they fledde and waylled  
 that the oryson of saynt Clare brente  
 them alle / And therfore they myghte  
 no lenger dwelle in that place/ The po  
 pe Gregory had moche grete fayth e gre  
 te deuotion in the prayers of þe holy  
 byrgyne/ And not without cause/  
 for he had preued and felde certayne  
 verue therof/ whiche had holpen many  
 and dyuerce / that had necessity and  
 neede / And whanne he was Bishopp  
 of Rossen/ and after whanne he was

pope/ he sente his litters to her/ by whi  
 che he requyred her to pray for hym/  
 And anone he felde hym eased / and  
 alleged by her prayers/ Thanne certayn  
 ly yf he whiche was Spayre of Ihesu  
 Cryst by his humyltye as we may see  
 had so grete deuotion to saynt Clare /  
 of whome he requyred her ayde/ and re  
 commaunded hym to the vertue of her  
 oryson/ Iwell ought we thenne to aske  
 we with all our power the deuotion of  
 suche a man/ For he kneibe wel / holb  
 moche loue is myghty / and holb the  
 pure byrgyns haue depuerd entree in  
 to the dore of the heu of oure lordz/  
 And yf oure suster lordz gyue hym  
 self to them/ that loue hym feruently/  
 who maye he denye them / for whome  
 they requyre hym deuoutely/ Althey se  
 ne/ that they requyre hym/ that is nede  
 and behooffull/ The holy werk sheweth  
 well the grete faythe/ and the grete de  
 uotion that she had in the holy sacra  
 ment of the aulter / For in that grete  
 maladye whiche had so keged her that  
 she lay in her bedde/ she aroos/ and did  
 her to be borne from one place to ano  
 ther/ e did spyne a fyn smale clothe /  
 of whiche she made mo than fusty corpo  
 ras / e sente them in fayer wellettis of  
 sylke in to dyuerce churche in dyuerse  
 places of Assise / When she shold re  
 cyue the body of oure lordz/ it was mer  
 uaylle to see the tress that she wepte /  
 of whiche she was all wete/ And she  
 had soo grete fere when she approchd  
 nyght vnto her sauour/ that she ne do  
 ubted hym no lasse whiche is in sem  
 blaunce very god in the forme of bredd  
 the sacramēt/ than hym that gouerneth  
 heuen and erthe/ whiche is al one /  
 Thus as she hadde althey founeraun  
 ce and mynde of Ihesu Cryst in her ma  
 lade/ so godd comforted her/ and bys  
 ted her in her Infirmyte and languore  
 In the houre of the natyuite of Ihesu  
 crist at cristemas / when the angels e  
 the world made fress e songen e enio  
 yed of litle Ihesus þe was born/ al þe you  
 re ladyes Wēt to matyne in to their mo  
 nastery/ e left allone their poure moder  
 fore greued in her maladye/ Thanne she  
 began to thynke on litle Ihesus / e was  
 fowful that she myght not be at the  
 seruyse e prepe oure lordz/ And sayd in

## 4 The lyf of saint Clare

syghynge saye lord god / I wake  
 here alone / And anone she beganne to  
 here the fawres that songen / and saynt  
 frauncis / and herd wel the Jubys  
 lacion / the psalmode / and the grete  
 mekedye of the songe / how he it / her bed  
 was not so nygh / that the boys of a  
 may ne of a woman myght not be her  
 de / ne vnderstonde / yf godd dyd hit not  
 by his curiose / or yf godd / had not gy  
 uen to her aloue al nature of may force  
 and polber to here hit / but this passed  
 all / for she was worthy to see in her o  
 wnyng the ioye of our lord / On the  
 mornyng whanne the ladyes her do  
 gghers cam to her / she sayd to them /  
 Wyllyng be our lord Ihesu Cryste /  
 For whanne ye leste me / he leste me  
 not truly / And I saye to you / that  
 I haue herd this nyght alle the ser  
 uys and solemnyng that hath be done  
 in the chyrche by saynt frauncis tho  
 rough the grace of Ihesu crist /  
 Atte paynes of her deeth / our lord com  
 forted her allwey / For she dwelle oute  
 of the holy woundes of Ihesu crist / a  
 bytternesse / of which her herte / her wil  
 And her thought were full of angur  
 shes merueyflously bytter / And often  
 as she hadde be dronken of the sorowe  
 and tress that she wepte for the due  
 of Ihesu Cryste / For oftymes the due  
 of godd / which she hadde empynted in  
 her herte within forthe / she made to ap  
 pere by signes outwarde / she enfour  
 med and taughte the nouyses / and ad  
 monestedy them / that they haue in the  
 yf mynde the sorowe and payne of the  
 deeth of Ihesu crist / And that she said  
 with her mouth / she dyd it in her herte  
 and gaf ensample / Whanne she was  
 secretly allone / to fore she myght saye  
 any thyng / she was al bedded with  
 tress / she was most deuoute / and had  
 more seruour of deuocion bytvene vns  
 der and none / than any other tyme /  
 by cause she wolde / that in the houre  
 that Ihesu crist was crucyfyed in the  
 aulter of the crosse / that her herte shold  
 be sacryfyed to godd our lord /  
 On a tyme hit happed at the houre of  
 none / that she prayd to godd in her al  
 le / And the dwelle gaf to her suche a  
 stroke vnder the ere that her eyen and

her bysage were al couered with blood  
 She hadde lerned an cryson of the fe  
 ue woundes of Ihesu crist / which she  
 ofte recorde and remembred / by cause  
 her herte and thought were nourysht  
 therein / and myght fele the delys that  
 ben in Ihesu Crist / she lerned the offi  
 ce of the crosse of saynt frauncis /  
 which heued her truly / And she said it  
 as gladly to her polber as he dyd /  
 she gyrd to her fleshe a corde / wher  
 were thyrten knottes / which were ful  
 of brochettes of smale neddes / and the  
 ron smale rynges / And this dyd she  
 in the remembraunce of the woundes  
 of our lord / It happed on a tyme on  
 the holy sherturdaye / which is the  
 day whanne our lord made his maun  
 dy or souper / wher as is remembred /  
 how godd kowd / vnto thende his disa  
 ples aboute the houre of euen / whanne  
 godd beganne the wastynge of his  
 passion / whanne saynt Clare kynge he  
 up and sorowful / enckesed her in the  
 chamber of her celle / And hit happed /  
 that she prayd god longe / and was  
 sorowfull vnto the deeth / e in that so  
 wolbe and heuyne / she dwelle a feruent  
 hne ful of desyre / for she remembred  
 how Ihesus in that houre was taken /  
 estayned / haled forth and mocked /  
 in so moche that of this remembraunce  
 she was alle dronken / and satte in her  
 bedde / Al that nyght was she so mys  
 shyd and on the morne that she wyped  
 not where her body was / The eyen of  
 her had loked stedfastly in one place /  
 withoute meynge or kynge a spece /  
 And the eye of her herte was so fixed  
 in Ihesu Crist that she felde no thyng  
 One of her doughters more famylar  
 and secreet with her than other wende  
 of a to her for to see her / and allwey she  
 fonde her in one poynce / The nyght of  
 the saturday this good deuoute dought  
 ter brought a candell brennyng / and  
 withoute spekyng made a pygne to  
 her blessyd moder Clare / that she shold  
 remember the commaundmentes of sa  
 ynt frauncis / For he hadde commaun  
 ded that every day she shold ete som  
 what / whanne as she stode before her  
 with a candell brennyng / Saynt Cla  
 re cam ageyne to her asate / And her  
 fmed / that she was comen from any



another world / And she sad / Fayre  
doughter what neede is of a candle / is  
it not yet day / And she answered /  
Myghte were fayre moder / the nyght is  
passed / and the day is gone / and that  
other nyght is comen / Fayre doughter  
sayd / saynt Clare / This slepe that I ha  
ue made be blessed / For I haue moche  
aspyred it / And god hath gyuen hit  
to me / but bebare that thou saye it ne  
uer to creature as longe as I lyue /  
Whanne our lord knelwe and apperay  
ned / holb wel and holb moche this ho  
ly Clare kowyd hym / And the ryghte  
late loue that she had to the very cros  
se for the loue of hym / he so entymned  
and pryncelged her in such manere /  
that she hadde polber to make tokenes  
and myracles by the Crosse / For when  
she made the signe of the very crosse vpon  
them that were seke / anon the mala  
dyse fledde away / and so many myra  
cles god shewed for her / Of whiche I  
shalle telle yow somune / First of a fre  
re that was oute of his lyfte / On a  
tyme it happed / that saynt Frauncis  
sent to saynt Clare a freere named ste  
uen / and was al made fro hym self /  
that she shold make vpon hym the sig  
ne of the Crosse / For he knelwe wel /  
that she was a woman of grete perfec  
tion / And he honoured her moche for  
the vertue that was in her / And she  
that was okeyssaunt and good dought  
er of obedynce / blessed the freere by  
the commaundement of saynt Fraun  
cis / and made hym to stee a byttell /  
And after she toke hym by the hond  
And he awoos al hoole / and wente to  
saynt Fraunfois clene delueryd of al  
his maladye / This blessed saynt Cla  
re was a good maysteresse and trewe  
for to forme yonge peple / that knelwe  
but bytell of relygion / And she was  
pessent and dyscreit of the maydene  
of oure lord / and informed them in  
good custommes / and taughte them  
ryght wel to doo penance / She nou  
tyfied them by so grete loue / that in  
ne the ony tongue may expresse / she ta  
ughte them pryncely to flee alle noyse  
of the world / by cause they shold ioy  
ne to oure lord / And also she exhorted  
them / that they shold put fro them all  
carnal affection and flesshely loue of

their frendes / And that they shold not  
be ouer tendre ouer them ne loue them  
ouermuche / ne hoyses / ne lounde / but ma  
ke them strong to please and serue god  
She councylled them / and warned /  
that they shold hate to doo the wyll of  
the body / And that the desyres and  
flesshely desyres of the fleshe / they shol  
de with all their herte and good tra  
son go ther agaynste / she sayde to them  
the fende of helle lyeth in a waye and  
leyeth his hokes and grynnes subtil  
ly for to take and hynde the holy sou  
les / and yet they tempte more the go  
od peple / than them of the world / She  
wold that they shold make and la  
oure with her propre handes in such  
werkis as she had establisshid to them  
She wold that whanne they had do  
ne their bodyly trauayle / they shold  
go to prayer / For prayer is a thyng  
that plesyth moche god / And she wol  
de that in prayeng they shold rechauf  
se their bodies / and that they shold le  
ue and depreffe necligence and al col  
denesse of herte / and be kyndled and  
lyghted in the holy loue of god / so  
that in stede of coldenes they shold be  
hote in deuocion / In no place / ne in no  
cloyste was scyence better kept ne hol  
den / there was no lauas in their speche /  
ne enyple / but they were sobre and so  
good / that they shewed wel / that in  
their hertes was none enyple / but al go  
denes / The good maysteresse saynt Cla  
re her self spak so lytel / that she restay  
ned them / and thought merueylously  
on theyr wordes / Wolbe he it that in her  
herte / ne in her thought was but al ho  
lynnes / This good lady pourueyd to  
her doughters / the word of god by de  
uoute preachinges / And hadde so mo  
che ioye and gladnes / perfoundely in  
her herte in herenge the wordes of the  
holy predication that al her desyre was  
in oure lord Ihesu Cryst her espouse /  
For on a tyme as freere philyp And  
en preached / a ryght fayre child was  
so fow saynt Clare / and abode there a  
grete parte of the sermon / and beheld  
merueylously and graciously saynt  
Clare / wherof hit happed that he that  
was worthy to knowe and see so hys  
thynges of saynt Clare / receyved in  
that syght and beholdynge so grete a

## The lyf of saynt Clare

sweteness in his hert/and so grete com  
 fort/that it myght not be sayd/ne ex  
 pressyd/ And holb he hit that she was  
 not lettred/ yet herd she more gladly  
 the sermons in latyn than in her vul  
 gar tongue/ She knele wel that with  
 in the shelle was the kernel / she herd  
 the sermons ententuely/ and assaue  
 ued them more swetely/ She coude mo  
 che wel dralbe to her/that was mooste  
 prouffitabill for her soule / And wel  
 knele she that it was no lesse cunnyn  
 ge to gadre fayr floures amonge the  
 sharpe thornes/ than to ete the fruyt of  
 a fayre tree/that is to saye/ that she lo  
 uyd better a rude sermon well edeffy  
 eng than a fayre polysthed lytell pro  
 uiffyng/ On a tyme hit happed/ that  
 the pope gregory descendyd/ that no fre  
 re shold go to the holys of the ladies  
 without his leue / And whanne the  
 holy moder saynt clare knele that / she  
 had moche sorowe in her hert/ by cause  
 she saide wel/ that she myght not haue  
 that whiche was needefull/ whiche was  
 the nozetur of holy scrpyture/ And sa  
 yd to her sisters with a sorowfull hert  
 Holb forthon wel may the pope gregos  
 rye take fro vs alle the feeres/ whanne  
 he hath takyn fro vs them that nourys  
 shed oure soules with the word of  
 god/ And anone she sente ageyne all  
 the feeres of her holys to the mayster  
 or mynystre/ For she sayd/ she hadde no  
 thyng to do to haue feeres to geue them  
 bodyly brede/ whanne they failled them  
 that nourysht her and her sisters with  
 the word of god/ Anone as the pope  
 gregory herd this tydyng/ he repledy  
 that/ whiche he had descendyd/ and set  
 all at the wyll of god/ This holy e  
 good Abbesse lured not only the souls  
 of her good daughters but thought  
 well in her hert oftymes/ how she my  
 ght serue their bodies most charitably  
 For whanne it was ryght colde/ she co  
 uered by nyght them that were feble /  
 And dyspoynted them moche swetely/  
 And yf she saide any trouble by any  
 temptation or any anger/ whiche hap  
 peth somtyme/ she wolde calle them secrete  
 ly/ And comforted them all wepyng  
 And other whyle she wolde falle dou  
 ne to the feet of her daughters/ that she  
 re made and kuy/ And kneled to fo

re them / so that the sweteness and deuo  
 naitie/ that the ladies saide in her go  
 od moder/ that she alleged/ and toke a  
 wey theyr sorow/ wherof the ladies her  
 daughters outhe her moche thanke /  
 And thus lerned they to doo wel by  
 deuocoon/ and to lue their good moder  
 more swetely/ and folowed by the ryght  
 weye the werkes of their good Abbes  
 se/ And they meruaylled moche of the  
 grete habondaunce of holynes that god  
 hadde gyuen to his spouse /  
 Whanne she hadde ben fourty yere in the  
 state of ryght holy pouerte/ hit pleased  
 to oure lord to calle her to be rebardyd  
 in heuen/ and sente to her a grete mala  
 dy / and multiplyed her languoure  
 and seknes / She hadde somtyme done  
 so sharp penauces / that her body ne her  
 flesshe hadde no strengthe/ And at the  
 last she was ouer seke/ and moche mo  
 ze than she was wonte to be / For as  
 oure lord had gyuen to her in her helthe  
 rycheffe of merces/ of good vertues/  
 and of good werkes/ ryght so wolde  
 god enrich her in her seknes/ to then  
 de that she shold suffer for hym ryght  
 grete payne and tormentes / For in suf  
 frynge of seknes is vertue parfayght  
 hol/ and in what wyse she was vertu  
 ous in her maladye/ and parfayght  
 maye here/ For holb he it that she hadde  
 ben eyght and twenty yere in languor  
 ur and maladye / yet neuer she grui  
 ed/ ne murmured/ ne playned/ but  
 allethey sayd holy wordes / and ren  
 dyd thankynges to oure lord / how be  
 it that she was merueylously agre  
 ued and seke/ so that it semed that she  
 fasted moche to dralbe to her ende/ But  
 pleasid neuertheles to oure lord/ that  
 he respyced her fro the deithe / Unto the  
 tyme/ that her ende myght be honoured  
 and enhaunced/ her by the presence of  
 the pope and of the cardynales/ to who  
 me she was especial daughter/ for when  
 the pope and the cardynales hadde aby  
 den a grete whyle at Lyons / Sept  
 clare was the merueylous by desir  
 ned by seknes/ soo that her daughters  
 hadde grete sorowe at their hertes/ that  
 them semed that a glayue had perced  
 them / or that they haue be ryuen with  
 a swerd/ But oure lord she wedd anon  
 a dyspon to one his hadmaye/ whiche



atbellyd; at saynt polbes/ For hit se  
med; to her that she and her sisters we  
re at saynt Dampans to fore saynt cla  
re which was ryght seke/ And her se  
med; that this Clare laye in a moche  
fayr bedde/ and; moche precious/ And;  
her senned; that her doughthers wepte/  
whanne the soule shold; passe oute of  
the body/ And; anone she salde a ryght  
fayr lady at the heede of the bedde/ and;  
sayd; to them that wepte/ Faire dough  
thers wepe no more for this lady shall  
ouercome all/ And; knowe ye/ that she  
shalle not deye/ till that our lord and;  
his disciples shalle come/ And; she shal  
not abyde longe after that the pope and  
the Courte of Rome shalle come to pe  
ruse/ And; anone as the Bysshop of  
Hostence herd; saye/ that this holy wo  
man was seke/ anone in grete haste he  
went to see and; bysyte the spouse of  
Jhesu Cryst/ For he was her ghostely  
fater/ and; had the cure of her soule/  
And; noursysshed; her with pure herbe/  
and; pure wyke/ For he hadde allweye  
reuousely bured; the holy Byrgyne/  
And; thenne he gaf to her in her mala  
de the body of our lord;/ For that is  
the very scyng of the soule/ And; he  
comford; the other doughthers by his  
sermons and; holy wordes/ Thenne the  
holy good; moder beppinge praid hym  
moche swete; that he wold; take heede  
of her doughthers ther keynge/ and; of  
all the other/ And; that for the loue of  
our lord; he wold; remembre her/ And;  
aboue alle other thynges/ she prayd;  
hym/ that he wolde do so moche that her  
pauelage of pouerte myght be confer  
med of the pope and of the cardynals/  
And; he that bured very; her/ and; the  
wyggon/ and; that hadde allwey truly  
serued her/ promysed; that he shold; doo  
and; dyde hit/ In the yere after cam the  
pope and; the cardynals to Assise/ for  
to see the departyng of the holy Byrgy  
ne/ and; to putte to effect the wysyon/  
that hadde be sene and; signefyed; of her  
For the pope is the hyest man in erthe  
vnder god;/ and; that best representith  
the persone of Jhesu Cryst/ For lyke  
as our lord hadde his disciples which  
were ioyned to hym in erthe/ In lyke  
wyse the pope hath his cardynals/ the  
which be ioyned to hym in the holy

chirche/ Our lord; god; hasted hym/ as  
he that knele the ferme purpos of his  
spouse saynt Clare/ And; hasted for to  
honoure her and; to sette in the palais/  
of the kyng of paradys his poure pil  
gryme/ and; the good lady also coney  
red and; wysshed with alle her herte/  
that she myght be deliuered of her mor  
tal body/ And; that she myght see in he  
uen Jhesu cryst/ as she that hadde en  
slied hym in therthe with all her hert  
in very pouerte/ Her membris were  
brused/ and; troubled by grete sekene  
that the body myght not endure/ For  
it was ouer moche enfebled/ soo that  
our lord called her fro this world;/ and  
ordenyed for her helthe perdurable/  
Thenne pope Innocent the fourthe/ &  
the cardynals cam with hym for to by  
syte thanmayre of god/ of whom he  
hadde betur proued; the holy lyf/ than  
of any woman that was in his tyme  
And; therfor he knele certaynly/ that  
it was reason that he shold; come and  
honoure her with his presence/ And;  
whanne he cam in to the holbe/ of the  
ladyes/ he went thider/ where as this  
holy saynt laye/ And; took to her his  
hond for to kysse/ And; the pope whi  
che was curteis stode vpon a tree/ and;  
tooke to her his fot to kysse by grete  
humyltye/ And; she took it and; kysped  
it moche swete; and; after enclenyed  
her self to the pope moch humbly/ and;  
requyred hym with a swete chyre that  
he wold; assaille her of alle her synnes  
To whome he sayde/ wold; god;/ that  
we hadde nomore new of absolucion of  
synnes that we haue done/ than ye ha  
ue/ And; thenne he assoylled her of all  
her synnes and; gaf to her largely his  
benediction/ And; whanne they were al  
departed/ for as moche as she hadde  
receyued; that day by the handes of the  
myngster prouynciall the very body of  
oure lord;/ She lift vp her eyen to oure  
lord to heuen/ and; ioyned her handes  
to gyde/ And; sayde thenne/ Oa my  
right swete & fair doughthers/ our lord  
Jhesu crist by his debonaire hath done  
to me soo grete good and; gyuen to me  
so grete a yeste/ that heuen ne erthe ma  
ye not knowe/ For I haue receyued  
this day a moche hye lord/ and; also  
haue sene his bympre/ The good;  
Æ ii

## 4 The lyf of saynt Clare

doughters were aboute the bedde/whiche  
 wepte / and abode for the orphelyns/  
 Wherof they hadde moche grette sorowe /  
 in their hertes / For the deeth of their mo-  
 der percyd their hertes lyke as if there  
 a slyberd/whiche doughters departed not  
 fro her ne for hongre ne for thurst / ne  
 for no slepe /ne they thowt neyther that  
 bedde ne of tassel/ Alke the delytes that  
 they had/ was for to crye to wepe & to  
 make sorowe / And amonge alke the  
 othre/ her suster / whiche was a moche  
 deuout Pyrgyne wepte many tere/ &  
 sayd to saynt Clare her suster / Fayre  
 and ryght swete suster departe not alwe-  
 ye fro me/ And leue me not here allone  
 And saynt Clare answered to her mo-  
 che swetely/ Faire swete suster/ It ple-  
 syth to god/ that I departe fro thyse  
 wordes/ but wepe no more fayre suster/  
 For ye shalle come hastily to our lord  
 hastily after me/ And also I say you  
 that our lord shalle doo to yow grette  
 comforte and consolacion to fore or ye  
 deye/ After this holy and good Clare  
 dwelbe fast to her ende/ And the folke  
 and peple hdy to her grette deuocion/  
 And the prelates and cardynals cam  
 ofte to see her / And honoured her as  
 a very saynte/ But there was a mer-  
 ueylous thyng to her / For she was  
 by the space of thre lue dayes/ that ne-  
 uer entred in to her body no corporall  
 mete / And she was so stronge by the  
 suffraunce and grace of god/ that she  
 comforted in the seruyse of god alke  
 them that come to fore her/ And desys-  
 red and charged them to doo well/  
 And whanne frey Reynald whiche  
 was deconayr cam for to see her / And  
 beheld the grette sekene that she hadde  
 long tyme suffred/ he prechyd to her /  
 and prayd her moche to haue paryens-  
 ce / And anone she answered to hym fre-  
 ly and deconayrly/ Syth that the holy  
 man saynt frauncis the seruaunt of  
 ihesu cryst hath shewed to me the we-  
 ye of twouthe / And that I haue felte  
 and knowen the wyll and grace of  
 ihesu cryst by the aduerpement of sa-  
 ynt frauncis/ knolbe ye ryght welle  
 broder/ that no paynes displease me/ ne  
 no penaunce greuet me/ ne no sekene-  
 ses hen to me hard ne displese/ & then  
 answered she to the frey / whanne she

felte our lord knocke at her gate for to  
 take her soule oute of this world /  
 And requyred/ that good folke and  
 spyrytuel shold be with her / that she  
 myght here of them the holy wordes of  
 god / and specially the wordes of the  
 dethe and passion of ihesu cryst /  
 And amonge alke othre cam a frey  
 named Pyndere whiche was one of the  
 noble prechers that was in erthe/ and  
 that oftymes spakke and sayd noble  
 and holy wordes ardaunt and good /  
 of whos compenge she was moche glad  
 And prayd hym that if he hadde more  
 wry ony newe thyng/ that he shold sa-  
 ye it/ And thenne the frey opened his  
 mouth / and beganne to saye so swete  
 wordes/ that they were lyke sparkys/  
 of frey and of ardaunt feruour or he  
 Wherof the holy Pyrgyne had moche grette  
 consolacion/ Thenne she turnede hit/  
 and sayd to her doughters/ Swete do-  
 ughters/ I recomaunde to yow the ho-  
 ly pouerte of our lord / And gyue ye  
 to hym thankynges for that he hath do-  
 ne to yow/ Thenne she blessed all them  
 that had deuocion to her/ and to her or-  
 dre/ And gaf largely and wyly her  
 blessinge to alke the poure ladies of  
 her orde that were to fore her then /  
 The thre felawes of saynt frauncis  
 that were there/ of whome that one was  
 named/ Angel comforted them/ that  
 were ful of sorowe / And that othre  
 frey kyssed deuoutely and holly  
 the bedde of her that shold passe to our  
 lord/ The hooly ladies sorowed moche  
 the losse of their moder/ And as moche  
 more as they cryed and wepte with  
 out forth/ so moche more were they ar-  
 dauntly grouwde within forth / Thenne  
 saynt clare began to speke to her soule  
 al softly/ So sayd she/ go suzely/ For  
 thou hast a good gyfte and condy-  
 tour in the wyse where as thou shalt  
 go/ whiche shall lede the well the right  
 way/ So sayde she hardly/ for he ma-  
 de the and sanctyfyed the / shalle keep  
 the/ For he bueth the also tenderly/ as  
 the moder doth her childe/ Lord god sa-  
 yd she/ blessed be thou that madest me  
 And thenne one of her sisters deman-  
 ded her/ to whome she spak / I haue  
 sayd she spoken to my blessed soule /  
 And withoute fayle / her glorious



condur our is not for fro her / Thenne  
 she called one of her daughters / and  
 seyd to hir / Fair daughter seest thou the  
 shynge of glory whome I see / but the  
 daughter saide hym not / For the wyllke  
 of god was that one shold see that an  
 other saide not / For ther was an hap-  
 py wydoibe andy comfortable / whiche  
 saide hym with the eyen of her hede as  
 among the tereys that she wepte / And  
 yet neuertheles she was wounded to  
 the herte with a dart full of sweteness  
 andy of sorowe / Thenne she turned her  
 sight toward the dore of the holde /  
 And saide a grette compaigne of byr-  
 gens entir in to the holbe alle cladd  
 with whyte clothes / And ech of them  
 bare a crolne of gold in her hede / And  
 amonge alle other there was one mo-  
 re more clere and fayer than the other  
 whiche bare a crolne of gold wyndoz  
 wynd / oute wyndoz yssued a ryght gre-  
 te clerenes / all the holbe was so clere  
 by sight / that it semed the nyght to be  
 cleare day / And this lady that was soo  
 clere approched to the hede / where as  
 the spouse of her sone laye / And she en-  
 claspod byn her / andy embraced her  
 moche swetely / Thenne the byrgens  
 brought a mantell of ryght grette beau-  
 ty / And the byrgens enforced them /  
 to serue / and to couer the body of saynt  
 Clare / And wel to make reioy the  
 holbe / And on the morne was the fest  
 of saynte Laurence / And thenne depoz  
 andy departed oute of this mortall lyf  
 the holy lady andy fande of our lord /  
 And anone the solbe of her / was crow-  
 ned in euerlastynge ioye / The spyrte  
 of her was moche benygne andy io-  
 poussly lusedy and deliuered fro the fles-  
 she / And whanne the body abode in the  
 wyllke / the solbe wente with god / whi-  
 che was her lyf / And blessed ben the ho-  
 ly compaigne of god / that fro the Rales  
 of this worldy condurde the holy  
 solbe of this lady in to the montayne  
 of Auene / where the blessed lyf is /  
 Now is the blessed byrgen in the com-  
 paigne of them / that ben in the court of  
 heuyn / Now hath she chaunged her pou-  
 re lyf / whiche hath broughte her  
 for to sytte at the table where the grette  
 delicias ben / Now hath she for the lyf  
 of humylyte andy of sharpnes

the blessed Regne of heuyn / where as  
 she is cladd and atayed with the robe  
 of perdurable glorye / Anon the tydyn-  
 ges were spreade abroad / that the bless-  
 ed byrgen was departed / And whan  
 the people of Assise herd therof / they  
 cam to the place to the men andy bym-  
 men by so grette compaignes / that hit se-  
 med that in the cite abode neither man  
 ne woman / And alle cypenge / O were  
 lady andy frende of god / and there  
 with they preysed her / and wepte mo-  
 che tenderly / The potestate andy the pro-  
 uost of the cite vanne moche hastily  
 theyder And with them many compaign-  
 es of knyghtes and of people armed /  
 whiche alle that daye and alle nyghte  
 kepte the body of the holy byrgyne mo-  
 che honourably / For they wolde in no  
 wyse that the tolbe shold not haue by  
 any auenture damage / or hurt in ta-  
 kyng alhey the tresour that laye there  
 On the morne cam the byscape of Lhe-  
 su Crist and alle the cardynals with  
 hym with alle the cite of Assise into  
 the churche of saynt Dampayn / And  
 whanne it cam ther to that they shold  
 begonne the masse for the blessed saynt  
 clare / hit happed / that he that beganne  
 wolde haue begonne thoffyce of them /  
 that were dede / And anone the pope sa-  
 yde / that they ought better doo thoffyce  
 of byrgens / than thoffyce of dede folke  
 So that it semed that he wolde canoy-  
 se her to fore er she was huried / Then-  
 ne answered the wyse man the bisschop  
 of hostense / and sayde hit was more ac-  
 customed to saye of them that ben dede /  
 in this caas / And thenne they sayd the  
 masse of Requiem / and alle the prela-  
 tes and the Bisschop of Hostense be-  
 gonnen to preche and toke their mat-  
 re / how all the world is karyng / and be-  
 gonnen to preys moche gretely thes  
 swete saynt / saynt clare / And how she  
 hadde despyed the world and alle that  
 was therin / Thenne the cardynals that  
 were there wente fyrst / and dyde hol-  
 ly the scruple about the holy body and  
 thoffyce lyke as it is accustomed / And  
 by cause that them semed neyther righte  
 ne reison / that the precious body shold not  
 be ferre fro the cite / they bare it to say-  
 ynt Georges with so ryght grette feste /  
 syngynge & preysynge god in ymynes

## ¶ The lyf of saynt Clare

and; saluace/and; in so greet melodye/  
that ther was honour ynough / And;  
in the same place was fyrst buryed the  
body of saynt Frauncis / And; fro  
this tyme forthon cam moche peple eu-  
ery day to the tombe of saynt Clare/and  
gynnyng prayenge and; saluace to our  
lord; god; / and; verytably / this is a  
ryght very; saynte and; glorious byr-  
gyne regnyng with the compagne of  
Aungels / to whome god; hath gyuen  
so moche honour in erthe / Ha; there vir-  
gyne / praye thow to Ihesu Cryste for  
vs / For thow wert the fyrst fleur of  
the holy poure lades / whiche hast dra-  
wen to penaunce without nombre/and  
that þ; may conduye vs to the lyf per-  
manable / Amen / It was not longe af-  
ter greetly that Agnes suster of saynte  
Clare was somoned; and; calld; to  
weddyng of the deary lambe Ihesu  
Cryste / And; also saynt Clare ladd; her  
suster into the ioye perdurable full of  
delyce / ther be now the two daughters  
of syon / whiche were susters germainys  
of grace and; of nature / and; ben now  
herytours of the ioye of heuen / there  
where they fele the sweteness of God; /  
and; enioye with hym Now is Agnes  
in the ioye and; in the consolation / that  
Clare her suster had; promysed; to her /  
to fore that she deyde / For lyke as Cla-  
re brought her oute of the world; / soo  
broughte she hir self in the Crosse of  
penaunce / by whiche she is shynyng in  
heuen / Thus wente Agnes after her  
suster ryght soone oute of this mortall  
lyf full of wepyng and; of sorowbe In  
to oure lord; whiche is lyf of the folbe  
in heuen whiche regneth with the fader  
and; holy ghosst / AMEN /

Here folowen myracles whi-  
che were shewed after her deith

**T**he whiteness and my-  
racles of sayntes ought to  
be shewed; prayes; and; ho-  
noured; / And; also by thes-  
es; / whanne the werkes in the lyf be-  
re holy and; full of perfection; we fynde  
not many signes / ne myracles that  
saynt Iohann the baptist dyde / Neuer-  
theles he is a moche holy saynte / and;  
gretter than such one as haue be the  
wed; for many myracles / And; therfor-  
e I saye that the ryght holy lyf and;  
the greet perfection of saynte Clare /  
whiche she deyde and; demened; here in  
erthe / oughte well to suffyse and; wyth-  
nesse that she is a very saynt / yf it be-  
re not for the peple / which haue the mo-  
re greet deuotion / and; more greet fa-  
vyne into the sayntes whanne they see  
the signes and; myracles that god; she  
doeth for them / I knowe well that say-  
nt Clare was in the weye full of me-  
rytes / And; that she was rauysht in  
the perfoundnes of the greet clernesse  
and; lycht of heuen / Neuertheles tho-  
ugh she were respyndyng haunt / wel fa-  
uourous / and; ryght ful of greet myra-  
cles / as is well declared; by the ardy-  
nallys of Rome / My; othe of trouthe  
that I haue made and; my consencie  
constrayneth me / that I byrte to my  
polwer the lyf truly / and; the myracles  
of her / how well I passe ouer many  
fayre thynges

Of one that was deliuered of  
the fende

**T**here was a chyld named  
Jaquemyn of perouse / which had in  
his body the deuyll / in such wyse that  
this Jaquemyn felte in the fyre / as  
he that couthe not kepe hym / Somtyme  
he hurtled; strongly agaynst the  
ground; / Somtyme he toke the stones /  
soo that he brake his teeth / and; other  
whyle brake his hede that alle his bo-  
dy was bled; / and; folowed; his mouth  
the / and; put oute his tongue / And;  
somtyme he laye and; walk; wed; and;  
was wound; / soo that ofte he leyde his  
thye in his necke / And; euery day the  
es this maladye cam to hym / and; the



perſones myght not kepe hym ne helpe  
hym/ but that he wolde deſpoſe and  
encloſe hym maulgre them both/ Ther  
woude no phyſicien ne wyſe man / that  
was in alle the contre fynde any remedie  
dre ne gyue counſyll to eaſe hym /  
But the fader / whiche was named  
quyndelore Iohanne he ſawe that he cou  
de fynde no counſyll / ne remedye for  
this maladye/ beganne to crye and calle  
on ſaynte clare the holy vergyne/ and  
ſayd to the that arte worthy of all ho  
nours I auowde my child / whiche is  
meſchaunte and captyf/ And pray the  
ryght ſwete ſaynte/ that thou wyll ſen  
de to my child helpe/ And forthwith  
wente to her towne full of hylour to ha  
ue his requete / and leyde the chylde  
vpon the towne of the vergyn/ and ma  
de his prayers/ And anone he was de  
liuered of the maladye/ ne neuer was  
ſike after of that ſekenes / ne neuer  
hurte hym after by reaſon of that ma  
ladye

on of the temple whiche was in her/  
And of many other ſekeneſſe and ma  
ladyes to fore the ſepulchre of ſaynt cla  
re/

### Of one beynge madde that he heled

A man borne in Franncce cam  
on a tyme fro the court/ and fylle in  
a maladye / that he was oute of his  
wyſte/ and myght not ſpeke/ and ſo de  
mened/ his body that he myght haue  
no reſte/ and was moche ouer ſtraun  
ge and hydous to loke on / Noo man  
myght ſo hold hym/ but that he brake  
fro them maulgre them that helde hym  
and brake a ſondre corde/ or any other  
thyng that they bounde hym wyth/ and  
they of his countre brought hym to ſa  
ynte clare / and anone he was heled/  
and wel deliuered of his maladye /

### Another myracle

Alexandryne of Perouſe had  
in her body a ryght felonious temple /  
whiche had ſoo vterly polver ouer her  
that made her deſcende from a towre that  
ſtoode vpon a Ryuer of water/ and ma  
de her to flee ouer the water / as ſhe  
had ſeyn a byrde/ and made her to lye  
vpon a lyttel bough of a tree whiche  
henge ouer the Ryuer/ And eſſid not  
to playe there/ Alſo for her ſynne / hit  
happyd that ſhe loſt her lyttel ſpyde / and  
was lame of that one hounde/ And ſhe  
aſſayed moche yf ſhe myght be heled  
by any medecyne / but alle the medyc  
ynes that ſhe took auaylled her not /  
And thenne ſhe cam to the towne of ſa  
ynt clare with grete repentance of her  
And beganne to requyre ſaynte clare/  
that ſhe wolde helpe her / And anone  
ſhe was heled/ and redreſſed in alle  
helpe/ And her ſpyde was hole and ſon  
de alſo / and deliuered of the poſſeſſi

### A nother myracle

There was a man named Ua/  
lentyne deſpoſe/ whiche hadde an horry  
ble maladye/ that he fylle of the foible  
enſle wel ſeyn tymes in a day / And  
therwith he was lame of one thye/ ſoo  
that he myght not goo / but was ſette  
vpon an Aſſe / whiche broughte hym/  
Wher as ſaynt clare lyeth/ and he was  
ſette to fore her towne thre nyghtes and  
ſibode dayes/ and on the thyrde day with  
oute touchyng of any body/ his thye he  
ganne rombe and made ſoo grete a  
noyſe/ that it ſemed that the hounde  
ſhe/ and forthwith he was hole of bothe  
dyſeaſes

### Of a blynd man that had his ſight ageyne

Jacob the ſone of Spoletyne  
had ben ſibode yere blynd ſo that he muſt  
be ladde / For Iohanne he hadde no le  
ſar/ he wente hre and there/ and on a

## ¶ The lyf of Saint Clare

tyme the child that lad hym let hym go alone/ and he fell/ so that the brake his arme/ And a grete wounde in his hede/ And hit happed on a nyght as he slepte by the kyroge of Margue/ ther appiered to hym in his slepe a lady/ and sayd to hym/ Jacobel/ wherfor comest thou not to me for to be hoole/ And on the morne he recounted his dreame vnto albo other blynde men alle tremblyng/ And the blynde men tolde to hym/ that ther was newely dede a lady in the Cyte of Assise/ For whome godd schewed many myracles to them/ that camen to hir tombe seke and displeased/ And whanne they shold departe there alle hole/ And anone as he herd that/ he was not skilful/ but hastid hym/ and cam first to polete/ And that nyght he salde the same dysyon that he had first sene that other nyght to fore/ On a tyme he wente and ranne by the waye/ And for the desyre to haue his sight/ he wente that nyght to Assise/ And whanne he cam thider/ he founde so moche peple in the monasterye/ And lyenge to fore the tombe of the holy vergyne/ that he myght not entre/ ne come in to the monasterye/ ne to the tombe where the vergyne laye/ And thenne he leyde a stone vnder his hede/ and abode there with grete deuotion for roibynge and angry/ that he myghte not entre/ And the same nyght as he slepte/ he herd a voys that sayd to hym Jacobel/ yf thou mayst come and entre here in/ godd shall do well to the/ And on the morne whanne he was awakid he beganne to praye with grete teares/ that the peple wolde gyue and make to hym waye for the loue of godd/ And besought the peple cryenge them mercy that they wolde bringe hym in/ And the peple beganne to make hym waye/ And anone he dyd of his hosen & shoes/ and despoiled hym by grete deuotion/ And he put his gyrdle about his necke/ and so wente to the tombe/ and there kepynge in grete deuotion spake a slepe a lytell/ And saynte Clare appiered to hym/ and sayd to hym/ Arise vp/ for thou art all hoole/ And anone he arose and salde clerly/ And when he salde that he was enlumyned/ and salde the clerenes of the day by the mes-

ure of saynt Clare/ he preyed & prayed oure lord that had done to hym so moche hunte/ and prayd the good peple to gyue prayynges and thankynges to godd/

## ¶ Of a man that was heled of his honde

¶ Ther was a man of Perou which was named Good Johan/ the sone of Martyn/ and wente for to fyghte agaynst them of Fulmes/ and as that one part and that other began the stryf/ and beganne to caste stones/ so grete and fast/ that this Johan had his one hande al to frussched/ and broken of a stone/ And by cause he hadde grete desyre to be heled/ he dispended moche money on maystres and surgens/ but he couthe fynde none that coude heale hym/ but that he abode allweye lame on his honde/ ne myght do nothing/ ne werke therewith/ whereof he had so grete sorowe/ that he hastid hym for to haue hit smeten of many tymes/ but when he herd the grete meruaylls that oure lord had done for saynte Clare/ he a uowedy that he shold dyspente her/ And kenne cam to the sepulture of saynte Clare the holy vergyne/ and saw there an ymage of war in his honde/ and leyde hym doune vpon the tombe/ And anon he was parfeghly heled of his honde/

## ¶ Another myracle

¶ There was a man named petrus of the castel of byonne which hadde ten thre yere seke/ and was so feble/ that by the strengthe of his mayladye he was al dreyed vp/ and hadde so moche payne in his taynes/ that he was become so croked that he went by the backe/ For which cause his fader hadde hym to the best maystres and medecynes that he myght fynde and knowe/ and also to such as entremedyd of broken bones & the fader wold well haue spente all his goodes on the codicill on to haue his sone hoole/ & when he sawe say of þ maystres/ that no physyque



no man myght see hym of his malady  
 &enne he thoughte to go to saynt cla  
 re/ and lede his sone thither/ And soo  
 he dyde and leyde hym to fore the sepul  
 chure of the holy byrgyne/ And he had  
 not ben longe there/ but by the grace of  
 god/ and by the merites of the holy  
 byrgyne/ he was all hoole/ and awos  
 by guarysthed of alle his maladye/  
 and gaf salde thankynges and pray  
 ynges to oure lord god/ and to saynt  
 Clare/ And prayde the peple to doo in  
 the lyfe/ by cause of his helthe/

¶ Another myracle

There was also a chyld  
 of the age of elbo yere in the tow  
 ne of saynt quyrre in the Bisschopry  
 che of Wyke/ whiche was born croked  
 in the back/ and lame/ whiche his thy  
 es and feet turned thibart/ and wente  
 in such wyse/ that it was all oute of  
 order/ And whanne he was fallen/ he  
 myghte not aryse/ His moder hadde of  
 hym a auoibed hym to saynt Fraun  
 cis/ and was not ther by holpen/  
 And whanne she herd/ that godd shew  
 ldyd nelbe myracles for saynt Clare/  
 she bare her chylde to her sepulchre/ and  
 also there certayne dayes/ but withyn  
 a fyfte dayes his legges beganne to  
 growe/ And his thyres withyn the skyn  
 were wrosted naturally/ And he wen  
 to byrghe/ And was all guarysthed  
 and made all hole/ And thus he that  
 had ben dyuerse tymes at saynt fraun  
 cis was heled by the merites of his  
 goodd disciple saynt Clare by the her  
 tof oure lord Ihesu/

Of a lame chylde that neuer  
 had gone

¶ A Burgeis of Augu/  
 cum named Jaques de Franque had  
 a chylde of fyue yere of age/ whiche  
 had no feet for to bere hym/ ne hadde  
 neuer gone/ ne myght go/ wherfor his  
 fader ofte wepte/ and sorowled muche

at his hert/ for his deformyte/ and tho  
 ught it a reproche to hym to haue such  
 one dysfigured borne of his blood/ for  
 he laye on the erthe and in the affres  
 wabyllyng and adressing hym agynst  
 the wall of the byrgyne by nature to helpe  
 hym/ But myght and polber fayled  
 hym/ &enne his fader and moder a  
 uoibed hym to saynt Clare/ that he  
 shold be his seruauit yf by her prayers  
 and merites he myghte be heled/ And  
 assone as the fader and moder had ma  
 de their auoib/ the holy byrgyne heled  
 her seruauit/ soo that he had his ryght  
 lymmes and wente byrghe/ And a  
 none the fader and moder ledde hym to  
 saynt Clare/ whiche wente lepyng &  
 remyng preysyng oure lord/ and  
 thankyng hym/ And &enne the fader  
 and moder offred hym into oure lord

¶ Another myracle

There was a woman of  
 the castelle of Bruane named plenie/  
 & whiche had ben longe seke in her ray  
 nes/ in such wyse/ that she myght not  
 goo without helpe ne adresse her/ but  
 with grete payne/ and was all croked  
 But happed/ that on a fryday/ the dyd  
 her to be borne to the tymbre of saint cla  
 re/ And prayde her ryght deuoutely/  
 that she wold helpe her/ And it happed  
 as she prayde/ she was sodely maade  
 all hole/ And on the morne/ that was  
 saturday she wente byrghe all hole on  
 her feet home to her hols/ Where as the  
 day to fore she was borne for feblenes  
 Of her that was heled of the  
 crookes

There was a maide of the lond  
 of perouse/ whiche had her throte grete  
 ly stollen of a maladye/ called the cro  
 cokes/ whiche she had longe and had  
 aboute her necke & throte a twenty bot  
 ches called glaundes/ so that her neck  
 semed greter than her hede/ And ofte  
 she hadde be ledde to saynt Clare/ and  
 the fader and moder of the mayde had  
 prayde her deuoutely to seke her dough  
 ter/ And it happed on a nyght as the  
 mayde laye to fore the tymbre/ she began  
 to swete/ and the crookes/ and the ma  
 ladye beganne to molyspe/ and to re  
 meue/ and anon after the maladye

## ¶ The lyf of saint Clare

kanysshed alþey al clene / and soo net  
that by the merptes of saynt clare ther  
was sene signe ne token therof /

### ¶ Of a suster of thredre

**O**ne of the susters of thre /  
dore of saynt Clare in the tyme /  
that she lyued hadde such a maladye /  
in her throte / whiche suster was named  
Andree / but it was of one thyng mer-  
uaylle / how that amonge the susters /  
whiche were as precious stones al ful  
of the feruent loue of the holy ghoost /  
that such one that was so colow myght  
dwelle among them / as was this An-  
dree so folyshe / that dishonourith the o-  
ther byrgynes / Ehenne hit happed on a  
myght that she dyscayned her self by  
the throte / that she was almost es-  
tranged / Whiche thyng saynt Clare salve  
and kene by the holy ghoost / and se-  
yd to one of her susters / now go haste-  
ly / and take a fofte egge / and kee hit  
to suster Andree of ferriere for to rume  
her throte / and come ageyne / and bryn-  
ge her with the hyder to me / And then  
ne she hastedy her / And fonde the same  
Andree / that she myght not speke / for  
she hadde almooste strangled her with  
olbne handes / And she rekened her as  
well as she myght / and brought her to  
her good moder / Ehenne saynt Clare sa-  
yd to her / thow captyf goo and confes-  
se the of thyng euylle thoughtes / And I  
wote wel that oure lord wyll heale the  
but amende thy lyf / that thou mayst de-  
pe of somme other maladye / than this  
whiche thow hast suffred so longe / And  
anone as saynt Clare hadde sayd these  
wordes / she beganne to repente her with  
good herte / And amended her lyf mer-  
ueylously / And was al holy heled  
of thes crookes / by the grace of god /  
but she deyde anone after of another  
maladye /

### ¶ Of a Wulf that bare away a Child

**I**n the land of Naysle ther  
was a wulf ouer fore cruel whi-  
che tormentid the countrey and the pe-  
ple / and ranne vpon them / and slewe /  
and ete them / soo there was a woman  
named Gallane of the Mount of gal-  
lenn / whiche had children and the wulf  
hadde rauysshed and borne away one  
of them / and hadde eten hym / wherefore  
she wepte ofte / And on a tyme the  
wulf cam for his praye as he hadde do-  
ne to fore / for to deuoure somme chylde  
And it happed that this woman was  
kely in her werke / whiche she hadde in  
honde / And one of her sonnes went out  
And anone the wulf caught hym by  
the hede / And ranne with hym towarde  
the woode / And a man that was among  
the bynes labourynge herd the chylde  
braye other wyse / than he had herd ony  
e cam rennyng to the moder of the chil-  
de / e had her see / yf she had al her chyl-  
dren / for he said yf he had herd the crye  
of a childe / other wyse / than they be wo-  
ned to crye / And anone the moder ho-  
red and salde / that the wulf had rauy-  
shed her childe / And went towarde  
yf woode with hym / lyke as he dyd with  
that other / And cryed also hye as she  
myght crye / Ha glorious byrgyn sa-  
ynt Clare saue my childe / e kepe hym  
And yf thow do not I shalke go dwel-  
ne my self / And therewith the nycht-  
hous cam out / and rennen after the  
wulf / and fonde the childe whome the  
wulf had lefte / and an hound bespe-  
 hym bykyng his woundes / For the  
wulf had fyrst take hym by the hede /  
And after tooke hym by the raynes  
for the more eselyer to kee hym / and  
the bytyng of his tethe apierid both  
in the hede and raynes / And thenne  
the moder went with hym to saynt cla-  
res that had soo wel holpen her / and  
broughte with her her nychtours / and  
shewed the woundes of the childe to al  
them / that wolde see them / And than  
herd god and saint Clare / that she had  
her childe ageyne rendyd to her /



**H**er was a mayde of the  
Castel conuayr / whiche satte on  
a tyme in a felde / And another wo-  
man hadde leyde her tre in her lappe /  
And in the mene whyle / there cam a  
bulf whiche was accustomed to renne  
on the peple And cam to this mayde &  
whiskered the bysage / & all the mouth  
And so ranne with her toward the wo-  
te / And the good woman that rested  
in her lappe / when she sawe it / was mo-  
re affrighted / and beganne to calle on  
saint Clare / And sayd / helpe / helpe sa-  
int Clare and socoure vs / I recomma-  
nde to the at this tyme this mayde / And  
the woman the bulf sawe sayd vnto the

bulf / Art not thou aserde to bere me /  
ony fetther / that am recommaunded to  
so grete and worthy lady / And with  
that word that the mayde sayd / the  
bulf al confused and shamed sette  
softely the mayde doune / and fled albe-  
ye lyke a theef / And soo she was deli-  
uered / Thenne late he pray vnto this  
glorious byrgyn saynt Clare to be our  
Advocate in all our nedes / And by  
the merytes of her lye maye so amende  
our lyf in this worlde / that we may co-  
me vnto euerlastyng lyf and blysse  
in heuyn / Amen /

**A** Thus endeth the lyf of saynt Clare

**A** Here begynneeth the lyf of saint barbara



**I**n the tyme that may-  
myen reynod / there was  
a ryche man / a paynym  
whiche adourde and bor-  
owed the goodes / whiche man was  
named dyoscorus / this dyoscorus had  
a yonge doughter whiche was named  
barbara / for whome he dyd doo make

an hygge and stronge toure / in whiche  
he dyd do kepe and close this Barbara  
to the ende that no man shold for her  
by cause of her grete beaulte /  
Thenne came many prynces vnto the  
sayd dyoscorus for to trete with hym  
for the maryage of his doughter /  
Whiche wente anone vnto hir & sayd  
my doughter certeyn prynces be comen  
to me whiche requyre me for to haue  
the in maryage / wherfor telle to me  
thy entente and what wyll ye haue  
to doo / Thenne saynt barbara returned  
al angrye toward her fader and sayd  
my fader I praye you that ye wyll not  
constrayne me to marye / for thereto I  
haue no wyll ne thought /  
After this he departed fro hir & went  
in to the wene where there was one  
makynge a cysterne or a pynne / For  
he had many werkmen for to perfourme  
this werke / And also he had wfore  
ordayned holt he shold paye vnto ech  
of theyn theyr salayre / and after this  
he departed thens and wente in to a  
ferre contrey where he longe sojourned  
Thenne saynt barbara the ancyll of  
our lord ihesu cryste descended fro the  
toure for to come see the werke of her  
fader / and anone she perceyved that

there were but two byndolbes onely/  
That one ageynste the south / & that  
other ageynste the north / wherof the  
was moche abasshed / & admeruaylled  
and demaunded of the Werke men why  
they had not made no moo byndolbes  
and they answered that hyr fader had  
so commaunded and ordeyned /

Thenne saynt barbara sayd to them  
make me here another byndolbe / They  
answered / same the fere and drede to  
angre your fader / which commaunded  
ys to make no moo / ne the dar not thir  
fore make no moo / & the blessed mayde  
sayd / do and make that I commaunde  
you / and I shal contente my fader / &  
shal excuse you ageynst hym /  
Thenne dyd they that she commaunded  
to them by the manere that she enseyg-  
ned and shewedy them / whan the holy  
saynt barbara walkedy and came into  
the cysterne / the maide bygh her fyngre  
toward the thowgent a crosse bygh her  
thombe in the stene of marble the whiche  
crosse is there yet unto this day /  
Whych every man may see that cometh  
thider by deuocyon / & whan she came  
into the syde / wher as the water descen-  
ded in to the sayd cysterne / the bles-  
syd it / & made the signe of the crosse  
and incontynent the water was hal-  
ved in which al they that were seck  
were cured helthe / yf they had payre  
hyleu in god / & in the blessed mayde /  
In this same cysterne was this holy  
mayde baptysed of an holy man / and  
lyued there certeyn space of tyme / in  
takynge onely for hyr refecton hony  
suckles and hautes / folowynge the holy  
precurfour of our lord Saynt iohan  
baptiste / this cysterne or ppsyne is  
semblable to the fontayn of syche / in  
whiche he that was borne blynde recei-  
ued there his syght / This is also  
lyke to the pisyne named volutia / In  
whiche the myghte by the woode of  
god was made hole / These pssynes  
or ppsynes ben fontaynes perpetuelles  
in which al manere seck men / in what  
somewe malady they were greuyd or  
tormented that went therein / were cured  
fully theyr helthe / In this fontayne  
is luyng water / and it is the wa-  
ter that the samarytane requyred of our  
lord to haue of the holy ppsyne /

On a tyme this blessed mayde went  
vpon the towre / and there she beheld  
the ydolles to which hir fader sacrefsed  
and worshyped / and forpnyng the  
receyued the holy ghoost / and became  
meruayllously subtyl and clew in the  
boue of ihesu cryste / For she was en-  
uynned bygh the grace of god al-  
myghty of souerayn glorie and of pure  
chastyte / This holy mayde barbara  
acourned bygh ferythe surmountedy the  
dewyl / for whan she beheld the ydolles  
she cratched them in theyr dysages / in  
despyssynge them alle and sayeng / alle  
they ben made lyke vnto you / whiche  
haue made you to erre / and alle them  
that haue affyaunce in you / & thenne  
she went in to the towre / and wor-  
shipped our lord / and whanne the  
werke was ful parfourned / hyr fa-  
der returned from his wyage / & whan  
he sawe there the byndolbes / he com-  
maunded of the werke men / wherfore  
haue ye made the byndolbes / & they  
answered your daughter hath comman-  
ded so / Thenne he made his daughter  
to come afore hym / and demaunded  
hyr why she had do make the byndol-  
bes / and she answered to hym and  
sayd / I haue doon them to be maady  
by cause the byndolbes lygheten alle  
the world and alle creatures / but I  
make darkenesse / Thenne her fader  
told hyr & went down in to the pps-  
yne demaundynge hir how the byn-  
dolbes gyue more lyght thanne vnto  
saynt barbara answered / These the  
fenestres of byndolbes becomen clew  
by the fader / the sone / and the holy  
ghoost / the whiche ben thre persons &  
one traya god / on whome we ought  
to hyleu and worshyppe / Thenne he  
kyng replenysshed bygh furour / in  
contynent drewe his swerde to haue  
slayne hyr / but the holy byrgen made  
hyr prayer / and thenne meruayllously  
the was taken in a stene and borne in  
to a montayne on which two shepher-  
des kepte theyr sheep / the whiche sawe  
hyr flee / and thenne hir fader whiche  
purselvedy after hyr / went vnto the  
sheepherdes and demaunded of ar hyr  
And that one whiche wolde haue pre-  
serued hyr sayd that he had not seen  
hyr / but that other whiche was an



euph may helbed; and; wounde; hys  
wyth his syngre / whome the holy  
saynt barbara caryd; / and; anone hys  
sheep became locustes / and; he consu-  
med in a stone / and; thenne hir fa-  
ther wold hir by the hert and; dride hir  
down fro the montayn and; shytt hys  
faste in pryson / and; maad; hir to be  
kept there by his seruantes vnto the  
tyme that he had sente to the iuge / for  
to deliuer hir to the tormentes / And  
whan the iuge was aduertysed; of the  
fyrthe and; byleue of the mayde he dyd  
hir to be broughte tofore hym / hir fa-  
ther wente with hys accompanys; wyth  
his seruantes / thertynnyng hir wyth  
his sward; / and; deliuered hir vnto the  
iuge and; conuined hym by the pyn-  
saunce of his goddes that he shold; tor-  
ment; hir with horryble tormentes /  
Thenne satte the iuge in iugement; &  
whan he sawe the grete beautye of saynt  
barbara he sayd to hir / nowt chese wyl-  
ther ye wyl spare your self / & offre to  
the goddes / for ellys deye by cruel tor-  
mentes / Saynt barbara answered; to  
hym / I offre my self to my god; Ihesu  
criste / the whiche hath created; heuen &  
erthe / and; al other thynges / and; fye  
on you deuyles whiche haue molthe  
and; can not speke / they haue eyen and;  
can not see / they haue eerys and; heere  
not / they haue noses and; smelle not /  
they haue handes and; may not fele /  
and; they haue feet and; may not goo /  
they that make them / & they made sem-  
blable to them / and; al they that haue  
spauke and; byleue in them / Thenne  
came the iuge al wode and; angrye  
and; commaunded to blythe the hir / and;  
to hit hir wyth synelwes of buelles / &  
fro hir flesche wyth salt; / and; whan  
she had longe endured; thys / that hys  
body was al bledy / the iuge dyd; do  
chese hir in a pryson vnto the tyme that  
he had deliuered; of what tormentes he  
myght make hir deye / and; thenne at  
myndyng; he descended a grete height and;  
cleneste in to the pryson / in whiche  
our lord the wpyd hym to hys sayeng /  
barbara haue confydence and; be ferme  
and; stedfast; for in heuen & in therthe  
thou shalt haue grete ioye for thy pas-  
sion / therfore doute not the iuge for  
that he wyth the / and; I shal deliuer

the fro al thy paynes / that ony shalle  
make the suffre / and; incontynent she  
was al hole / & thenne whan our lord  
had sayd thus / he blessed hir / and; to  
mounted in to heuen / thenne saynt bar-  
bara was greatly reioysed by the grete  
comforte of our lord / and; on þ; morne  
the iuge commaunded that she shold;  
be broughte tofore hym / and; whan she  
was come he saide that hys woundes  
appered not / but was al hole / and; he  
said to hir beholde barbara the woundes of  
our goddes / and; how much they lye  
the / For they haue heled thy woundes /  
Thenne the blessed; barbara mact; of  
Ihesu crist; answered; to the iuge / the  
goddes be semblable to the / wythoute  
entendement; / how may they kee my  
woundes they may not helpe them self  
he that hath heled; me is Ihesu crist; the  
sone of god / the whiche wyl not haue  
the / by cause thy herte is so indurate &  
harde wyl the deuyles / thenne the iuge  
replenyssed; of yre commaunded; that  
she shold; be hanged; betwene two for-  
ked trees / and; that they shold; bryke  
hir paynes with saues / and; herne  
hir sydes wyth brennyng lampes / and;  
after he made hir strongly to be kept  
and; gyrtd; hir fered with a maynet /  
Thenne saynt barbara besed; and; asked  
vntoward to heuen sayeng; Ihesu Criste  
that knowest the hertes of men / And  
knowest my thought; I beseeche the to  
keue me not / Thenne commaunded; the  
iuge to the hangman that he shold; cut  
of with his sward; hir paynes & whan  
they were cutte of / the holy saint looked  
ageryn vntoward heuen sayeng; Ihesu crist;  
borne not thy visage fro me / & whan she  
had longe endured; this payne / the iuge  
commaunded that she shold; be laded; to  
syng; thowgh the streets / and; the holy  
byrgen the thyr; tyme besed; the he-  
uen and; sayd; / Lord god that ouerpass;st  
heuen with chylde; I praye the to couer  
my body to thende that it be not seen of  
the euyl pple / & whan she had; maad;  
hir prayr; our lord came ouer hir and;  
sende to hir an aungel whiche cladd; hys  
wyth a wythe vestement; & the knygh-  
tes laded; hir vnto a towne called dila-  
spon / & there the iuge commaunded to  
slee hir with the sward; & thenne hir fa-  
ther alle angred; took; hys out of the

## ¶ The lyf of saynt barbara

sondes of the iuge / ande laude hys sp  
 on a montayne / ande Saynt barbara  
 receyvede hit in hastynge to receyve the  
 fallayre of hys bytcherye / ande thenne  
 whan she was dralben thider / she made  
 hit oryson sayenge / lord ihesu cryste  
 whycher haste formede heven ande erthe  
 I beseeche the to graunte me thy grace &  
 here my prayer / that al they that haue  
 memorye of thy name & my passyon  
 I praye the that thou wylste not remem  
 bre theyr synnes / for thou knowest our  
 fragyltye / ¶ Thenne came there a  
 boye doun fro heven sayenge vnto hys  
 Come my spouse barbara ande reste in  
 the chambre of goddys my fader / whycher  
 is in heven / ande I graunte to the that  
 thou hast requyred of me /  
 Ande whan thys was sayd she came  
 to hys fader ande receyvede the ende of  
 hys martyrdom wylth Saynt Iulyan  
 But whan hys fader descended from  
 the montayne / a fyre fro heven descen  
 ded on hym ande consumede hym / In  
 suche wyse that there coude not be founde  
 any asshe of alle hys bodye /  
 Thys blessed Virgyne saynt barbara re  
 ceivede martyrdom wylth saynt Iulys  
 on the second nonas of decembre / A  
 noble man called kalentyne hurte the  
 bodyes of thysse two martyrs ande lay  
 ed them in a lytel colbne / in whycher  
 many myracles were shewyd in the  
 lounge ande glorie of goddys almyghty  
 ande saynt barbara the holy martyr susteyn  
 ed passyon in the tyme of maxymen  
 emperour of Rome / ande maxen the  
 iuge / whome she praye ande beseeche  
 to be our aduocate vnto almyghty  
 goddys / that by hys mercyes he brynge  
 us after thys shorte ande transytorie  
 lyf in to his glorie pardu vale am en /

Thus endeth the lyf of saynt  
 barbara

## ¶ Here begynneth the lyf of saint Alexys

**A**lexys is as moche  
 to say as goyng oute of  
 the labe of maryage for  
 to kepe byrgynyte for god  
 des sake / ande to renounce  
 alle the pompe ande rycheesses of the  
 world for to lyue in pouerte /

## ¶ Of saint Alexys

**I**n the tyme that al  
 exandrus ande honnorus  
 were emperours of Rome  
 there was in Rome a myghty  
 noble lord named elise  
 myen / whycher was chyf ande aboue  
 alle other lordes aboue the emperours /  
 ande had vnder his polber a thousand  
 knyghtes / He was a moche iuste  
 man vnto alle men / ande also he was  
 pytyous ande merciful vnto the pore  
 For he had dayly thre tables sette and



couerdy for to fede the orphans / pouer  
wyddes andy pylgrynmes / andy the  
etc at the houre of none wyth goddy &  
meggous. perones / Wys wyf that  
was namedy Agnes ledde a weggys  
ous lpf / but by cause they hady noo  
chylde / they prayedy vnto god to sende  
thym a sone that myght be theyr heyre  
after them of theyr hantoyr and goodes  
Wys was so that goddy herde theyr praye  
ere andy bestode theyr hounte and good  
kyngum / andy gafe vnto theym a sone  
whych was namedy alexys / whome  
they dydy to be taughte andy enforme dy  
in alle scyences andy honoures /  
After this they maryedy hym vnto a  
fayr damogel whych was of the kyng  
nage of the emperour of Rome / Whan  
the day of thespolwylkes was comen  
to euay / Alexys kyng in the chambere  
wyth his wyf alkone / beganne to en  
fourme andy induce hyr to orde goddy  
and seruie hym / andy there alle that  
nyght to gyde in ryght goody doctryne  
and synably he gafe to hys wyf hys  
ryng / andy the lord of golde of hys  
gardle / so the bounden in a lycl clothe  
of purple andy sayd to hyr / Fayre  
luster take this / andy kepe it as longe  
as hit shal plese our lord goddy / Andy  
it shal be a token betwene vs /  
Andy he gyue you grace to kepe twelue  
by your byrgynyte / after this he toke  
of golde andy seluer a grete somme  
and departedy allone fro Rome / andy  
fonde a shypp in whych he sayledy in  
to grece / andy from thens wente in to  
surpe andy came to a cyte calledy edys  
sya / andy gafe there alle hys money  
for the loue of goddy / andy cladded hym  
in a coze andy demaundedy almesse for  
goddes sake lyke a poure man tofore  
the chyrche of our lady / andy what he  
lefte of the almeses aboue hys new  
spye / he gaue it vnto other for goddis  
sake / andy euery sonday he was holby  
stedy andy reayuedy the sacramente /  
Suche a lpf he ledde longe / Somme of  
the messagers that his fader hady sente  
to seche hym thorough alle the partyes of  
the worldy / came to seche hym in the  
sayd cyte of edyssya andy gaue vnto  
hym theyr almesse / he fyllingz tofore  
the chyrche wyth other poure people /  
but they knelwe not hym / & he knelwe

thel them / andy thankedy our lordy  
sayengz I thanke the sayr lordy Ihesu  
criste / that touchest saufe to calle me  
and to take almesse in thy name of  
my seruantes / I praye the to par  
fourme in me that / whych thou hast  
begonne / Whan the messagers were re  
touredy to Rome / andy eufemgen his  
fader salde that they hady not founden  
his sone / He layedy hym down vpon  
a matres stratchengz on the erthe /  
waylyng andy saydy thus / I shal  
holde me here & abyde tyl that I haue  
tydynges of my sone /  
Andy the wyf of hys sone alexys saydy  
weppengz to eufemgen / I shal not de  
part out of your holbe / but shal make  
me semblable andy lyke to the turtle  
whych after that she hath losse hir fe  
lalue / whyl take none other / but alle  
hyr lpf after lyurth chace /  
In lyke wyse I shal refuse alle fe  
talyshyp vnto the tyme that I shal  
knowe wher my ryght swete fardre is  
becomen / After that alexys had done  
his penance by ryght grete pouerte  
in the sayd cyte / andy ledde a ryght  
holly lpf by the spae of scuenaine yere  
there was a boye herde that came fro  
goddy vnto the chyrche of our lady / and  
sayd to the portar / make the man of  
goddy to entre in / for he is worthy to  
haue the kyngdom of heuyn / andy the  
spyrte of goddy restyd on hym / Whan  
the clerke coude not fynde ne knowe  
hym emonge the other poure men / He  
prayedy to goddy to shewe to hym wher  
it was / andy a boye cam fro goddy and  
sayd / he syteth wythout a tofore then  
tre of the chyrche / andy soo the clerke  
fonde hym / andy prayedy hym humbly  
that he woldy come in to the chyrche /  
Whan this myracle came to the know  
ledge of the people / andy alexys salde  
that man dydy to hym honour and wor  
shyp / anone for trefelwe Rayngfyr  
he departedy fro thens / andy came in to  
grece / wher he toke shypp & entredy  
for to goo in to acelye / But as goddy  
wolded there ardos a grete wynde wher  
he made the shypp to arpyue at the  
port of Rome / Whan alexys salde  
hys anone he sayd to hym self / by the  
grace of goddy I thyl charge noo man of  
Rome / I shal goo to my faders holbe

in such wyse as I shal not be know-  
en of any persone / and whan he was  
within Rome he mette eusemyen his fa-  
der whiche came fro the palers of the  
emperour with a grete meyne folowynge  
hym / & alleys hys sone like a poure  
man ranne cryenge and sayd / Serget  
aunte of god haue pyte of me that am  
a poure pylgryme / and receyue me in  
to thy hows for to haue my sustenance  
of the relief that shal come from thy  
lord / that god blesse the and haue  
pyte on thy sone whiche is also a pyl-  
grym /

Whan eusemyen herde speke of hys  
sone / anone his herte beganne to melt  
and sayd to his seruantes / whiche  
of you wyll haue pyte of this man &  
take the cure and charge of hym / I  
shal deliuer hym from hys seruage  
and make hym free / and shalle gyne  
hym of myn herstage / And anone  
he complaynd hym vnto one of his ser-  
uantes / and commaunded that hys  
bedde shold be maad in a corner of the  
halle / where as comers and goers  
myght see hym / And the seruante to  
whome Alexys was commaunded to  
kepe maad anone hys bedde vnder the  
stager and stapes of the halle / And  
there he laye righte lyke a poure wret-  
che / and suffred many bynnyes and  
despytes of the seruantes of hys fa-  
der / whiche offynnes caste and threwe  
on hym the wastynge of dysses and  
other fylthe / and dyd to hym many  
euyl toynes and mocked hym / but  
he neuer compleyned / but suffred alle  
paynfully for the loue of god / Syna-  
bly whan he had ledde this ryght ho-  
ly lyf within hys faders hows / in fas-  
tyng in prayenge and in doyng re-  
nounce by the space of seuentene yere /  
and knelbe that he shold sone dye / he  
prayed the seruante that kepte hym  
to gyue hym a pyce of parchemyn and  
ynke / and therein he wrote by ordre al  
his lyf / and how he was marred by  
the commaundement of hys fader /  
and what he had sayd to hys wyf /  
and of the tokenes of hys yunge and  
howle of hys gyrdle that he had gyuen  
to hys at hys departynge / and what he  
had suffred for goddes sake /  
And alle this dyd he for to make his

fader to vnderstande that he was hys  
sone / **A**fter this whan hys plea-  
sure to god for to helpe and many  
lesse the bycorpe of our lord Ihu  
criste in hys seruante Alexys /

On a tyme on a sonday after masse  
heeryng alle the people in the chyrche  
there was a toys herde from god cry-  
eng and sayeng / as is sayd Matthei  
vncan. o capitulo / Come vnto me ye  
that laboure and be trauagelled / I  
shal comforte you / Of whiche toys  
alle the people were aassured / whiche  
anone fyl down vnto the earth / And  
the toys sayd a geyn / Seche ye the ser-  
uaunt of god / For he prayeth for  
alle Rome / And they soughte hym  
but he was not founden /

Alexys in a mornynge on a good say-  
day gaf hys soule vnto god and de-  
parted out of this worlde / And that  
same day alle the people assembled at  
saynt Peters chyrche / And prayed  
god that he wold helpe to them vnto  
the man of god myght be founden  
that prayed for Rome / And a toys  
was herde that came fro god that sayd  
ye shal fynde hym in the hows of Eu-  
semyen / **A**nd the people  
sayd vnto Eusemyen / why haste thou  
hysde fro us that thou hast such gra-  
ce in thy hows / and eusemyen answered  
god knoweth that I knowe no thynge  
therof /

Archadys and hono-  
rys that thence were emperours at  
Rome / And also the pope Innocent  
commaunded that men shold goo vnto  
Eusemyens hows for to enquire dely-  
gentlye thydynge of the man of god

Eusemyen wente afore with hys  
seruantes for to make redy his hows  
agaynste the comynge of the pope and  
Emperours / And whan Alexys  
wyf had vnderstande the cause / and  
how a toys was herde that came from  
god / sayeng / Seche the man of god  
in Eusemyens hows / anone she sayd  
to Eusemyen / Syr see ye this poure  
man that ye haue so longe kepte and  
cherished / he the same man of god /  
I haue wel marked that he hath be-  
used a ryghte fayre and holy lyf / he  
hath euery sonday recyued the sacra-  
ment of the aulter / He hath ben  
ryghte weygous / In fastynge / in



makinge / and in prayer / and hath  
suffred payment / and delonayrlye  
of our seruantes many bylonges /  
And when Eusepius had herd alle  
this / He ranne toward alexys and  
fonde hym deede / He dyscouerdy hys  
bylage / whiche thone & was brighte  
as the face of an aungele / And  
amonge he returned toward themperours  
and sayd we haue founde the man of  
god that we sought / and tolde vnto  
them how he had herowled hym / and  
how the holy man had lyued / And  
also how he was deede / and that he  
had a bylle or letter in hys hande /  
whiche they myght not dwalle ouer /  
None themperour wold the pope went  
to Eusepius howe and came before  
the kede where alexys laye deede / and  
sayd / how luel that be thy synners /  
yet neuerthelesse we gouerne the world  
and so here is the pope the generall  
fader of alle the chyrche / gyue vs the  
letter that thou holdest in thy hande /  
for to knowe what is the wrytyng of  
hit / and the pope went to fore & toke  
the letter / and toke it to hys notayre  
for to rede / and the notayre redde hit  
before the pope / the emperours and al  
the people / and when he came to the  
poynte that made mencyon of hys fader  
and of hys moder / and also of  
his wyf / and that he thenforghes that  
he had gyuen to his wyf at his departyng  
hys yunge and booke of his gyfte  
ble whapped in a lytel purple clothe  
at his departyng / A none eusepius  
fel down a synbolne / and whanne he  
came ageyn to hym self / he begainne to  
dwalle hys herys / and he hys breste  
and fel down on the corpe of alexys  
hys sone and kyssed it wepyng and  
cryng in ryght grette sorowe of herte  
sayeng / Alas ryght swete sone wher  
fore hast thou made me to suffre suche  
sorowe / thou saldest what sorowe and  
trouynesse we had for the / alas why  
haddest thou no pyte on vs in so longe  
tyme / how myghtest thou suffre thy  
moder and thy fader wepe so moche  
for the / and thou saldest it luel wyth  
out sayeng pyte on vs / I supposede  
to haue herde somtyme tpynges of the  
and now I see the lye dede in thy kede  
whiche sholdest be my solace in myn

age / alas what solace may I haue  
that see my ryght dere sone deede / me  
where better deye thanne lyue / when  
the moder of alexys salde and seide  
this / she came annyng lyke a lye /  
nesse / and cryed alas alas / daillyng  
hys hert in grette sorowe crachyng hys  
pappes wyth hys nayles sayeng /  
These pappes haue gyuen the sorowe  
and when she myght not come to the  
corpe for the forson of peple that was  
come thider / she cryed and sayd  
make some and waye to me for what  
moder / that I may see my desyre &  
my dere sone that I haue engendered  
and noursished / and assone as she  
came to the body of hys sone / she fel  
down on it pyteously and kyssed hit  
sayeng thus / alas for sorowe my dere  
sone the lyght of myn eage / why hast  
thou maad vs suffre so moche sorowe /  
thou saldest thy fader / and me thy so-  
wylful moder so ofte wepe for the / &  
woldest neuer make to be semblaunte  
of sone /

O alle ye that haue the herte of a  
moder / wepe ye wyth me vpon myn  
sone whome I haue had in my bowels  
seuentene yere as a yowre man / To  
whom my seruantes haue done moche  
bylonge / a fayre sone thou hast suffred  
them ryght swete ly and delonayrlye /  
Alas thou that were my taste / my  
comfort and solace in myn olde eage  
how myghtest thou hyde the from me /  
that am thy sorowful moder / who shal  
gyue to myn eyen two lens forth a son  
sayn of tereys for to make payne vnto  
the sorowe of my herte / and after this  
came the wyf of alexys in wepyng  
cryyng hir self vpon the body / and  
wyth grete syghes and trouynesse sayd  
Ryght swete frende and spouse whome  
longe I haue desyred to see / and chaf-  
tely I haue to the kept my self lyke  
a turtle / that allone without make  
wayleth and wepeth / And so here  
is my ryght swete husband whome I  
haue desyred to see a lyue / and now  
I see hym deede / I for kenforth I wote  
not in whome I shal haue freunde ne  
hope / Certes my solace is deede / and  
in sorowe I shal be vnto the dede /  
For now forthon I am the moost vn-  
happy emonge alle wymmen / And

## **T**he lyf of saint Alexia

rekenyd amonge the sorowful wydo:  
lves / And after thys piteous com:  
pleyntes the people wepte for the deathe  
of Alexys / The pope made the body  
to be taken vp and to be put in to a  
frettre / and borne vnto the chyrche  
And whan it was borne through the  
cyte / ryghte grete forson of peple cam  
ageynst it and sayd the man of god  
is founden that the cyte soughte /  
What someuer seek body myght touche  
the frettre / he was anon helpe of hys  
maladye /

There was a blynde man that recouerd  
hys syghte / and lame / and othe he  
lyde / The Emperour made grete for:  
son of golde and syluer to be thowen  
amonge the peple for to make waye  
that the frettre myght passe /

And thus by grete labour and reue:  
rence was borne the body of Saynt a  
lexys vnto the chyrche of saynt bone  
face the glorious martyr / And there  
was the body put in to a shryne moche  
honourably made of golde and syluer  
the seuentene day of July / and alle  
the people renderd thankynges and  
laude to our lord god for hys grete  
myracles / vnto whome be yeuen so  
noure laude and glorie In sacula se:  
culum Amen /

**T**hus endeth the lyf of saynt  
Alexys



Here foloweth the lyf of saynt  
Elisabeth / And fyrste of hyr  
name

**E**lisabeth is yppow i  
ned; and as moche to saye  
as my god; knoweth hyr  
or she is sayd; the seuenth  
of my god; or the fyfth  
of my god / fyrst god; knoweth hyr /  
for he knoweth hir god; wylle / & prouyd  
it / and he gaue to hir knowleche of  
hym self / Secondly she is said; seuenth  
of god; / for she had seven thynges in  
hyr / she had the seven werks of mer-  
cy / or by cause she is now in the vii  
age of them that reue / and to come to  
the vii of the general resurrexpon / or  
for the seven estates that were in hyr /  
she was in the estate of byrgynye / in  
estate of marriage / in estate of wydow  
hede / in estate of action / in estate of  
contemplacion / in estate of relygion  
and she is now in estate glorious /  
And thys seven estates ken apperlye  
contyned in hir legende / Soe that it  
may be sayd of hir / lyke as it is said  
of iacob; god; knoweth / that is to wete; vii  
tymes ken chaunged; in hir / and also  
she is sayd; the fyfth of my god; /  
for god; hath fylled; and replenysshed;  
hyr with the resplendour of trouthe /  
of swete sauour / and of the bygour  
of the trynity / wherof saynt austyn  
sayth; she wote in the pardurable of  
god; / she shone in the veryte of god;  
And she enioyed; in the bounte of god

**O**f saint elysabeth



Elisabeth was dought-  
er of the noble kynge of  
hungarye & was of noble  
signage; but she was more  
noble by hir feyth & re-  
gion than by hir right noble signage  
she was right noble by ensample; she  
shone by myracle / & she was fayre by  
grace of holynes / for shauour of na-  
ture enhaunced hir in a manere aboue  
nature; whan this holy mayde was nou-  
rissed in delysous wyal / she renounced;  
al chyldeffhines / and sette hir self al  
in the seruyce of god; thenne it appar-  
eth clearly as hir tender Infancye enforced;  
in sympleesse / & began to the good aus-  
tomes fro than forthon / and to despyse  
the playes of the world and of fany-  
tees / and flee the prosperytes of the  
world; & alibey to prouffete in the bo-  
nour of god; / for whan she was yet  
but fyue yere olde she abode soo entan-  
tylly in the church for to praye that  
hir felabes or hir chamberers myght  
vnnethe byrynge hir thens / and whan  
she mette any of hir chamberers or fe-  
labes / she wolde folowe them toward  
the chapel as it were for to playe / for  
to haue cause to entre in to the church /  
& whan she was entred anone she kne-  
led; down and laye down to the erthe /  
how be it that she knewe not yet any  
letters / & she opened ofte the psalter  
tofore hir in the church for to fayne that  
she redde; by cause she shold not be lette  
& that she shold be seen occupied / and  
whan she was with other maydens for  
to playe / she consyderd wel the maner  
of the game / for to gyue alibey ho-  
nour to god vnder occasyon; & in playe  
of rynges & other games; she set al hir  
hope in god; & of al that she hadde / &  
had of any part; proffite whan she was  
a yonge mayde; she gaue the & to poure  
maydens; & ledde them oftyme with hir  
for to saye patenoster; or for to salebe  
our lady; & lyke as she greibe in age  
by tyme / so greibe she by deuocion / for  
she chaas the blessed byrgyn maye to  
be hir lady; & hir aduocate; & saynt jo-  
han the euangelist to be warder of hir  
byrgynye; & on a tyme ther were seou-  
les laye on the altar; & in euery or-  
dyle was wyrtun the name of apostle  
and; eche of the other maydens wote  
aa j

at alle aduenture such a wode / as  
happyd to hyr / And she made hyr  
orpyon / and thys she wote the same  
that she desired / in whiche was wyse  
for the name of Saynt Peter /  
To whome she had so grete deuocyon  
that she neuer warned thynge to them  
that demaunded hyr in hyr name /  
And by cause that the good aduentu-  
res of the world hold not pryse hir  
ouer moche / She witholdre every day  
somme thynge of hir prosperytes /  
And whan she toke in any game any  
pessure / anone she leste it / and sayd  
the world playe nomore / but she wold  
say / I leue you the remenaunt for gods  
sake / She wente not gladly to ha-  
wyllys / but wythdrawe other maydens  
fro them / She doubted allwey to bere  
ioly clothynge / but she dyd allwey  
to haue them honeste / She had ordey-  
ned to say every day certeyn nombre  
of orpions and prayers / and yf she  
were occupyd in any manere that she  
myght not performe them / but that she  
was constrainyd of hyr chamberers  
to goo to hir bedde / the world there say  
them wakyng / Thys holy byrgyn  
honoured alle the solempne festes of  
the yere / wyth so grete reuerence that  
she wold not suffre hir sleys to be  
laced / tyl the solempnyte of the masse  
was accomplisshed / and she wote the  
offyce of the masse wyth so grete reue-  
rence / that whan the gospel was rede  
or that the sacramente was byste by /  
she wold take of the broches of golde  
and the aournementes of hyr heed as  
sercles or chapelettes / and lye them  
doun / And whan she kepte in iuno-  
cence / the degree of byrgynyte she was  
constrainyd to entre in to the degree of  
marriage / For hyr fader constrainyd  
hir therto / by cause she shold bynge  
forth saynt / And how be it that she  
wold not haue been maryed / yet she  
durst not gaynsay the commaundment  
of hyr fader / Therne she auolbed  
in the bandes of mayster conrade whiche  
was a good man / and hyr confessor  
and promysed that yf hir husbond  
deyed / and she ouer lyued hym / that  
she wold kepe perpetuel continence /  
Thenne was she maryed to the bond

graue of thyrnynge / lyke as the deuynne  
poureaunce had ordeyned / by cause  
she shold bynge moche people to the  
houe of our lord / and teche the wye  
people / and how be it she chyngeyd  
hyr estate / yet she chyngeyd not hyr  
lyke in hyr thought / and she was  
of grete humylyte and of grete deuoc-  
yon to god / and was toward hir self  
of grete abstinence and of grete mer-  
cy / She was of so right ardaunte de-  
syre of prayer / that she ofte wente  
sonner to the chyrche thenne hir meyne  
to the ende that by hyr prayers sekede  
she myght impetre and geue grace of  
god / She awos ofte by nyght for to  
make hir prayers / and hyr husbond  
wold praye hir that she wold lye and  
reste hir a lytel / She had ordeyned that  
one of hir bynnyng whiche was more  
fampylar with hir thenne another that  
yf peraduenture she were overtaken  
wyth slepe / that she shold take hir by  
the fote for to awake hyr / and on a  
tyme / she supposed to haue taken hyr  
lady by the fote / and toke hyr hus-  
bonds fote / whiche soverynly awoke  
and wold knowe wherfore she dyd  
soo / and thenne she tolde to hym alle  
the cause / and whan he knewe hit he  
leste it passe / and suffred it passyngly /  
And by cause she wold reuer good sa-  
crifice to god of hir prayers / she wote  
ofte hyr body with habundaunce of te-  
ris / and lete them folwe out of her  
eyen gladly wythout chyngeynge  
semblaunce / soo that often she wepte  
wyth grete sorowe / and she yet enioy-  
ed in god / She was of so grete hu-  
mylyte / that for the loue of god she  
laved in hir lappe a man horrible seke  
whiche had his dysage synkynge like  
carayn / and she shaw of the ordure &  
foulte of his heed / and wyssh hit  
wherof hir chamberers lothed & laugh-  
ed hir to scorn / and she wold in roga-  
tion tyme folowe the processyon farefote  
and wythout linnen smocke / and at  
the prechynge she wold syte emonge  
the poure peple / she wold not aseye hir  
wyth precyous stones as other / The  
day of purificacion of our lady ne  
were rich vesture of golde / but of a  
the ensauple of the blessed byrgyne



marge / she bare hyr sone in hyr armes  
and a lambe and a candel / and offered  
it vp humbly / and by that she she  
wyd / that the pompe and vanunce  
of the world shold be eschewyd /  
And that she conformed hir vnto the  
hyrgene marge / and whan she came  
home / she gafe to somme poure woman  
the clothes in which she went to churche  
she was of so grete humylyte / that by  
the consentyn of hir husbond / she sub  
myssed hyr self in the obedyece of  
maister conrade / a poure man and a  
smalle / but he was of noble seynce  
and payste relgyon / and she dyd it  
wyth ioye and reuerence / that whiche  
he commaunded / for to haue the metite  
of obedyece / lyke as god was obedy  
ent vnto the fether / **¶** On a tyme it  
happid that she was called for to goo  
to prechyng / and the marquysse of  
messence came vpon hir / by whome she  
was lette and myght not goo thider  
wherefore he kede hym euyl apayd and  
holdy not vnto hir obedyece / tyl that  
she was despoiled to hir smocke /  
with somme of hir chamberers whiche  
were culpable / and that he had swon  
gey liden them / she dyd so grete as  
suyence / that at the table of hir hus  
bond emonge the dyuers metes that  
were there / she wold not ete but herde  
she like soo grete yrgour on hir self /  
that she weyde lene / for maister con  
rade despendyd hir that she shold not  
touch the metes of hir husbond / of  
whiche she shold not haue an hole con  
saunce / and she kepte thys commaun  
dement wyth so grete dyligence / that  
whan othei laboured in delys / she  
ete with hir chamberers gosse metes /  
On a tyme whan she had fortrauys  
ed in goyng / there were broughte to  
hyr and to hir husbond dyuers metys  
and were supposyd not wel gooten of  
good and iuste labour / wherefore she  
refused them / and took hyr refectyon  
of an hard browne kof tempred wyth  
water / and for this cause hir husbond  
assigned a penycon to hyr / by whiche  
she and hyr chamberers consentyd for  
to lyue by / and hir husbond sufferyd  
all in payence / e said he wold gladly  
do so / yf he doubted not to angre his

mezne / and she that was in souerayn  
glorie / desyred thestate of souerayne  
pouerte / to thende that the world shold  
haue no thenge in hir / and that she  
shold be poure lyke as Ihesu Cryste  
had been / and whan she was allone  
wyth hyr chamberers / she wold clothe  
hyr wyth poure vestementes / and byle  
and sette a poure kyle vpon hyr heed  
and sayd / thus shal I goo whan I  
shal come to the estate of pouerte /  
And though she dyd abstinence / yet  
was she liberal to the poure / soo that  
she myght not suffre that ony had mys  
ease / but gaue to theym alle largely  
she entred wyth alle hyr powder to  
the seuen workys of mercy / she gaue  
on a tyme to a poure woman a right  
good vesture / and whan thys poure  
woman salde that she had soo noble a  
veste / she had soo grete ioye that she  
fel down as deed / and whan the bles  
sed elysabeth salde that / she was for  
that she had gyuen to hir soo noble a  
veste / and doubted that she was cause  
of hir dethe / and prayed for hir / and  
anone she awos alle hoole /  
And she spanne ofte whulle wyth hyr  
chamberers / and made therof clothe / so  
that of hir propre labour that she gafe  
to the chyrche / she receyued gloriously  
fayth / and gafe good ensample vnto  
othei / On a tyme whan hyr husbond  
landgrawe was goyn to the court of  
the emperour / whiche was thenne at  
cermone / she assembled in a garnere  
alle the wyche of the pere / and admy  
nytred parte to eueryche that came  
from alle parties / and that tyme was  
grete deithe in the contree / and ofte  
whan hyr lacked money she solde of  
hyr aournementes for to gyue to the  
poure peple / but for al that she gaue  
the garners mynyshed not ne lassyd /  
she dyd too make an holbe grete vi  
der we aske / where she receyued and  
nolbryssed grete multytude of poure  
peple / and bysyed theym euery day  
and she leste not to bysyde them for  
ony schenes ne malady that they had  
but she besse and wyged them wyth  
hyr othne handes / howe he hyt that hir  
chamberers wold not suffre it /  
And yet more ouer thenne she dyde

## ¶ The lyf of saynt elysabeth

do nouryshe in hyr holbe polbre hymns  
mens chyldren soo swetely / that they  
alle called hyr moder /  
She dyd do make sepulchures for poure  
people and wente deuoutely vnto the  
deshe of them / and wold hurze them  
wyth hyr owne handes / in the clothes  
that she had made / And ofte tymes  
broughte the sheke wherin she laye for  
to bynde the dede bodies therein / and  
was at the deshe of them moche deuou-  
te lye / and emonge thys thynges the  
deuocyon of hyr husbond was moche  
to be preyed / for holt wel he was o-  
cuppied in his other thynges / Neuer  
thelesse he was deuoute in the seruyce  
of god / and by cause he myght not  
hym self entende personably vnto hys  
thynges / he gaue ful polbre to his  
lyf to alle that shold be to the honour  
or to the helthe of theyr soules /  
And the blessed saynt elysabeth had  
gret desire / that hir husbond shold  
employe hys puppauce to defende the  
feythe of god / and aduysed hym by  
dekonayr admonestemens / that he shold  
goo bysye the holy londe / and there  
he wende / and whan he was there this  
deuoute and noble pryncer ful of feyth  
and of deuocyon rendred hys spryte  
vnto almyghty god / and so deyed / re-  
ceyving the glorious frute of his lye  
lys / and thenne she receyved wyth  
deuocyon the state of bydolbery / and  
whan the deshe of hir husbond was  
publysshed and knowen thorough alle  
thyrnges / Somme of the wyssalles  
of hyr husbond helde hir for a fool / &  
a wastresse of hyr goodes / and the lye  
hyr out of hyr kerytage / and by cause  
hir pacyence were more clere / and that  
she had the pouerte that she had longe  
desyred / She wende thenne by nyghte  
in to the holbe of a tauerne in the  
place where the potes laye / and gaue  
gret thankynges to god / and at the  
hour of matyng she came in to the holbe  
of fyve menours / and prayed them  
that they wold gyue salwe and than-  
kynges to god for hyr tribulacyon /  
And the day folowynge she came wyth  
hir lytel chyldren to a place / and in  
to the holbe of one hyr enemy / and  
thenne was delueryd to hyr a straye

place for to dwelle in / and whan she  
saue that she was moche grieved of  
the hoost and hoostesse / thenne she sa-  
kelbede the walles and sayd / I shold  
gladly saleide the man / but I fynde  
them not / & thus she byng constreyned  
by necessity / she sente hir smale chyl-  
dren here and there for to be nourished  
in dyuers places / and returned hyr  
self in to the first place / and as she  
wende there was a straye lye byon  
stones / and a depe myre vnder and ful  
of fylthe / and as she passede she mette  
an olde woman / to whome she had  
doon moche good before / and this olde  
woman wold gyue hir no lye / soo  
that she fyl in the depe myre and fylth  
and thenne she awoos and scape  
hir lye / and labyghed / and after  
thys / one hyr aunt had grete pyte  
of hir / and sente hir wyfely to hyr  
uncle bysshop of lunelgerenace /  
Whiche receyved hyr moche honestly  
and receyved hyr in entent to marre  
hyr ageyn / and whan hir chambers  
herke therof whiche had auolbed con-  
tynence wyth hir / were passeng wryth  
and wept / And she comforted them  
and sayd I truste in our lord for the  
loue of whome I haue auolbed conty-  
nence perdurable / that he shal kepe me  
in my purpos / and shal take awaye  
alle bydolence / and shal corompe alle  
counceyl humayn / and yf myn uncle  
wold marre me to any man / I shal  
wythstonde it to my polbre / and shal  
gaynsay it wyth wordes / and yf I  
may not soo escape I shal cutte of my  
nose / so that euery man shal hate me  
for my holteynes / and thenne the  
bysshop dyd doo lede hyr in a castell  
ageynst hyr wyll for to abyde there /  
tyl that somme man shold demaunde  
to haue hyr in maryage / And she  
commaunded to our lord hir chastyte  
alle wepyng / and thenne our lord  
ordyned that the bones of hir husbond  
shold be broughte from oner see /  
And thenne she bysshop maad hyr to  
come and goo deuoutely to mete the  
bones of hyr husbond /  
And thenne the bones were receyved  
of the bysshop wryth righte grete ho-  
nour / and of hir wyth grete deuocyon &



happynge of trewe / And thenne she  
sayd to our lord / Syr I vnder to  
the graces and thankynge / of thyng  
that I may receyue the bones of my  
sister husbond / and that thou haste  
writhe / sayd to comforte me pour car-  
tyl / Syr I loued hym moche / whiche  
sayd the / and lord for the loue of  
the I suffred wyl his presence / And  
I sent hym into the helpe of the holy  
bonde / and I alle the to bytynes that  
shul be it that hit were a delectable  
thyng to me to lyue yet wyth hym / so  
that he were pour / and I also a pour  
beggar thorow the world / But that  
ageynste thy wyll I wolde not byr  
hym ageyn wyth an heer / ne I wolde  
not retorne ageyn to mortal lyf / lord  
I commaunde me and hym in to thy  
grace / and thenne she cladd her wyth  
habite religyous / and kept perpetuel  
contynce after the deth of hir husbond  
and ogedyence performed the toke wyl-  
ful powerte / and her chastyng was  
ours and wyl / she wore a russet man-  
tel / her goldene of another foule co-  
lour / she sleuyd of hir coate were bro-  
ken and amended wyth pices of other  
coloure / Her fader kynge of hongar-  
rye whan he herde that his daughter  
was comen to the estate of pouerte / he  
sent an erle to hir for to brynge her  
to hir fader / and whan the erle sawe  
her sylke in such an habite and spyn-  
nyng / he escheped for sorowle and said  
there was neuer kynges daughter that  
ware such an habite / ne sen spynnyng  
wille / and whan he had don his  
message and despyred to haue broughte  
her to her fader / she in no wyse wold  
acorde to hit / but had leuer to be ne-  
dy amonge the poure peple / thynne to  
abounde in grete rycheffes / wyth ryche  
peple / to the ende that the shold not be  
emphased / But that hir wyll e mynde  
shold be alle weye in our lord /  
And she prayed our lord that he wold  
gyue to hir grace to despyse al earthely  
thynges / and take alweye fro hir herte  
the loue of her chylde / e to be ferme  
and constauce ageynst the persacions  
And whan she had accomplyssed hir  
prayer / she herde our lord sayenge thy  
prayer is herde / and thenne sayd she

to hir chamberers / our lord hath herde  
my praye / For I requyte alle earthely  
thynges as donge and sylke / And  
sete nomore by myn owne chylde  
thenne I doo by other mennes and my  
neryghbours / ne I loue none other  
thyng but our lord / mayster conrade  
dyd to her oft / thynges contrarie e  
gracious / and such thynges as he saw  
that she buyd / that remoued he and  
toke alweye fro her compagne /  
And took fro her two maydens / her  
chamberers byloued amonge alle other  
and had ben nourished wyth her fro  
her chyldehoode / And this holy man  
dyd this for to breke her wyll / so  
that she shold sete al loue in our lord  
and to the ende that she shold not re-  
member her first gylte / In al these  
thynges she was hasty for to obeye /  
and constauce to suffre / that by paye-  
ment she myght possesse her soule / and  
by ogedyence to be maad fayre and  
ennobled / she sayd yf I onely for  
goddes sake drede soo moche a man  
mortal / how moche more ought I to  
drede and doute the heuenty iuge /  
Therefore I make ogedyence to mayster  
conrade a poure man and a beggar / e  
not to a ryche bysshop / by cause I wold  
put alweye fro me alle occasyon of tem-  
poral comfort / On a tyme by cause  
she wente in to a cloystre of nonnes /  
whiche prayed hir diligently for to by-  
syte them / without lycence of hir mai-  
ster / she sette hir so sore therefore / that the  
strokes appered in hir thre weekes after  
by which she shewyd to our lord that  
her ogedyence was more plesynge / than  
the offerynge of a thousand hostyes /  
Betwix is ogedyence the une sacrifice  
she was of soo grete humylyte that  
she wold suffre in no wyse that her  
chamberers shold calle hir lady / but  
that they shold speke and say to hir as  
to the lowest and laste of them / she  
wesse otherwhyle the dysses and the  
vessel of the kechyn / and she had her  
otherwhyle that the chamberers shold  
not lette hir / e the wold say yf I cou-  
fynde another lyf more despised I wold  
haue taken it / she chace the best / she had  
a special grace to wepe abundantly te-  
ris for to see celestyal bysyons / and

for to enflamme the hertes of othez to  
the loue of god / **A**n on a day of  
the holy lence she was in the chyrche/  
And she beelde ententely the aulter  
lyke as she had ben in the presence of  
uynne / and there she was comforted  
by reuelacion deuyne / And thenne she  
retorned to hir holbe / and prophced  
of hir self / that she shold see Ihesu  
criste in heuyn / and anone as she laye  
doun for feblenes in the lappe of hyr  
chamler / she began to loke vp in to  
heuen / and she was soo gladd / that  
she began delouelyke to laubge / and  
whan she had ben longe ioyful / she  
was foreynly turned in to weppynge /  
and thenne she looked vp to heuenward  
ageyn / and anone she retorned in to  
hir fyrst ioy / and whan she closed  
hir eyen she began to wepe / & in thys  
manere she abode tyl complyn & had  
deuyne vyssions / and thenne she was  
fylle a whyle and sayd thus after /  
herd wyl thou be with me and j with  
the / ne j wyl not departe fro the /  
After thys thynges the chamlerers de  
fyred hir to telle to hem why she had  
so laubged and wepte / and she said  
j haue seen heuen open / and Ihesu crist  
whiche enclyned hym delouably to  
me / and j was gladd of the vyssion  
and wepte for to departe fro hit / and  
he sayd to me yf thou wylt be with  
me j shal be with the / and j answered  
lyke as ye herde / Hyr prayer was  
of so grete ardeur / that she dwelbe othez  
to good / luyng / On a tyme she salbe  
a yonge man / and she called hym to  
hyr and sayd to hym / thou luyest dis  
solutely / and thou oughdest to serue  
god / wylt thou that j praye for the /  
j wyl wel / and requyre it of you de  
sprouly / and thenne she prayed for  
hym / and the yonge man also prayed  
for hym self / and anone the yonge  
man began to crye / sece ye lady and  
lene of / but she prayed alibere more  
ententely / and he began to crye / wece  
lady wece / for j begyn to fayle and  
am alle brente / and he was espyed  
wyth so grete hete that he swete / and  
fledde as he had ben from hym self /  
So that many ranne whiche despoiled  
hym for his grete hete / and they hem

self myght brenne the suffre the hete of  
hym / and whan she had accomply  
shed hir prayer the yonge man lesse  
his hete and came ageyn to hym self /  
and by the grace that was gynn to  
hym he entayd in to the orde of the  
foure menours / and whan he had ta  
ken habyte of religyon / she prayed for  
hym so affectuouly that by the feruent  
prayers / made hym that so brennyng to  
be colde / and leste his dyssolute lyl  
and toke vpon hym a goodely & spy  
ritual lyf / and thenne thys blessed  
elysabeth receyued thabyte of religyon  
and put hyr self dyslygently to the  
werkys of mercy / for she receyued for  
hir dolbair twe hundred marke / wher  
of she gaue a parte to poure peple / and  
of that othez parte she made an hospys  
tal / and therfore she was called a  
waikeresse and sole / whiche alle she  
suffred ioyously / and whan she had  
made this hospytal she became hyr self  
as an humble chamler in the seruyce  
of the poure peple / and she lare her so  
humbly in that seruyce / that by nyght  
she lare the seek may becomen hyr ar  
mes for to lete them doo theyz neccys  
tees / and broughte theym ageyn / &  
made cleane theyz clothes and shes  
that were foule / She broughte the  
mesekles a bedde and wyssh theyz soot  
res and wypped them / and dyd alle  
that longed to an hospytaller /  
And whan she had no poure men / she  
wold spynne wulle whiche was sent  
to her from an abbe / and such as she  
gate therof she gaue to the poure peple  
and whan she had be in moche pouerte  
she receyued fyue hundred marke of  
hir dolbair / whiche she gaue vnto the  
poure moche ordynately / and thenne  
she made an ordenaunce that who some  
uer remeynd his place in priuoyce of  
another whan she gaue hyr almesse /  
shold haue hys heerys cut of or shorn  
Thenne came a maye namede Rache  
gounde whiche shone by the beaulte of  
hyr heerys / and passed by / not for  
to haue almesse / but for to vysshe hyr  
suster whiche was seek / And she  
commaunded anone that hir heer shold  
be cut of / and she wepte and ageyn  
sayd it



And there was a man whiche sayd  
that she was innocente / Thenne saynt  
elysabeth sayd / thenne at the leste said  
she / she shal sware / that she shal no  
more by cause of hir here goo to daunces  
ne harolles / ne haunce suche kanytees /  
And saynt elysabeth demaunded of  
hir yf euer she was dysposyd or were  
in purpos to be the wyfe of helthe / &  
she answered / that yf she had not had  
that fayre heer / she had longe synne ta  
ken thakys of relyggon / and she sayd  
I had leuer that thou shouldest lese thy  
heer / than my sone were made emperour  
and thenne anon she mayde toke ha  
bit of relyggon with saynt elysabeth  
and synnyssid hir lyf laudably /  
Whan the tyme approchid that god  
had ordeyned / that she wyche had  
despyed the regne mortal / shold haue  
the regne of aungellys / she laye seek  
of the fevers / and turned hir to the  
walke / and they that were there herde  
her put out a swete melodye / and  
whan one of the chamberers had enq  
red of hir / what it was / she answered  
and sayd a byrde came betwene me &  
the walke / and sange so swete / that  
it prouoked me to synge wyth hyt /  
she was alweye in hir mayde glady  
and ioyounde / and ne cessed of pray  
er / the laste day before hir departynge  
she sayd to her chamberers / what wyll  
ye doo yf the deuyll come to you / and  
after a lytel wyche she cryed wyth an  
hych voy / fle / fle / fle / lyke as she  
had chard alweye the deuyll / and after  
she sayd the mydnyght approcheth / in  
whiche Ihesu cryste was borne /  
It is now tyme that godd alle hys  
frondes to his kuenly weddynge /  
and thus the yere of our lord a thou  
sant thio hondred and xxvj she gaf  
up hir spryte and slepte in our lord  
and though the body laye foure dayes  
inburied / yet came there no syncke  
fo hit / but a swete odour aromatyshe  
came wyche refreschid alle them that  
were there / Thenne there was herde  
and sen a multitude of byrdes soo  
many that there hath not be sen lyke  
before ouer the chyrche / and beganne  
a songe of ryght grete melodye lyke as  
it had been the obseques of hir / and  
there songe was . Regnum mundi /

whiche is songe in the presens of Vir  
gyns / There was a grete crye of pou  
re ple for hir / and moche deuocyon of  
pe ople / so that somme toke an heer of  
hir heed / and somme a parte of hir  
clothes / whiche they kepte for grete re  
liquies / and thenne hir body was  
put in a monument / whiche after  
was founden to redounde in oyle / and  
many sayr myracles were shewyd at  
hir tombe after hir dethe / It was  
wel shewyd in the dyeng of saynt eli  
sabeth of what holynes she was / as  
wel in the modulacion of the byrde / as  
in the expulcion of the deuyll / That  
byrde that was bytvene hir and the  
walke and prouoked hir to synge / is  
supposed to be hir goodd aungel / whiche  
was deputed to hir / and broughte  
hir tydynge that she shold goo to the  
euerlastyng ioye / and in lyke wyse  
is shewyd to caryd men other wyse  
the euerlastyng dampnacyon /  
In the parties of saynt there was a  
monke that hygher semer whiche was  
falle in soo grete a sekens that he cry  
ed / and wolde suffre no creature to  
haue reste about hym in the holis /  
On a nyght apperyd to hym an honou  
rable lady clad in wyht / whiche ad  
upsed hym / that he shold auoibe hym  
to saynt elysabeth yf he wolde haue  
his helthe / and the next nyght she  
apperyd to hym in lyke wyse / And  
thenne by the counceyl of his abbot he  
maad the auoibe / the thyrde nyght  
she apperyd to hym agayn / and made  
the sygne of the crosse vpon hym / and  
he thenne receyued anone ful helthe  
and was parfytely hool /  
And whan the abbot and the pryor  
came to hym / they were greatly adme  
rualled / and doubted moche the accom  
plyssment of the auoibe / and the  
prior sayd that oftymes vnder the  
lykenes of goodd cometh illusyon of  
the fende / and counceyled hym to be  
confessed of hys auoibe / And the  
nyght folowynge the same persone ap  
peryd vnto hym and sayd / Thou  
shalte be alweye seek till thou hast  
accomplyssed and fulfilled thy  
auoibe / and anon his insympte toke  
hym agayn and wolde not leue hym /  
And ascribde by the cyant gyuen  
aa iij

## **¶** The lyf of saynt elysabeth

of his abbot he accomplisshed his auoith  
and was made al hol / There was  
a maye demaunded drynke of a ser-  
uaunt of hir faders/and she gaf hir  
drynke/and sayd the deuyll more thou  
drynke /and she dranke / & hir semed  
that fyre entred in to hir body /  
Thenne began she to crye / & hir hely  
to swelle lyke to a barrell / so that ech  
man saide that she was demonyake / &  
she was tibo yere in that estate / and  
after was broughte to the towne of  
saynt elysabeth and was made parry-  
sh hol / and deliuered of the fende /  
There was one herman a man of the  
dyposse of cokyn / whych was holden  
in prysen / and he calld whych grede  
reuocion saynt elysabeth vnto his helpe  
and the nyght folowynge she apperyd  
to hym and comforted hym / and on  
the morne sentenre was gyuen agernt  
hym that he shold be hanged / and the  
juge gaue lycence to his frendes to  
take hym down of the gabibes / and  
they bare hym albye al deed & began  
to praye saynt elysabeth for hym / and  
anone he awos fro deeth to lyf tofore  
them al / A chyld of foure yere olde  
was fallen in to a pytt & dwluned /  
and a man came for to take water &  
espied the deed chyld / & was dralben  
out / and thenne they auolbed hym  
to saynt Elysabeth / and he was anone  
restablysshed to hys fyse lyf & helthe  
There was one frederyk a maronier  
whych was connyng in swymynge /  
and on a tyme surgned hym in a wa-  
ter / & he moqued a poure man whiche  
saynt elysabeth had enlumyned / and  
yeuen agernt to hym hys syght / And  
the poure man sayd / This holy lady  
whiche hath helyd me byl auenge me  
on the / so that thou shalt neuer come  
out of the water but deed / and anone  
the swymmer losse al hys strengthe &  
myght not helpe hym self / but sank  
down to the botum lyke a stone and  
was dwluned / & thenne was dralben  
out of the water / and forthwith some  
of his frendes auolbed hym to saynt  
Elysabeth / and she gaf to hym hys  
lyf agernt / There was a man named  
dyerik whych was greuously bynde  
in hys knees and in his thyges so that  
he myght not goo / and he auolbed

that he shold goo to the tombe of saynt  
elysabeth / and was viij dayes on go-  
ynge thider / and abode there a moneth  
and had no remedye and wente agernt  
to hys hows / and thenne he saide in his  
sleepe a woman spraynge water vpon  
hym / and alwoke bythat and was  
angrye and sayd to hyr / wherfore hast  
thou alwaked me and caste water on  
me / and thenne she said I haue wette  
the / and thyse wetynge shal doo to the  
prouffye and ease / and thenne anone  
he awos al hol and gaue thankynges  
to god and to saynt elysabeth /  
Thenne lete he praye to hir that she  
praye for he / for such thynges as shal  
be for the moost prouffye of our sou-  
les / amen /

## **Thus endeth the lyf of saynt Elysabeth**



## **¶** Here foloweth the lyf of Saynt edmund confessor



**A**lynt Edmund the  
confessour and bysshop  
whycht wryth at poun-  
ney in fraunce was borne  
in england in the towne  
of atendon/his moder was named ma-  
kely the ryche / she was ryght holy tothe  
wyf and wyddolbe / and this said saynt  
edmond hir sone was borne on Saynt  
edmondes day the kyng and marter  
and in his byrthe no cloth was folde  
ed by hym / and he was borne in the  
first spryngyng of the day / and laye  
all that day tyl nyght / as he had been  
dead / so that the mydyf wold haue  
had hym buried / but hys moder said  
nay / and sone after he reuyned / and  
was borne to chyrche and crystnyd / &  
named edmond by cause he was borne  
on saynt edmondes day / & as he greibe  
in eage so encrewed he in vertues / He  
had a brother named robert / and the  
moder sette theym tothe to scole / Also  
she had two doughters / that one was  
named marie / and that other alix /  
whiche were both made nonnes at  
catheby in northampton shyre / by the  
labour of theyr broder edmonde / And  
the moder gaue to them gyftes to faste  
the fryday / and dwelbe them to vertu-  
ous and holy luyng by yestes and  
fayre byshys / so that whan they came  
to more parfyt age / it grewd theym  
not / Theyr moder wate hard theyre  
for our lades loue / and ladde hyr  
lyf in grete penaunce / and dayly la-  
boured / and on a tyme as she put out  
bulle for to spynne / she deliuerd soo  
moche for the pounde / that the spynners  
myght not lyue therby / whiche com-  
pleyned therof to hir sone edmond /  
and he toke the parne that was spone  
for a pounde and ralyd it in the fyre  
and a certeyn tyme after he toke hyt  
out of the fyre / and the iuste pounde  
was not hurt ne lassed / but as moche  
as was more than a pounde was wast-  
ed / and brent by the fyre / And  
whan she salbe this she repentyd hyr  
grete ly / and dyd so neuer more after  
After this she sente hyr two sones to  
paris to scole / and deliuerd to them  
money for theyr costes and scoleshyw /  
and also two shyrtis of fyre / and  
prayd theym for goddes loue & lous

that they wold there the shyrtis ones  
or thyres in the weke / and they hold  
lacke no thyng needful to them / and  
they graunted gladly to do after thei-  
moders desyre / in so moche that wythyn  
a whyle of custome they wate the fyre  
euery day / & laye theym euery nyght  
This was a blessed moder that so be-  
trouusly broughed forth hyr chylde  
and in shorte tyme saynt edmond en-  
crewed so greatly in vertue / that euery  
man had ioy of hym / geyng lawde  
to god therof / And on a day as his  
felabes and he went to playe / He  
leste thei felabshyp and went allone  
in to a medolbe / and vnder an hedge  
he sayd his deuotions / and soceynly  
thei apperyd tofore hym a fayr chylde  
in wyght clothynge / whiche sayd hyle  
felalbe that goest allone / and Saynt  
edmond luyng abassyd meruaylled  
two whens this chylde came / To whom  
the chylde sayd / edmond knoldest thou  
not me / and he sayd nay / I am thy  
felalbe in the scole / and in alle where  
thou goest I am euer on thy right syde  
and yet thou knoldest me not / But  
like in my forhe / and there thou  
shalt fynde my name wythyn / & thenne  
edmonde looked in his forhe / & salbe  
wythyn thei with letters of golde  
Ihesus nazareus rex iudeorum /  
thenne the chylde sayd drede the not  
edmond / for I am Ihesu Cryste the  
lord / and I shal be thy defendour here  
whyle thou lyuest / & thenne edmond  
fel down mekely thankyng hym of  
his grete mercy and goodnes /  
And thenne our lord taughte hym to  
say whan he shal goo to hys bedde or  
arise / and blesse hym with this pray-  
er / Ihesus nazareus rex iudeorum  
fili dei miserere mei / in remembraunce of  
my passyon / and the deyl shal neuer  
haue polber to ouercome the & thenne  
anone this chylde ransyffed albege  
and saynt edmond thankyd humbly  
our lord / that it pleasyd to hym to  
shelbe hym in this manere / and euer  
after tothe euengyng and moynyng he  
sted contynuelly to blesse hym wyth  
that holy prayer to hys lyues ende /  
and dyd moche penaunce euer after  
for goddes sake / and whan he had  
contynued at scole a longe tyme at pa-  
rys / he came home & went to oxford

## The lyf of saynt edmond bysshop

to scole / and alweye in thys tyme he  
was chaste in his lyuynge and a cleue  
Vyrgeyn in wyll and deed / and neuer  
consented to the synne of the flesche /  
And on a day he made his prayere des-  
uoutely before an ymage of our lady  
and he put a rynge vpon hyr fynge  
and promysed to hir feythfully neuer  
to haue other wyf / but onely hir du-  
tyng his lyf / and humbly greetid our  
lady wyth thys foure wordes / Ave  
maria gracia plena / whiche wordes  
were wyrtow on the sayd rynge / and  
his host had a daughter that labou-  
red gretefully to make Saynt edmond  
to synne wyth hyr fleschely / and longe  
tyme he put hyr of / and she laboured  
so sore / that at the laste he graunted  
hyr to come to his bedde / and thenne  
she was right gladd / and she espyed  
hir tyme and came to hys chambur / &  
anone made hir redy to come to hys  
bedde / and she stood naked tofore hym  
and thenne he toke a sharpe wyde and  
fete the mayde that the blood ranne  
doun on euery syde of hyr body / and  
sayd to hir / thus thou shalt lerne to  
lese thy soule / for the foule lustes of  
thy flesche / and so wyth kelyng he  
put alweye alle hir foule luse / and  
euer after she lyued a cleue Vyrgeyne  
vnto hyr lyues ende / And sone after  
the good moder sente for edmonde and  
hyr other chylde / For she knele  
that she shold shortly passe out of this  
world / and charged edmond to see  
that his brother and sisters shold be  
wel guyded / and after she gaue to  
them her blessing and departed out of  
thys world / and is buried at ascendon  
in saynt nicholas chyrche in a tombe  
of marbyle before the doore / where is wri-  
ton / here lyeth makely skure of wydo-  
wes / and after saynt edmond dyed  
doo make a chapel at gatesby / in which  
bothe his sisters were buried / & one  
of them was prioresse of the place  
where she dyed / and was an holy woman  
for whome god shewyd many myr-  
acles / and saynt edmond dwelled longe  
after at oxenford lyuynge an holy lyf  
& weryd a surte of hysse ful of hard  
knottes and a breche of the same / and  
the knottes sticke in the flesche that it  
made hys body to blede / and he bonde

the surte to his body wyth a corde so  
strayte that vnnethe he myght holde  
his body / and on a tyme when he  
surte of hysse was right foule / he toke  
it to his seruante for to burne in the  
fyre / but the fyre myght not perysse  
ne hurte hit / Thenne his seruante  
toke it out of the fyre & bonde a stone  
thereto / & threwe it in to a ponde / and  
tolde his mayster that he had brente hit  
Saint edmond & his felawes on a day  
as they came fro kelbeknor to ascendon  
saue in a kelype many blacke folkes  
lyke crokes or rauens / amonge whom  
was one which was al to ruke and  
torne wyth the other blacke byrdes / &  
threwe hym fro one to another / that it  
was a pythous syght to see / and they  
that accompanied saynt edmond were  
almoste fro theym self for feere of the  
syght / but thenne saynt edmond com-  
forted them / & sayd to theym what it  
ment / he sayd that they be ben wicked  
fendes of helle / that here wyth them a  
mannys soule / which deyed right now  
at chalfgraue / which soule is damp-  
ned for his wycked lyuynge / & thenne  
he & his felawes wente to chalfgraue  
and bonde alle thyng as he had sayd /  
Saynt edmond was accustomed to saye  
euery day vnto our lady & saynt iohan  
the euangelyste the prayere / o intrematum  
and on a day for certeyn besynesse that  
he had he forgate hit / and sayd it not /  
Wherefore saynt iohan apperyd to hym  
in a gasful manere blaming hym gre-  
tely for that he had not sayd it / & after  
that he sayd it euery day vnto his ly-  
ues ende / and after this as he satte in  
a nyght in his stude labourynge in  
dymers of the seuen sciences the spirite  
of his moder apperyd to hym in a vy-  
sion & charged hym to leue to stude  
in partyculer sciences / but that he shold  
fro than forthon laboure in dyuynyte  
onely / for that was the wyll of god  
& hath sente to the worde by me /  
And thys sayd she ranyssted alweye / &  
euer after he laboured in dyuynyte / so  
that he profyted therein merueylously  
so that men wonderd of his conynge  
And when he radde in scoles dyuynyte  
his scolers and heare prouffted more  
in one day / thenne they dyd of other  
mennys teyppynge an hole yere / And



many of hys scolers by his techyng & ensauple of lpyuynge forsoke the world & became religious men / and on a day he came to the scole for to dyspute of the blessed tzynty / and was there or ony of his scolers came / and fyl in stombryng & sytting in his chayer / & a wyse dolue brought hym the body of our lord & put it in to his moulthe and the dolue assended vp in to heuen agayn / and euer after sayd Edmond thought that the swete sauour of our lordes flesche was in hys moulthe / by whiche he kenele grete ppyetes of our lord in heuen / For he passyd alle the doctours in oxford in conyng / for he spake more lyke an aungel than a man / and in alle hys lessons he remembered euer our lordes passyon / and in a nyght as he studyed longe in his bookes / sodenly he fyl a slepe and forgate to blesse hym & to thynke on the passyon of our lord / and anone the deuyl laye so heuy on hym / that he myght not blesse hym wyth neyther hande / and wyse not what to do / but thorough the grace of god he remembred his blessed passyon / & thenne the fende had nomore polver but fyl down from hym anone / & saynt edmond thenne charged the fende by the vertu of our lordes passyon / to telle to hym how he shold beseeche defende hym / that he shold haue no polver ouer hym / and thenne the fende answered / & sayd that the remembrance of the passyon of our lord ihesu cryste / for whan ony man remembryth the passyon of ihesu cryste / I haue no polver ouer them / and euer after saynt edmond had ful grete deuocyon to the passyon of our lord ihesu cryste / and was continually in holy prayers and medytacions / for al the dayes of the world was but heuy / nes to hym / he was a man of grete almesse / and oft prechyd & edifyed the peple / and al the peple had grete deuocyon to here hym / In that tyme the pope sente out a wyse agaynste the turkes & mescreaunces in to england / and thys holy man edmond was chosen to publyshe it thowgh the royaume / and he styred moche people to receyue the crosse / and to

goo to the holy londe to fyght agaynste the enemyes of god / and as a yonge man came wyth other for to receyue the crosse / a woman that louyd hym letted hym of his purpoos / and dwelbe hym alweye fow thes wyth hir bondes and anone hir handes were made styff and harde as a yerde & also crokyd / And thenne she made grete fowle and cryed god mercy ful mekely & prayed saynt edmond to pray for her to our lord / & he sayd to hir woman wythe thou take the crosse / & she sayd yf ful fayne / & thenne she receyued it / & anone was made parfaytly hool / & she thanked god & saynt edmond / & for thys myracle moche the more peple toke the crosse / And in a tyme as thys holy man prechyd at oxford in the chyrche of al halowen & moche peple heuyng there to here hym / sodenly the weder chaunged & beye alle derke in such wyse that the peple were agast & aferde / & began faste to flee alweye fro the sermone / & this holy man sayd to the peple / abyde ye styll here / For the powere of god is stronger thenne the fendes polver / For thys he doeth for enuy to dyswoble goddes word / And thenne saynt edmond lyfte vp his handes & his mynde to almyghty god & besought hym of his mercy & grace / & whan he had ended his oryson & his prayer / the weder began to wythe dwale by that other syde of the chyrche / & al they that abode styll & meuyd not / but herde the prechynge / had not one droppe of rayne / & they that wente alweye fro the prechynge / were though wette / for there fyl soo moche rayne in the hyghe steele / that men myght not goo ne yde therein / Wherefore the peple thanked god & hys holy saynt for thys myracle / And at wynter another tyme as he preched there was schelvyd a lyke myracle / for there he chaad alweye such a darke weder by hys holy prayer / After for his blessed lpyuynge he was chosen to be an hyghe chanon of Salysbury / & by the chawpiter was made comyn trewour / where he lyued full blessedly in geyuynge almesse largely vnto the poure people in so moche that

## 4 The lyf of saynt edmond byshop

Inne the he kepte only thyng for hym  
 self / for whiche cause he wente to the  
 abbay of searle / & so iourned there tyl  
 his ventys came in / & the abbot named  
 mayster stephen lagon was somtyme  
 his scole in openford / he was a man  
 of grete abstinence & ete so lytel mete  
 that men wondred wherby he lyued  
 he ete but selde fleshe / fro shroftrede  
 tyl efter he wold ete no thyng that  
 suffred deye / ne in aduent he ete neuer  
 but lente mete / & whan tharchebyschop  
 of canterburpe was dede / he was electe  
 & chosen by al the couente to be theyr  
 byschop / whiche election was sente to  
 hym by thre messagers to salysburpe /  
 But thenne he was at calue whiche  
 was a pexende of his / & was solita-  
 ry in his chamber allone in his pray-  
 ers / and one of his chapeleyns came  
 to hym & tolde to hym that he was cho-  
 sen to be archebyschop of canterburpe  
 & that the messagers were comen to hym  
 for the same cause / but saynt edmonde  
 was no thyng glad of the tydynges /  
 and thenne the messagers came & dyd  
 theyr message / and deliuerd to hym  
 letters whiche he rode and vnderstood  
 & after sayd to the messagers I thanke  
 you of your labour and good wyll /  
 but I am no thyng glad of thys ty-  
 dynges / whilbythiondng I wyll goo  
 to salysburpe & take counayl of my fe-  
 lloves in this matere / and anone as he  
 was come he leyde before the hole chap-  
 pyter this matere & shewyd to them his  
 letters / and alle the chapyter aduysed  
 hym to take it vpon hym / & he alibeye  
 excusyng hym refused it to his polber /  
 but atte laste the byschop of salysburpe  
 wyth the chapyter commaunded hym  
 by vertu of obedyence that he shold take  
 it on hym / and thenne he humbly for-  
 wepyng agreyd to receyue it / & forth-  
 wyth they ladde hym to the hye aulter  
 & sange deuoutly Te deum laudamus  
 And alle the wyke thys holy man  
 wepte ful bytterly & shedde many a  
 tere / & prayed deuoutly to our lord to  
 haue mercy on hym / and besought our  
 blessed lady and saynt Johan euangel-  
 yst / to praye for hym / & to helpe hym  
 in his neede / and thenne after he was  
 broughte to canterburpe / and there in-

tyme and spate was consecrat & stalled  
 in to the see of the archebyschop / And  
 soo welbyd the chyrche of england / that  
 al men spake good of hym / And he  
 dyd grete penance and gaue grete al-  
 mes to poure peple / And on a tyme a  
 poure ternaunt of his dyed / and the  
 ladye toke his beste keste for a mortua-  
 ry / & thenne the poure wydolbe whiche  
 had lost hir husbonde / & also her beste  
 keste / came to this holy man saynt ed-  
 monde / and complayned to hym of her  
 grete poverte / & prayed hym for the  
 soule of god ffor he wold geue hir ageyn  
 hir keste / & he sayd ye knowe wel that  
 the chyrch lord must haue the beste keste  
 but yf so be that I deliuer to the ageyn  
 thys keste / wyll thou kepe hym wel to  
 my schoole tyl I aye hym ageyn and  
 ther tyme / To whome she said ye se-  
 lyth a good wyll to your pleasure / or  
 ellys god defende / and praye for you  
 also that ye touchsaf to do soo much  
 graue to me a poure wretche / & thenne  
 he commaunded his ladye to deliuer it  
 to hir / and she kepte it asfar to her ly-  
 ues ende / Thys holy man was mercy-  
 ful to poure peple / and ful welbyd to  
 his polber maynteyned alle the ryght  
 of holy chyrche / & the curyl haung-  
 er euery enuye or good werke / sette a  
 dede byllbene the kynge and hym /  
 whiche was senty the thyrde sone of  
 kynge Johan / whiche despyd certeyn  
 poyntes ageyn the bylbenes of holy  
 chyrche / but thys good archebyschop  
 bylthstod hym to his polber & prayd  
 the kynge to spare holy chyrche for the  
 houe of god / and mayntene theym /  
 as he was bounden & had promysed /  
 but the kynge wold not here hym but  
 expressly dyd certeyn thynges ageynst  
 the ryght of the chyrche & menaced ge-  
 sely saynt edmonde / & whan saynt ed-  
 monde saide the kynge so cruel ageynst  
 the chyrche / he spake sharply vnto the  
 kynge / & atte laste executed the senten-  
 ces ageynst theym that wepyd it / and  
 cursed them that took albepe the byl-  
 benes of hit / & whan the kynge herd of  
 thys cursyng he was greatly moued  
 ageynst saynt edmonde / howe he it thys  
 holy man was ferme and constant  
 in his holy purpoos / whiche was wy



to put hys lyf in iopardye for the  
right of the chyrche / and saynt Tho-  
mas of counterburge apperyd to hym /  
and ludyd hym to mayntene and holde  
the right of the chyrche to hys polver  
and rather to suffre dethe thenne to lese  
ony of the lyberties and fraunchyses  
of holy chyrche / lyke as he dyd / and  
after that saynt edmond was more  
holde to abyde and mayntene the lyber-  
ties of the chyrche / and he takyng  
ensample of saynt Thomas / holi he  
wente in to fraunce to the ende that the  
kyng shold be better dysposed / and  
in lyke wyse dyd saynt edmonde and  
wente ouer see / trustyng to god that  
the kyng shold be better dysposed and  
forake his oppynions / and was in  
the abbey of pountenay in hys fraunce  
by yere prayyng for the good state of  
the chyrche of engbond / and luydyd  
there soo holy and parfyt a lyf that  
every man had ioye of hym / and in  
shorte tyme after he became seek & feeble  
and his fundes counceyllped hym to  
reueue thens / and thenne he departed  
& wente to a place callyd sely byghete  
is xx myle thens / but the monkes of  
pountenay made grete sorowe for hys  
departyng / but he comforted hem and  
sayd I promyse you to be wyth you  
at Saynt edmondes day kyng and  
martr / and as he came in to Soly  
he was so seek / that he knele wel  
that he shold haselepe departe out of  
this world / and thenne he desyred  
to receyue the sacramentes of the chyrche  
whiche whā he had receyued with grete  
reuerence / he passedy out of this lyf  
into our lord ful of vertues /  
In the yere of our lord a thousand  
two hundred and xliij / and from the  
tyme of sely he was brought ageyn  
to pountenay vpon saynt Edmondes  
day kyng and martr / and where he  
myght not kepe his promyse a tyme / he  
performed it whan he was ded /  
and the monkes of pountenay wey-  
tyd hym thorowfully / and buryed  
hym solemnely / and afterward for  
the grete myrakles that god shewedy  
for hym there / his bones were taken  
up and layed in a worshipful thyrne  
before the hych altar in the sayd

abbey / where our lord hath shewedy  
many a fayre myracle for his holy ser-  
uaunt saynt Edmonde / Thenne  
lete us deuoutly praye to almyghty  
god that by the merites of this holy  
man Saynt edmonde he haue mercy  
on us / and pardone us our synnes  
amay

**Thus endeth the lyf of saynt  
edmonde bysshop & confessor**

**Here foloweth the lyf of  
Saynt Hugh bysshop and  
confessor**



**W**hit Hugh of wyl-  
remerbanne was som  
tyme bysshop of lyncoln  
he was borne of the bish-  
ops partyes of burgoyne

not ferre fro the alpes otherwyse called  
the montaynes / and was of noble pa-  
rentele and bygnage / for he came of  
knyghtes / and this holy man whan  
he was yonge and tender of eage he  
was sette to scole / and whan he was  
ten yere olde he was put in to a mo-  
nasterie for to lerne the ryles of dys-  
cipline / and there was made and pro-  
fessed a chanon reguler / wherū he luy-  
ued soo deuoutly that whan he was  
xx yere olde / he was deputed for to  
be pryncer of a certeyn cille / & he reb-  
ledy it in such wyse that alle thyng  
that was vnder his gouernaunce prof-  
perdy as wel in spiritual thynges as  
in temporalles thynges / After this he  
thought adaunte and put hys fleshe  
to more penaunce / and by the dysposy-  
cyon of our lord he entrid in to thorde  
of charterholme / wher he was wey-  
ued / and was there so vertuous in his  
luyng / that emonge the frayters  
he was soo frendly & so wel behydy

that after a lytel whyle he was made  
procurator of the holys / In that  
tyme henry kynge of england / dyd do  
spede and founded an holys of char-  
terlyke in Englonde / Wherefore he sent  
in to burgoun to the charterholys for  
to haue one of them to haue the gouer-  
nauce and rebble of hit / and at the  
gret instaunce and the prayer of the  
kynge ynnethe coude he gete this sayd  
Saynt Hугhe / but at the laste by the  
commaundement of his oueryst and  
requeste of the kynge he was sent in  
to the royaume of Englonde / and there  
maad procurator of the same holys /  
And there lyued an holy and de-  
uout lyl / lyke as he dyd before / that  
he stood soo in the kynes grace / that  
the kynge named hym to be bysshop  
of lyncoln / and was electe by the  
chapptre of the channons of the chap-  
tre of lyncolne / whiche bysshoppryche  
the kynge had holden longe in hys  
honre / and was called ther to by the  
sayd chapptre / and the bysshoppryche to  
hym presentyd / whiche dygnyte he be-  
truly refused and sayd playnly that  
in no wyse that he wolde not receyue  
ony pontyfical dygnyte without as-  
sent / and also commaundement of  
the pryncour of the charterholys / whiche  
was consentyd and also the hols elec-  
tion of the chapptre of lyncolne to hym  
declared / he toke vpon hym the offyce  
and was sacred bysshop of lyncolne  
and the next nyght after he herde a  
voys sayenge to hym / Thou art gone  
out in to the helthe of thy people /  
And after this he wythstood mygh-  
tyly the powber of woody people that  
entended to hurte the pryncple of the  
chirche / and put his body in peryll  
lyke as he had despyled it / for to  
brynge the chirche to scrupulose / and  
reouered many wyches and yghes  
whiche had ben taken alweye from the  
chyrche / This holy man maad many  
good statutes and ordynaunces in his  
dyocese / and went and vyssyde the  
chirches and places of his cure and  
charge and lyued an holy lyl /  
And he wolde vyssyte the holys of  
lepres & lazars / and was wont offe  
to entre in to theyr holys / and by his

commaundement the wyemen were  
deparde from the men / and alle the  
men that were soule and deformed  
in theyr dysage he wolde kysse of hu-  
mylte / and there was that tyme in  
the chirche of lyncolne an honourable  
man a channoy named william whiche  
was churchwaller of the chyrche / a good  
man and wel letard and wolde true  
and essaye yf there were ony elacion  
or pryde were in his corage / and said  
to this holy man / Saynt martyn by  
kysseyng of a man that was a soule  
lazar / heled hym / and ye kele not the  
lepres ne lazars that ye kysse /  
Who anone answered to the churchwaller  
Saynt martyn certeynly heled a le-  
prous man by kysseyng / & this kysseyng  
that I kysse the lepres heleth my soule  
This was an humble and a meke an-  
swer / This holy man saynt hугhe in  
al his lyl was moche delygent in eu-  
eryng of dede men / and of his huma-  
nyte wolde gladly to the offyce aboute  
their sepulture / wherefore our lord gaf  
and vnder to hym by retribucion con-  
dygne honourable sepulture / for what  
tyme he departed out of this world /  
and the same day that his body was  
broughte to the chirche of lyncolne / It  
happyd that the kyng of england / the  
kyng of scotland / with the archbys-  
shoppes / lawers & grete multitude of  
peple were gadred at lyncolne / & were  
presente at his honourable sepulture /  
where god hath schelved for hym dyuers  
myracles / Therne let vs praye vnto  
this holy man saynt hугhe of lyncoln  
to praye for vs /

Thus endeth the lyf of saynt  
Hугhe bysshop of lyncolne



4 Here foloweth the lyf of  
Sant Edmonde Kynge and  
marter



**I**n the prouynce of  
Englond of olde tyme  
were dyuers kynges / for  
the londe was departed  
amonge whome ther was  
Sant edmond kyng of norfolke &  
Suffolke / whiche toke hys byrthe of  
the nobles and auncient bygnage of  
the sayons / and was fwo the begyn-  
nyng of his fyrst age a blessed man  
lofe / vertuous / and ful of mekenes  
and kepte truly the way rekygion of  
cristen feyth / & gouerned his kyng-  
dom ful wel to the plesure of almyghty  
god / In his tyme it happed that  
tho byched tyrantes / that one na-  
med hynguar and that other hustru-  
camen out of denmarke / and arryued  
in the contrie of northumberlond / and  
wolded and destroyed the contrie / and  
slethe the peple without mercy in eu-  
ry place where they came / Thanne the  
one of hem named hynguar came in to  
the contrie where thys most cristen saynt

edmond reygned / and vnderstode that  
he was in his flouyng age / stronge  
and myghty in batayle / and demaun-  
ded of the peple / where they kyng  
was resydent / and dwellyd byche  
that was moste abydyng in a towne  
named thenne eglesdon / and now is  
called burpe / Now the danes had all  
wepe a custom that they wold neuer  
feghte batayle sette ne apoynted / but  
euer by in a wayte how they myght  
by sleight and deapre preuented falle  
on good cristen men / and so see and  
destroy them / lyke as theys by in  
alwayte to robbe and slee good trewe  
men / wherfore when he knewe where  
thys holy kyng was / he adressed one  
of his knyghtes to hym for to espye  
what strengthe he had / and what peple  
about hym / and hynguar hym self  
folowed byth al his host / to thence  
that sodaynly he shold falle vpon this  
kyng / Inaduyed / & that he myght  
subdue hym vnto his lalves and com-  
maundementes / Thanne thys saynt  
kyng came to thys holy kyng saynt  
edmond and made hys legacion and  
message in thys wyse / Our moste deady  
lord by londe & by see hynguar whiche  
hath subdued dyuers contries & londes  
in this prouynce vnto his seignorie by  
strengthe of armes / & purposeth byth  
alle his shippes and armye to bynter  
hym in thys marches / sendeth to the  
his commaundement / that thou Incon-  
tynent come and make allepaunce and  
friendshyp byth hym / And that thou  
departe to hym thy paternal tresours &  
rycheesses / in such wyse that thou mayst  
regne vnder hym / Or contraryly thou  
shalt deye by cruel dethe /  
And when the blessed kyng saynt  
edmond had herd this message a  
none he spected / and called to hym  
one of his bysshoppes / and demaunded  
counceyl of hym what & how he shold  
answer vpon thys demaunde that was  
aydyd of hym / whiche bysshop fore dre-  
dyng for the kynges lyf / exhorted  
hym by many examplis for to wyl-  
sent and agree to this tyrante hy-  
guar / and the kyng a byshp said no  
thyng / but remembryd hym wel / &  
after many deuoute wordes at the laste

## **The lyf of saynt edmond kynge**

he answered to the messenger in this wyse and sayd / This shalt thou saye to thy lord / knowe thou for trouthe / that for the loue of temporal lyf / the crysten kynge edmonde shal not subdue hym to a paynym duc / Thene binnethe was the messenger gone out / but kyn guar mette hym / & had hym the thote wordes / and telle hym his answer / Whiche messagge tolde vnto kyn guar / Anone the cruel tyrant commaunded to slee alle the people that were wyth saynt edmonde / and destroye them / but they shold holde and kepe onely the kynge / whome he knelde welke vnto his wyckedy labes / Thene this holy kynge was taken / and bounden his handes behynde hym / and is broughte tofore the duc / and after many oþprowes wordes / at the laste they lade hym forthe vnto a tree whiche was therby / To whiche tree his aduersaryes londe hym / and thenne shotte arrowes at hym / so thycke / and many that he was thourgh woundyd / and that one arrowe smote out another / and allwey this blessed kynge assyd not for alle his woundes to gyue laboure & prayyng vnto almyghty god / Thene this wyckedy tyrant com maunded / that they shold synke of his hedy / whiche they so dyd he allwey prayyng and sayyng his orysones to our lord god / Thene the danes leste the body there lyyng / and toke the hede & hure it in to the thycke of the wood & hdyt it in the thyckest place emonge thornes and berrys / to thende that it shold not be founden of the crysten men / but by the puzauance of almyghty god there came a wulfe / whiche dely gently kepte the holy hede fro deuoldyng of bestys and folles / And after whan the danes were departed the crysten men fonde the body / but they coude not fynde the hedy wherefore they sought it in the wood / & as one of them spake to another / where arte thou / whiche were in the thycke of the wood / and cryed / where arte thou / The hedy answered and sayd here / here / here / and anone thenne alle they came thyder and salve it / and also a grete wulfe settyng & enbracyng the hedy keldene his forelegges / keepyng it fro

alle other bestys / and thenne anone they toke the hedy and brought it vnto the body / and sette it to the place where it was synken of / and anone they ioynd the body vnto the place where it is now buryed / & the wulfe folowed humbly the body tyl it was buryed / and thenne he hurtynge no body reuer ned agayn to the wood / and the blessed body and hedy ben so ioynd to gyder / that there apperith no thyng that it had be synken of / saue as hys were a redde synnyng threde in the place of the departyng where the hedy was synken of / & in that place where he now lyth so buryed / is a noble monastyr made / and therein monkes of the ordre of saynt benette / whiche ben richly endowbed / In whiche place almyghty god hath shewed many myacles for this holy kynge and marter

**Thus endeth the lyf and passyon of saint edmond kynge and marter**

**Here foloweth of saint Scyple verryne and marter a fyrte of hys name**

**S**cyple is as moche to say as the lylle of heuyn / or a waye to blynde men / Or she is sayd of al and lya / or ellys as alia as lackyng blyndenes / Or she is sayd of al that is heuyn / and leos that is peple / she was an heuently lylle by clennes of verryng / a waye to blynde men by information of exam ple / heuyn by deuoute contemplacyon lya by besy operacyon / lackyng blyndenes by thyngyng of wysedom / and heuyn of the peple / For the peple behelde in hys as in folowynge the



spyrtyuel liven / the sonne / the mone  
and the sterres / that is to say / the  
nyng of wysedom / magnanymyte of  
feythe / and dyuerse of vertues /  
Or she is sayd a lyfe for she had the  
whynnes of clemesse / a good confa-  
ence / and odour of good fame / Or  
she is sayd liven / for yfodore saith that  
the philosophes sayen / that liven is  
meuable / rounde / and brennyng / In  
lyke wyse was she moeyng by besy  
oration / rounde by persuerance / and  
brennyng by fyre charyte /

4 Of saint Cecylie

**C**aynt cecylie the wy-  
ly wyrgyn was comen of  
the noble bygnage of the  
Romayns / and fro the  
tyme that she laye in hir  
cradle she was fostered and nourished  
in the feythe of cryste / and alle wybe  
hure in hir breste the gospel hyrd / and  
neuer cessyd day ne nyght from holy  
prayers but recommaunded to god all  
wybe hir wyrgynyte / and whan thys  
blessyd wyrgyne shold be spoused to  
a yonge man named Valeryan / e the  
day of weddyng was comen / e was  
cladde in ryal clothes of golde / but  
under she ware the hayre / and she be-  
ryng the organes makinge melodye  
she sange in hir herte onelye to god say-  
enge / O lord / I beseeche the that myn  
herte and body may be undefyled so  
that I be not confounded / and euery  
second and thyrde day she fasted com-  
mending hir self vnto our lord whome  
she dedde / the nyght cam that she shold  
goe to bedde wyth hir husbond as the  
custome is / and whan they were both  
in theyr chambre allone / she sayd to  
hym in thys manere / O my beste frend  
and swete husbond / I haue a  
counayle to telle the / yf so be that thou  
wylt kepe it secree / and swere that  
ye shal helpe it to no man / to whom  
Valeryan sayd / that he wold gladly  
promyse and swere neuer to helpe

it / and thenne she sayd to hym I haue  
an aungel that burch me / which euer  
kepeyth my body whethir I slepe or wake  
and yf he may fynde that ye touch my  
body by bylonge or foule and pollute  
hure / certeynly he shal anone see you  
and so shold ye lese the flour of your  
yongthe / and yf soo be that thou loue  
me in holy loue and clemesse / he shal  
loue the as he loueth me / e shal shewe  
to the his grace / Thenne Valeryan cor-  
rected by the wyll of god haupng  
dred sayd to hir / yf thou wylt that  
I beleue that thou sayest to me / shewe  
to me that aungel that thou spekest of  
and yf I fynde veritable that he be the  
aungel of god / I shal do that thou  
sayest / and yf so be that thou loue ano-  
ther man than me / I shal seee bothe hym  
and the wyth my swerde / Cecylie an-  
swered to hym yf thou wylt byleue e  
baptise the / thou shalt wel now see  
hym / goo thenne forth to Via appia  
whiche is the myle out of this towne  
and there thou shalt fynde pope urban  
wyth poure folkes / and telle hym thys  
wordes that I haue sayd / and whan  
he hath purged you fro synne by bap-  
tisme / thenne whan ye come ageyn ye  
shal see the aungel / and forth the wente  
Valeryan and fonde this holy man wher  
hane dwyng emonge the buryelles /  
to whom he reported the wordes that  
cecylie had said / and saynt Urban for  
ioye gan holde vp his honde and lette  
the teeris falle out of his eyen / and  
sayd o almyghty god / ihesu crist solber  
of chaast counayle and keper of vs  
alle / Receyue the swyre of the seed /  
that thou hast solben in cecylie /  
For lyke a besy tree she scrupth the  
For the spouse whome she hath taken  
whiche was lyke a wode lyon / she  
hath sente hym hyther lyke as a meke  
lambe / and wyth that word aperyd  
sodeynlye an olde man y cladde in  
whyte clothes / holdyng a booke wyth  
ten wyth letters of golde / whome  
Valeryan seynge for fere fyl down to  
the grounde as he had been dedd /  
whome the olde man reysed and toke  
vp and redde in this wyse / One god  
one feythe / one baptisme / One god  
and fader of alle / abouen alle / and  
in vs alle euery wyse /

And whan this olde man had redde this / he sayd hyeueste thou this or doubt thou it say ye or nay / Thenne kalerpan cryed sayeng / ther is no thyngge trulher vnder heuen / thenne kanyssedoz this olde man alweye / Thenne kalerp an receyued baptisme of saynt brhane and returned home to saynt cecylle whome he fonde wythm his chambre spekyng wyth an aungel / and thys aungel had two crownes of wofes and lyllys / which he helde in his honde / of which he gaf one to cecylle and to that other to kalerpan sayeng / kepe ye thys crowne wyth an vnderfowledoz and a clene body / for I haue brought them to you fro paradysse / and they shal neuer fade ne wydder / ne lose theyr saurour / ne they may not be seen but of theym to whome chastyte pleaseth / & thou kalerpan by cause thou hast vshed prouffyttable counceyl / demaunde what thou wylt / To whom kalerpan sayd / There is no thyngge in thys worldoz to me leuer thenne my brother / whome I wolde sayne that he myght knowe this veray trouthe wyth me / to whome the aungel sayd / thy petycyon pleaseth our lord / and ye to the shal come to hym by the palme of martiridom / and anone tpburcys his brother came and entred in to thys chambre / and anone he felte the swete odour of the wofes & lyllys / and mezuaylled fro whens it came / Thenne kalerpan sayd we haue crownes whiche thyn eyen may not see and lyke as by my prayers hast felte the odour of them / so yf thou wylt by leue / thou shalt see the crownes of wofes and lyllys that we haue / Thenne cecylle and kalerpan began to preche to tpburcys of the ioye of heuen / and of the soule creaunce of paynymys / the abusyon of ydolles / and of the paymys of helle whiche the dampned suffer and also they prechyd to hym of the incarnacion of our lord and of his passyon / and dyd so moche that tpburcys was conuerted and baptysed of saynt brhane / and fro than forthon he had so moche grace of god that euery day he salde aungellys / and alle that euer he requyred of our lord he okeyned / After almachys prouostie of come / which put to deth many crysten

men / herde say that tpburcys & kalerpan buryed cristen men that were martirid / & gaf al their good to pour people / he asked them tofore hym / & after longe dysputacion he commaunded that they shold goo to the statue or ymage of Iubeter for to doo sacrifice / or elles they shold be bythed / & as they were ledde they prechyd the feyth of our lord to one called maymyne / that they conuerted hym to the cristen feyth / & they promysed to hym that yf he had veray repentance & ferme creaunce that he shold see the glorie of heuen / which their folles shold receyue at the hour of their passyon / & that he hym self shold haue the same yf he wolde byleue / Thenne maymyne gaf leue of the tormentours for to haue them home to his holbe / & the sayd maymyne with al his holbholde / and alle the tormentours were turned to the feyth / thenne came saynt cecylle thider with preskyrs & baptyfed them / and after that whan the mornynge came saynt cecylle sayd to them / Now ye knyghtes of crist / caste alweye fro you the verities of darkness & clothe you with the armes of lycht / & thene they were ledde four myle out of the towne / & brought tofore thymage of Iubeter / but in no wyse they wolde do sacrifice ne enaunce to thyddole / but humbly with grete deuocion knelydoun & there were bythed / & saynt cecylle toke their bodies & buryed them thenne maymyne that salde this thyng said that he salde in the houre of their passyon aungels cke shynynge / & her folles ascende in to heuen whiche the aungels haue by / wherfore many were conuerted to the cristen feyth / & whan almachys herde that maymyne was cristened / he dyd do bete hym with plummettes of leed so longe tyl he gaue by his spyrte & dyed / whos body saynt cecylle buryed by kalerpan and tpburcys / & after almachys commaunded that cecylle shold be brought into his presence for to doo sacrifice to Iubeter / she so prechyd to them that came for hyr that she conuerted them to the feyth which wepte fore / that so fayr a mayde & so noble shold be put to deth / thenne she said to them / o ye good yonge men it is noo thyngge to lese the yongthe /



But to chaunge hit / that is to gyue  
clape and take therfore golde / To  
gyue a soule habytacle and take a  
precious / To gyue a lytel corner and  
to take a ryght grete place / God wyl  
worseth for one symple / an hondred  
folde / hylue ye thys that I haue said  
And they sayd / We keleue cryste to  
be truly godd which hath such a fer  
maunde / thenne saynt Brane was cal  
led / and four hondred and moo were  
baptysed / Thenne almachysus al  
syng tofore hym saynt Cecylie sayd to  
hir / of what condycyon arte thou / e  
she sayd that she was of a noble kyn  
re / To whome almachysus sayd / I  
demaunde the of what religion arte  
thou / thenne Cecylie sayd / thenne be  
ganest thou thy demaunde folowly that  
holdest haue tibo answers in one de  
maunde / To whome almachysus sayd /  
fro whens comest thynde answer / e  
she sayd / of good consience and feyth  
not fayned / To whome almachysus  
sayd / knowest thou not of what pol  
er I am / and she sayd thy poler is  
lytel to drede / for it is like a bladder  
ful of wynde / whiche wyth the pryck  
kyng of a needle is anone goon awaye  
and come to nought / To whome  
almachysus sayd / in wronge beganst thou  
and in wronge thou perseueryst /  
knowest thou not how our prynces  
hine gyuen me poler to gyue lye and  
to sle / e she sayd noli that I proue  
the a lyar agaynst the truly trouthe /  
Thou mayst wel take the lye fro them  
that lye / but to them that been ded  
thou mayst gyue no lye / Therefore thou  
arte a mynysire / not of lye / but of  
deth / To whome almachysus sayd  
noli laye a parte thy madnes / and do  
sacrifice to the goddes / To whome al  
machysus sayd / I wote neuer where thou  
hast wote thy syght / for them that thou  
sayest thy goddes / we see them stones  
put thyn hande / and by touchyng thou  
shalt lerne that whiche thou mayst  
not see wyth thyn eyen / Thenne  
almachysus was wrothe and commaū  
ded hir to be ladde in to hir holbe / e  
there to be hente in a burninge kyne  
whiche hir sermed was a place colde e  
wel attemptyd / thenne almachysus  
hearyng that / commaunded that she

shold be hysed in the same bath /  
Thenne the tormentour smote at hir  
thre strokes / and coude not smyte of  
hir heed / e the fourth stroke he myght  
not by the laibe smyte / and so left hir  
there lyng halfe a lye / and halfe dede  
and she luyed thre dayes after in that  
manere / and gaue al that she had to  
poure peple / and continually prechyd  
the saythe al that whyle / e alle them  
that she conuerted she sente to Brane  
for to be baptysed / and sayd I haue  
ayed wpyte thre dayes that I myght  
commende to you thys folow /  
And that ye shold halbe of myn  
holbe a chyrche / and thenne at the  
ende of thre dayes she slept in our lord  
and saynt Brane wyth his dekenes  
buried hir body emonge the byshop  
pes / and halowed hir holbe in to a  
chyrche / In whiche vnto this day is  
sayd the seruyce vnto our lord /  
She suffred hir passyon aboute the yere  
of our lord tibo hondred and viii  
in the tyme of alexaunder the emperour  
and it is redden in a nother place / that  
she suffred in the tyme of marci an  
whi whiche reigned aboute the yere  
of our lord tibo hondred and tibeny  
Thenne let us deuoutely praye vnto  
our lord that by the merytes of thys  
holy virgyne and martyr saynt Cecylie  
we may come to his euerlastyng blisse  
in heuen amen /

**Thus endeth the lyf of Saynt  
Cecillie virgyne & martyr**

**¶ Here foloweth the lyf of Saynt  
clemente Pope and martyr  
first of his name**

**C**lemente is said of  
cleos/that is glorie/and  
mens that is mynde / as  
it were a glorious mynde  
he had a glorious mynde  
purged fro al fylthe / ornate wyth all  
vertue / and deuote wyth al felypcie  
or he is sayd of clemente / whiche is  
merciful / It is sayd in the gospel  
that clemente is sayd right wyse / swete  
rype / and meke / right wyse in dede  
swete in speche / rype in conuersacyon  
and meke in intencion / hys lyf he  
hym self sette in his booke namede Jt is  
notarpe / specially vnto that place /  
whych he succedeth to saynt peter in the  
papacye / The remenunte of his actes  
that comonly been had / been taken in  
diuers places /

¶ Of saynt clemente

**C**lement the byshop  
was borne of the lignage  
of the romayns / and his  
fader was named faustyn  
and his moder matydy  
an / he had thre brethren / of whom that  
one was named faustyn & that other  
faustynyn / and matthydyane was of  
meruayllous beaute / hys husbondes  
brother breynnyd in the loue of hir by  
the dysforynate concupysence of luy  
urpe / and dayly he wepyd hir in despy  
rnyng hir to accorde to his foule luste  
but she in no wyse wolde consente to  
hym / and she doubteth to shewe it to  
hir husbond / by cause there shold no  
debate ne enemye falle betwene the  
brethren / Thenne she thought to as  
sente hir by somme mene fro hym soo  
longe that he shold forgyte this dysfor  
ynate loue / for the seggt of hir pre  
sente sette hym a fyre / and by cause  
she myght haue experyence of hir husbond  
she fayned a dreame subtylly / whych  
she tolde to hir husbond in thys wyse  
sayenge / There is a byxon comen to  
me thys nyght / by whiche I am com  
maunded to departe out of thys cyte  
of rome wyth my thre sones faustyn &

faustynyn / and that I shold abyde  
out so longe / tyl I were commaunded  
to reborne / and yf I dyd not I shold  
depe and my chyldren also / and when  
hir husbond herde this he was sore aua  
shed and aserde / & sente his wyf and  
his thre sones to athenes wyth moche  
other meyne / and that she shold abyde  
there / & lete hir sones to scole / & the  
fader helde clemente at home wyth hym  
whiche was the lyste & was but yere  
olde for his solas / & as the moder say  
leth on the see wyth hir sones there toos  
a grette tempeste / & broughe the shyppe  
to wracke / & was alle to broken / & the  
moder was throlven by the walues of  
the see vpon a roche & escaped wenyng  
that hir thre sones had / he perished / &  
for sorowe & dyscomforte wolde haue  
drownded hir self in the see / yf she had  
not had hope to fynde hir sones / & when  
she salde that she coude not fynde them  
a lyue ne dede / she cryed & brayed ston  
gely & bothe hir handes / & wolde not be  
comforted of no body / & thenne cam to  
hir many wymmen / whiche tolde to her  
the fortunes that they had had / but  
she was comforted by none / & emonge  
thoother ther came one that said that she  
had loste hir husbond a yonge man in  
the see & that she wolde neuer after be  
marged for the loue of hym / & she com  
forted hir / soth it was & dwelled wyth  
hir / & gaue dayly their cpyng wyth  
theire handes / but anon after her han  
des that she had been leam soo sore &  
braken out / that she myght not werke  
and / she that herkerolbed her had the  
palseye and myght not ryse out of hir  
bedde / and thus was matthydyan con  
feyrnyd to legge and aye hir cpyng  
fro dore to dore / & of suche as she coude  
gete she fede hir self and hir hostesse  
& when the yere was passed that she  
was departed wyth hir chyldren / her  
husbond sente messagers to athenes  
for to knowe how they dyd / but them  
that he sente returned not / and he sente  
other messagers after which returned  
and sayd that they had founde none  
and thenne he lefte clemente hys sone  
vnder the keepnyng of certeyn tuteurs  
and wente for to seek his wyf and  
his chyldren / and took his shpyng  
but he came not ageyn /



And thus clemente was vy pere or 7  
 phayn / and neuer hadi tyoynges of  
 fader ne moder / ne of his brethern /  
 and he wente to studye / and beame a  
 fouerayn phylosophye / and despyed / e  
 enuyred / & pelygently / in what maner  
 he myght knowe the immortalltye of  
 the soule / and therefore haunted he ofte  
 the soles of phylosophye / and when  
 he herd that it was concluded in the  
 dyssputacyon that the soule was in  
 mortal / he was gladd and ioyous /  
 And when they sayd that it was mor  
 tal / he wente at heuy and confused /  
 and at the laste when barnabe came to  
 Rome prechyng the feythe of ihu crist  
 the phylosophyes mocked hym as he  
 had been made or out of his wyte  
 and as somme saye clemente was the  
 fyrst phylosophye that mocked hym  
 and despyed his predycacion / and in  
 some put to hym thys questyon say  
 yng / what is the cause that caley  
 which is a lytel keest hath vii feet / e  
 also wynges / and an olypphaunte  
 which is a grete keest hath but foure  
 feet and noo wynges / To whome bar  
 nabas sayd / Fool I myght lpghtly  
 answer to thy questyon yf thou demaū  
 dest it to knowe the trouthe / but it shold  
 be a wode and a deef thyng to saye to  
 you any thyng of creatures / when ye  
 knowe not the maker of the creatures  
 and by cause ye knowe not the crea  
 tur of al / it is wght that ye erre in  
 the creatures / This worde wente moche  
 to the herte of clemente the phylosophye  
 in such wyse that he was enformed of  
 barnabe in the feythe of ihesu cryste /  
 and wente anone in to iude to saynt  
 peter / whych taughte hym the feyth  
 and shewyd to hym clerly thynmor  
 talitye of the soule alle clerly / and in  
 that tyme symon thenchauntour had  
 two dysciples / that is to wete aqyule  
 and nycte / and when they vnderstode  
 and knewe his fallawe / they forsoke  
 and left hym / and fledde to saynt  
 peter and were his dysciples /  
 Thenne saynt peter demaunded of cle  
 mente of what bygnage he was / and  
 he tolde to hym al by ordre what was  
 happened to his fader / to his moder / e  
 to his brethern / and sayd that he sup  
 posed that his moder with his brethern

was drownded in the see / and that his  
 fader was deed for sorowe or drownded  
 also in the see / and when saynt pe  
 ter herd thys he myght not kepe hym  
 from wepyng / On a tyme peter cam  
 in to the yle where mathyodan the mo  
 der of clemente dwellyd / in which yle  
 were pylers of glasse of meruagulous  
 lengthe / and as saynt peter tolde  
 thys pylers he sawe mathyodan beg  
 yng / whome he blamed by cause she  
 laboured not wpyth hir handes / and she  
 answered e sayd / for I haue no thyng  
 but the forme and lyknes of my han  
 des / For they ben so feble by my by  
 tynge that I fele them not / and me re  
 penteth that I drownded not my self  
 in the see / that I shold no longer  
 haue lyued / To peter sayd what  
 sayst thou woman / knowest thou not  
 that the sowles of them that see them  
 self been moost greuously punysht /  
 To whome she sayd wold god that I  
 were certeyn that sowles shold lyue  
 after the deithe / For thenne wold I  
 see my self / to the ende that I myght  
 but one houre see my slyght chylde /  
 and when peter had demaunded of hyr  
 the cause and that she had tolde to hym  
 al the ordre of the thynges doon /  
 Thenne peter sayd there is a ponge mā  
 wyth vs named clemente which sayth  
 lyke as thou sayest / that it so happed  
 to his fader and moder and to his bre  
 thren / and when she herd that / she was  
 symon with so grete wonder that she  
 fyl / and when she was comen to hyr  
 self / she sayd wepyng to saynt peter  
 I am certeynlye moder of that ponge  
 man / e knelyng down tofore saynt pe  
 ter she prayed hym that he wold haste  
 lye shewe to hir hir sone / e peter sayd  
 to hir / abyde a whyle tyl we be out of  
 this yle / e when they were out of the  
 yle / peter toke hir by the hande / and  
 brought hir to the shyp where clemente  
 was in / and when clemente sawe peter  
 holdyng the woman by the hande / he  
 began to laughe / and anone as thys  
 woman was nyghe by clemente / she  
 myght absteyne hir no longer / but en  
 braced hym aboute the necke and kys  
 sed hym / and he put hyr a luche /  
 lyke as she had ben frantyske / e was  
 moche angrey agens peter /

## 4 The lyf of saynt Clemente

And petre sayd to hym what somer  
 thou doest / put thou not alwey thy mo-  
 der / and whan clemente herde that a  
 none he began to wepe / and aduysed  
 hym and toke by his moder whiche  
 was fallen down a swolne / & began  
 to knowe hir / and that whoselfe that  
 laye on the palsey was brought forth  
 by the commaundement of xpe / and  
 he helpe hir anon / and thenne the  
 moder demaunded clemente of his fa-  
 der / and he said to hir that he wente to  
 seeke hir / and that he shold neuer salve  
 hym / & whan she herde that she segged  
 and comforted hir othe forlowes by  
 the grete ioye that she had of hir sone  
 In the mene whyle nycte & aquyle  
 came whiche were not there whan she  
 came / and whan they salve thys wo-  
 man / they enquired what she was /  
 Thenne clemente said she is my moder  
 whome god hath gauen to me by my  
 lord petre / Thenne petre tolde to them  
 al by order / and whan nycte and a  
 quyle herde that they awos and were  
 al asslitted / and sayd / lord maker of  
 al thynges / is this trewe that we haue  
 herde or is it a dreame / Thenne petre  
 sayd to them / yf ye be not out of your  
 mynde / thys thynges been alle trewe /  
 Thenne sayd they we ben faustyn and  
 faustynyn whome our moder had sup-  
 posed had ben perished in the see / &  
 thenne the moder ranne and embraced  
 them aboute the necke / & sayd what  
 may this be / and petre sayd thys been  
 thy sones faustyn and faustynyn /  
 whome thou supposedst had ben per-  
 shed in the see / and whan she herde that  
 she fyl down a swolne for ioye / And  
 whan she was comen ageyn to hir self  
 she sayd to them say ye to me how ye  
 escaped / and they sayd whan our  
 shyp was broken / we were borne vpon  
 a table / and other mariners founde vs  
 and toke vs in to theyr shyppe / and  
 chaunged our names / and sold vs to  
 a woman named iustyne / whiche hath  
 holden vs as hir sonnes / & hath made  
 vs to lerne the artes lyberalle / & after  
 we lerned philosophye / and sythe we  
 ioyned vs vnto symon an enchaun-  
 tour / whiche hath be nourished wyth  
 vs / and whan we knele his fallowes  
 we left hym alle / and were maad

disciples of petre / and the nexte day  
 folowynge petre with his thre disciples  
 clemente / nycte and aquyle wente in  
 to a more secreete place for to praye / &  
 a moche auncient & honourable man  
 but right poure was there / and began  
 to wonne and save to them / I haue  
 pyte on you both / For vnder the  
 lyknes of pyte I consyder you grete-  
 ly to erre / for there is no god / ne none  
 worshippinge here / ne no prouydence  
 in the world / but fortune onely of en-  
 gendure and shype doth al / lyke as  
 I haue founden experyence of my self  
 in the see / whiche was enformed in the  
 dyscyplyne of mathew more than ma-  
 ny other / thenne praye ye nomore / for  
 whether ye praye or praye not / that  
 whiche is ordeyned to you by destinye  
 shal falle / and clemente beseeched hym  
 and his xpe iuged that he had seen  
 hym tofore tyme / and whan clemente  
 aquyle and nycte had longe disputed  
 with hym by the commaundement of  
 petre / and they had shewyd to hym  
 what prouydence was / by open reasons  
 and for reuerence calld hym ofte fader  
 aquyle said what neede haue we to calle  
 hym fader / whan we haue in comman-  
 dement / that we ought to calle no man  
 fader vpon erthe / and he beseeched thys  
 auncient man and sayd / thou holdest  
 the iniurye fader by cause I blamed  
 my broder that called the fader / We  
 haue in commaundement / that we shold  
 calle no man by such name / & whan  
 he had said so al they of the companie  
 laughed / and he ayed them why they  
 laughed / and clemente said thou doest  
 that / for whiche thou blamest other / in  
 callinge thys olde man fader / And  
 whan they had ynough dysputed of  
 prouydence / The olde man said / I had  
 wel byleuyd prouydence / but my  
 olde consaunce denyetht me it / that I  
 may not byleue it / I know my destinye  
 & my byruis / & that whiche fortune  
 hath destyned is ordeyned to eche body  
 Noldarken ye what fortune shyped  
 to my wyf / she had in hir natyue  
 mars wyth Venus vpon the centre / &  
 the mone wanyng in the folow of  
 mars / and endes of saturne /  
 And this aduenture maketh the ad-  
 uoctors to beke theyr weddys / and



to hille theyr seruantes / and to goo  
wyth hem in to straunge contryes / &  
to be drowned in waters / and so is  
it fallen by my wyf / for she fyl in the  
haus of hir seruante / and fledde wyth  
hem / and perpyssed in the see / for as  
my brother hath recounted to me / she  
loved hym fyrst / and he wolde not con-  
fente to hir / and thenne she turned  
her lecherous houe in hir seruante / &  
it ought not to be layed oup blame in  
hir / for hyr desynce hath made hir to  
do so / And thenne he tolde how she  
fayned a dreame / and how in sayllyng  
towbarde Athens she perpyssed / And  
thenne his sones wolde haue conne to  
hem and haue dyscouered the matere  
but peter defended them and sayd suf-  
fer ye tyl it please me / and thenne pe-  
ter sayd to hym / yf I shelde to the this  
day thy wyf right chaste wyth thy three  
sones / wyllt thou beleue that desynce  
is no thyng / and he sayd lyke as it  
is a thyng impossible to shewe that  
thou hast promysed / Soo impossible  
is it to doo any thyng aboue desynce /  
And thenne sayd peter / this is Cle-  
mente thy sone / and these elbo been  
thy two sones faulstyn and faulstynen  
Thenne the olde man fel doun for ioye  
as he had been wythout solwe /  
Thenne his sones came vnto hym and  
kysed hym / and were asfere that he  
shold not haue comen to hym self a-  
geyn / and whan his swolungge was  
goon / she herde of them alle by ordre /  
how alle thyng had happened /  
Thenne his wyf came sodenlype and he  
gan to crye / and wepe stronglye say-  
ing / O my husband & my lord / where  
is he / and thus sayd she as she had been  
al fro hir self / and the olde man that  
hearyng ranne to hir and embraced  
hyr straynyng wyth grete wepyngge  
and thenne as they thus were dybel-  
lyng to gydes / there came a messenger  
that tolde how that appon and anuby-  
s on which were grete frenes vnto this  
olde man faulstynan / were bogged  
wyth Symon magus / of whome this  
olde man was moche glad and wente  
to dysce them / and forthwyth came  
a messenger / which sayde that there  
was comen a mynysere of theperours  
vnto antioche and sought al the en-

chaunours for to punysse them to  
desse / Thenne Symon magus by cause  
he had the sones of faulstynen by  
cause they forsoke hym / he enprynted  
his sympletyude and lykenesse in thys  
olde man faulstynan / in such wyse  
that of euery man he was supposed to  
be Symon magus / and thus dyd Sym-  
on magus by cause he shold be taken  
of the mynysres of the emperour and  
he slayne in steede of hym / and Symon  
thenne departed fro the parties / and  
whan this olde faulstynan cam ageyn  
to saynt peter and to his sones / the  
sones were abasshed which saide in  
hym the sympletyude and lykenesse of  
Symon magus / and understood the  
toys of theyr fader / but saynt peter  
saide the naturall likenes of hym / and  
hys wyf and his sones blamed and  
repreved hym / and he sayd wherfore  
blame ye me / and flee fro me / that  
am your fader / and they sayd we flee  
fro the / by cause the lykenes of Symon  
magus appereth in the / Now this Symon  
had composed an oynement / &  
enoynted hym wyth al / and had en-  
prynted the forme of hym self by arte  
magyke in thys olde man / which  
wepte and sayd / what myschaunce alas  
is fallen to me / I haue but one day  
to knowen of my wyf and of my chil-  
dren / and may not be ioyful wyth  
them / and his wyf and his chyl-  
dren wepte sore & tere theyr teer / & Symon  
magus whan he was in antioche des-  
famed stronglye saynt peter / & sayd  
that he was a cursed enchaunour and  
an homycide / & had so moeured the pe-  
ple ageynst peter / that they purposed  
to flee hym yf they myght ones holde  
hym / & thenne sayd saynt peter to this  
olde faulstynen by cause thou arte like  
& semeest Symon magus / goo forth in to  
antioche & exaule me tofore al the peple  
of such thynges as Symon hym self  
hath said of me / & after I shal come in  
to antioche / & shal take from the thys  
straunge likenes / & shal gyue to the  
ageyn thy proper and naturel symple-  
tyude tofore al the peple / but it is not  
to suppose that saynt peter had hym to  
lye / for god hath no nede of lesynges  
And thenne shold the boke of Clement  
callid Jernecaryum be apocryphum

as whoso sayth of none auctorite / in  
whiche thys thynges ben wryton / and  
ought not to be taken in suche thynges  
but as it pleaseth to somme men /  
Neuerthelesse it may be sayd / yf thys  
wordes be dyligently consyderyd that  
he shold say that he were symon ma-  
gus / but that he shold seke to the pe-  
ple the semblance of Symon magus  
ysaye the whiche saynt pete in the per-  
sone of symon and shold ruke the  
wordes that he had sayd / and yf he  
sayd that he was symon / that was  
not as to chynge the trouthe / But  
into the apparence and lyknesse /  
Thenne fastyngh sayd I am Symon  
as whoso sayth I am lyke into Symon  
and was supposyd to be symon of the  
peple / Thenne thys olde man faul-  
tygh wente in to antioche and assen-  
bled the peple and sayd / I Symon  
shewe to you and confesse that I haue  
deceyved you of all that I haue sayd  
of pete thapostle / for he is no tray-  
te ne enchaunter but is sent for the  
helthe of the world / wherefore yf euer  
I hereafter shal say any thyng ageynst  
hym / that ye take me as a trayte &  
wyched / and put me aweye fro you  
for I do noli penance for that I know  
leche me to haue said falsely and euyl  
of hym / I warne you therfore that  
ye byleue in hym / that ye ne your cre-  
dence not / and whan he had sayd  
thys that pete had commaunded hym  
and had seyd the peple in to the loue  
of pete / saynt pete came to hym and  
made his prayer / and after toke atheye  
fro hym the lyknesse of symon / and he  
came in his naturall lyknesse / Thenne  
al the peple of antioche receyved &  
honourably saynt pete / and with grete  
honour enhaunced hym and sette hym  
in a chayer as a bysshop / And whan  
symon magus herde thys he came and  
gadred the peple to gyde and sayd  
I meruayle whan I haue enseyghned  
and taughte you the commaundemens  
tes of helthe / and haue warned you  
that ye shold kepe you fro the trayte  
pete / and ye haue not onely herde  
hym / but ye haue enhaunced hym and  
haue sette hym in the chayer of a bys-  
shop / Thenne al the people arose in  
a grete fure ageynst hym and sayden

Thou arte no thyng but a monster /  
thou saydest that other day / that thou  
repentest of that thou haddest sayd  
ageynst saynt pete / and noli thou  
woldest ouerthrowe vs and thy selfe /  
And al attones they roos ageynst hym  
and caste hym out of the towne / alle  
thys thynges saynt Clemente telleth of  
hym self in his booke / and hath sette  
in it thys hystorie / After thys whan  
saynt pete came to rome / & saue that  
his passyon approched / he ordeyned cla-  
mente to be bysshop after hym / And  
whan saynt pete prync of thapostles  
was dede / Clemente whiche was a  
man pourueged and like hede of the  
tyme to come / so that lest by his en-  
sauple euery bysshop wold cke a suc-  
cessour after hym in the chyrche of our  
lord / and so possede the see of god by  
heritage / he gaue it ouer to lyne / and  
afterward to clec / and after theym  
clemente was chosen / and compellyd  
to take it vpon hym / wherby he shone  
by vertuous lyuynge & good maners /  
that he pleasid wel into the ielbes /  
crysten men and paynyms / He had  
the poure peple wryton by name of eue-  
rych religyon / for to gyue to theym  
theyr necessyte / he buyd moche poure  
peple / and them that he sayntfyed by  
baptisme / he suffryd them not to bygge  
comply / and whan he had sacrifyd a  
damosel wyth a wyll whiche was a  
virgyne and new of domage the em-  
perour / and had conuerted to the feyth  
Theodore wyf of sylenne frende of the  
emperour / and she had promysed to  
be in purpore of chastyte / Sylenne had  
doubt of his wyf / and entred after  
hir in to the chyrche pryncly for to  
knowe what she shold doo there / and  
whan saynt Clemente had sayd the or-  
yson / and the people had answered  
amen / Sylenne was made deaf and  
blynde / and he sayd to his seruantes  
brynge me hens and lode me out / and  
they lode hym woude aboute the chyrche  
and coude not come to the dores ne gas-  
tes / and whan theodore saue theym  
cryng so / she wente to the fyrst dore  
wryng that hir husbond had know-  
en hir / and after she aged of the ser-  
uantes / what they dyd / And they  
sayd to hir / our mayster wolde here &



for that was not leful / and therfore  
 he is maad bothe blynde and deaf /  
 And thenne she gaf hir self to prayer  
 and prayed god that hyr husbonde  
 myght goo out fro thens / and after  
 hir prayers she sayd to the seruantes  
 goo ye hens and brynge my lord home  
 to his holde / & they went & broughthe  
 hym thider / and theodore wente into  
 saynt clemente and tolde to hym what  
 was happenyd / and thenne thys holy  
 man came to hym / and fonde hys eyen  
 open / but he saw not ne herd no thyng  
 Thenne saynt clemente prayed for hym  
 and anon he receyved his syght and  
 his hearyng / and when he salde cle-  
 mente stondyng by his wyf he was  
 wode / and supposed that he had been  
 gyltyd by arte magyke / & commaun-  
 ded his seruantes to holde faste Cle-  
 mente / he hath made me blynde by arte  
 magyke / for to come to my wyf / and  
 commaunded to his mynystres that  
 they shold blynde clemente / & so dralbe  
 hym / and they fonde the pylers and  
 stones / weryng to seynne that they  
 had bounden saynt clemente and hys  
 wyf / and dralben them forth /  
 Thenne clemente sayd to seynne / by  
 muse thou worshyppest stones for gods  
 des and trees / therfore hast thou de-  
 scuryd to dralbe stones and trees / &  
 he wyfeste supposed hym to be bounden  
 Trapply sayd I shal doo see the / and  
 thenne clemente departed / & he prayed  
 theodore that she shold not cesse to pray  
 tyl that our lord had dyspydyd hyr hus-  
 bond / Thenne saynt peter apperyd  
 to theodore prayyng / and sayd to hyr  
 thy husbond shal be saued by the / for  
 to accomplishe that / that woule my  
 brother sayth / The man mytreaunte shal  
 be saued by his trewe wyf /  
 And this sayeng he dyspyssed alweye  
 and anon seynne calld his wyf to  
 hym / and prayd hir to pray for hym  
 and that she shold calle to hym saynt  
 clemente / and when he was comen he  
 was iustice in the seyth and was  
 baptysed wyth the hondred and iiii  
 of his mayne / and many noble men  
 and frendes of thempour beleued  
 in our lord by thys seynne /  
 Thenne the erle of the sacrefyses gaue  
 much money and moeyd grete treson

and dyscorde ageynst saynt clemente /  
 Thenne mameztyh prouoste of the cyte  
 of rome myght not suffre this dyscorde  
 but made saynt clemente to be broughth  
 tofore hym / and as he receyved and  
 assayed to dralbe hym to his salve /  
 clemente sayd to hym I wold wel cas  
 ther that thou woldest come to reason  
 For yf many dogges haue barkyd a-  
 geynst vs / and haue byten vs / yet  
 they may not take fro vs but that we  
 be men resonable / and they benoun-  
 des dysresonable / This dyscencyon  
 whiche is moeyd it shewyth that it  
 hath no certeyn ne trouthe / and thenne  
 mameztyh wrote into traion emperour  
 of clemente / and he had answer that  
 he shold doo sacrefyse / or to be exyled  
 in to the desert that was beyonde the  
 cyte ouer the see / Thenne the prouoste  
 sayd to hym wepyng / thy god whome  
 thou worshyppest purly / he helpe the /  
 Thenne the prouoste deliuerd to hym  
 a shype and alle thyngs necessarye to  
 hym / and many clerkes and laye peple  
 folowed hym in exyle / & the prouoste  
 fonde in that yle moo than ii thou sand  
 peple cristen / whiche had been longe  
 there dampned for to selbe the marble /  
 in the roches / and anon when they  
 salbe saynt clemente they beganne to  
 wepe and he comforted them and sayd  
 Our lord hath not sente me hyther by  
 my merites / but he hath made me par-  
 tyner of your croune / And when he  
 vnderstood of them that they sette wa-  
 ter syde myle thens and bare it vpon  
 theyr sholdres / he sayd to them let vs  
 al praye into our lord that he opene to  
 vs his confessours in thys place here  
 the faynes of a fontayn or of a well /  
 and that he that smote the stone in de-  
 sert of Synay / and whar he folowed  
 hadoundantly / he gyue to vs reryng  
 water / soo that he may be enioyd of  
 his benefaytes / and when he had made  
 hys prayer he asked here and there and  
 salbe a lambe stondyng whiche lyfte  
 vpon his right foot & shewyd a place  
 to the bysshop / and he vnderstandyng  
 that it was our lord ihesu criste / whome  
 he onely salbe / and wente to the place  
 and sayd / In the name of the fader  
 and of the sone / & of the holy ghooste  
 synke in thys place / & when he salbe

that no man wolde synge in the place  
where the lambe stood / he toke a litel  
pykys and smote one stroke aghter  
in the place vnder the foot of the lambe  
e anone a wellle or a fontayn sprange  
up and growe in to a grete flode /  
Thenne vnto al them ioyng saynt cle-  
mente sayd / the comynge of the flode  
gladeth the cyte of gode / e for the fame  
of this myracle moche peple came thys-  
der / and fye hundred and moo reys-  
ued baptisme of hym in one day / and  
they destroyed the temples of theyddes  
thorugh alle that prouync / e wythin  
one yere they edefyd lxxv chyrches /  
to the honoure of our lord / and thre  
yere after Traiane the empewur vnder-  
standynge this / whiche was the yre of  
our lord lxxv / and sent thider a duc  
and vshan this duc salde that al they  
wold gladly deye for goddes loue / he  
lesse the multitude and toke onely cle-  
mente and bonde an ancre aboute his  
neck / and thralde hym in to the see / e  
sayd / Noib they may not worshyp  
hym for a god / and al that grete mul-  
titude of the peple wente to the ryuage  
of the see and behelde the cruelte of the  
tyrante / and thenne comelke e plis-  
his dysciples of saynt clemente com-  
maunded to alle the other to praye to  
our lord that he wold shalve to them  
the body of his martyr / and anone the  
see departed thre myle theye fere / So  
that all they myght goo drye fote thys-  
der / and there they fonde an hyghtacle  
in a temple of marble whiche god had  
made and ordeyned / and fonde the bo-  
dy of saynt clemente layed in an arke  
or a chesse / and the ancre therby / and  
it was shewed to his dysciples that  
they shold not take alywe the body fro  
thens / Every yere in the tyme of hys  
passyon the see departed by seven dayes  
durynge foure myle fere / whiche  
gafe drye weye to them that came thys-  
der / In one of the solemnytyes there  
was a woman wente thider wyth a lit-  
tel chyld / and vshan the solemnyte  
of the feste was accomplisshed the  
chylde slepte / and the noyse e solwe  
of the water was herd whiche came  
and approched faste / and the woman  
was affrighted and forgate hir chyld  
and fledde vnto the ryuage with the

grete multitude of peple / e afterwarde  
she remembred hir sone / and beganne  
strongely to crye and wepe / e ranne  
hyther and thider brayng by the ry-  
uage / for to knowe yf he aduenture  
the body of hir sone myght be caste vp  
on the ryuage / and vshan she salde no  
focour / ne no hope / she returned home  
and was al that yere in weppynge e  
in heynnes / and the yere after folowynge  
vshan the see was departed / and the  
weye opene / she ranne tofore alle the  
other / e came to the place for to knowe  
yf he aduenture the myght haue ony  
knowleche or spnde ony thynge of her  
sone / e vshan she knelyd down tofore  
the tombe of saynt clemente / and had  
made hir prayers she arose up e salde  
hir sone in the place / where she had  
lesse hym sleppynge / Thenne she suppo-  
sed he had ben dede / and wente nere  
for to haue taken the body as it had  
be wythout lyf / but vshan she salde hym  
sleppynge / she albrook hym and took  
hym in hir armes tofore alle the people  
al hool and saufe / and enquired of  
hym where he had ben al that yere / e  
he sayd that he wyte not / but that he  
had slepte there but one nyght libraly  
Saynt ambrose sayth in his preface in  
this wyse / vshan the mooste wyche-  
persecutour was constrained of the  
upl for to tormente by paynes the blis-  
fyd clemente / he gafe to hym no payn  
but dyctorye / The martyr was caste in  
the flode for to be drownded / e ther-  
fore came he to a good reluarde / by  
whiche peter his master came in to he-  
uen / Criste approuynge the myndes of  
them bothe in the flodes / he callid cle-  
mente fro the bottom of the see to the  
palme of dyctorye / e he releuyd saynt  
peter in the same element that he shold  
not be drownded vnto the heuyn / wot-  
me / Upon the bysshop of boston  
recounteth that in the tyme that mychel  
the Emperour gouerned the empyre of  
rome / a preest namyd physkoppe cam  
to trefone / and demanded of them  
that dwelled in the contre of the thyn-  
ges that ben refreid in the bysshop of  
saynt clemente / and by cause they had  
not be of that tyme but were straunge  
they sayd that they knowe no thyng  
therof / For for the synne of them of



# **¶ The lyf of saint Clemente**

the contrey that dwelled in that place  
the water had longe cessed for to with  
dwale as it was wonte to doo /

In the tyme of martyr the emperour  
the church had be destroyed of the tur-  
buzns / and the arke wylth the body  
of the martyr was brapped in the flo-  
res of the see for the synne of them that  
dwelled there / and thenne the preest  
was al admeruaylled of thys thyng /  
ges / and came vnto a lare cyte na-  
med georgye / & wente with the bysshop  
and the clerkes wylth the people for to  
seeke the holy relikes in the ple / where  
as they supposed that the body of the  
holy martyr had been / and there they  
dygged & fonge ymynes and canticles  
and thenne by reuelacion they fonde  
fonde the body of the holy saynt / & the  
ancr by hit / whiche was caste in to the  
see wylth hym / & thenne they bare it to  
arfone / and after this same preest cam  
to come wylth the body of saynt clement  
and there shewyd god many myracles  
for this holy saynt / and the body was  
layed in the church / whiche is now  
called saynt clemente / & it is redde in  
a cronycle that the see wadede drye in  
that place / and that the blessed Cy-  
rille bysshop of moryanne brought the  
holy body vnto Rome /

Thenne lere vs deuoutlye praye vnto  
this blessed saynt saynt clemente that  
by his merces we may deserue to come  
to the blysse of heuyn Amen /

**Thus endeth the lyf of Saynt  
Clemente**

**Here foloweth the lyf of saynt  
Euplogone and fyrste of hys  
name**

folio CCC lxxxviii



**E**uplogone may be  
sayd of gonos in Greke  
whiche is as moche to  
say as aungel / For he  
was wylthout aungel of  
worldly matyr / or he is sayd of go-  
nos / whiche is as moche to saye as a  
leder / For he ledde moche people to the  
wage of a trouthe by hys ensaumple /

## **¶ Of saynt euplogone**



**E**uplogone was taken  
and sette in pryson by the  
commaundement of Dyo-  
clesyan / & saynt anastase  
fedde hym and gaue to hym mete and  
drynke to lyue by / wherefore his hus-  
bond was put in to a strait pryson / &  
the sence to euplogone whiche had en-  
formede hys in the seynthe of Iesu crist  
in byrgynge thys that foloweth / To  
the holy confessor of cryste Euplogone  
I anastase haue taken the yoke of a  
wycked husband / by the mercy of god  
I haue eschewed his bedde by sayned  
and dyssemblede infymye / & haue  
nyght and day embraaced the stapes  
of our lord Iesu cryste / & my husband  
hath taken aweye my patrymonye / of  
whiche he is ennobleffed / and seteth  
it on folbe ydolles / and hath put me  
in pryson / as a cursed enchauntresse  
for to make me to lese my lyf temporel  
So there bleueth nomore / but I that  
am seruante to the spyrite may lye  
doun and deye / In whiche tyme I glo-  
ryse my self / but I am greatly troube-  
lyd in my mynde / that my recheffle  
whiche I had ordeyned to god / been  
wasted and spent in folbe thynges /  
fare wel seruante of god & remembre  
me / To whome saynt euplogone an-  
swerde ageyn by byrtyng / see that  
thou be not angred ne trouled for ony  
thyng that is doon to the folnesse /  
in thy lyf / though it be contrarye vnto  
the / thou mayste not be dyscuyed yf  
thou be prynced / a tyme passyble shal  
come to the anon for after this wyse

thou shalt see anone the shoryffhed  
 light of god / & after this colde tyme  
 of froste and yre / there shal come to  
 the the softe & swete tyme / Fare wel  
 be wyth god and praye for me; and as  
 this blessed anastase was thus con-  
 sidered in such wise that ynnethe ony  
 herde was gyuen to hyr in foure dayes  
 and that she supposede the sholdr haue  
 deperd / She wrote a ppsle to hym in  
 this wyse / To the confessour of crist  
 grisogone / anastase / the ende of my  
 tyme is comyn remembre me / So that  
 when the solbe shal departe from me  
 that he receyue it for whos hie i suffre  
 this tynge / whiche thou shalt here  
 by the molithe of this olde woman /  
 To whome he wrote ageyn / It apper-  
 tyneth allwey that darkenes goo tofore  
 the lyght / In lyke wyse after seke-  
 nes and infirmitie helth shal reuerne  
 and lyf is promysed after deith / Alle  
 aduersities and prosperities of this  
 worlde been enclosed by one ende / by  
 cause desperation sholdr haue no domy-  
 nacyon on the sorowful / ne elacyon  
 ne pryde sholdr not domyne on theym  
 that been glady and ioyful /  
 There is but one see in which the shyp  
 of our lady sayleth / and our solbles  
 be the offysle of mawners vnder the  
 gouernaunce of the lord / & the shippes  
 which been fastenyd and bounden wyth  
 stronge chaynes passen wel wythout  
 ony brekyng though the stronge wal-  
 es of the see / and somme shippes there  
 been that haue baryl and feble ioy-  
 nures of trees / and falle ofte in peryll  
 to be drownded / but thou handmayde  
 of ihesu criste haue in thy mynde the  
 bychurpe of the crosse / and make the  
 rody to the werke of god / and thenne  
 dyoclesyan which was in the partyes  
 of agayle and selbe other crysten men  
 commaunded that grisogone sholdr be  
 broughte tofore hym / to whom he sayd  
 Take the polber of the prouoste / and  
 the consulate of thy bygnage / and doo  
 sacrefys to the goddes /  
 And he answered i adoure & worshyp  
 one onely god of heuen / and i despyse  
 thy dygnities as fylthe or myre /  
 and thenne sentence was gyuen vpon  
 hym / and was brought in to a place  
 where he was byhedd / about the yere

of our lord elbo hundred yere and  
 seven whos body saynt Zephre the pries-  
 t burped and the hebd also /

**Thus endeth the lyf of Saint  
 Grisogone**

**Here foloweth the lyf of saine  
 Katheryne virgyn and mar-  
 ter . And first of hir name**

**K**atheryne is said of  
 catha that is al / & kynna  
 that is fallenge / for alle  
 the edefce of the dwyl /  
 fyl al fro hir / for the ede  
 fce of pryde fyl fro hyr by humyltye  
 that she had / and the despyr of flesshly  
 despyr fyl fro hir by hir virgynite / &  
 worldly couetyse / for she despyded al  
 worldly thynges / Or katheryne may  
 be sayd as a lytel chayne / for she  
 made a chayne of goodr werkes / by  
 which she mounted in to heuen / and  
 this chayne or ladder had four grees  
 or stappes / which been / innocen of  
 werke / clenness of body / despyryng  
 of tanyte / and sayenge of trouthe /  
 which the prophete putteth by orde /  
 where he sayth / Quis ascendit in mon-  
 tem domini / Innocens manibus /  
 Who shal ascende in to the montayn of  
 our lord / that is heuen / & he answereth  
 The innocen of his handes / he that is  
 clene in his herte / he that hath not ta-  
 ken in sayne his solbe / and he that  
 hath not sworen in fraude and decept  
 to his neyghbour / And it appereth  
 in hyr legende howe these four grees  
 were in hyr /





**A**ltheryn by disce-  
of lyne was of the noble  
lygnage of themperours  
of Rome / as it shal be  
declared more playnelye  
after by a notable cronycle / whos  
moſte bleſſyd lpf and conuerſacion  
wrote the ſolempne doctour anathasius  
whiche knele hir lygnage & hyr lpf /  
for he was one of hir maſters in hir  
tender age or ſhe was conuerted to the  
cristen feyth / and after the ſayd ana-  
thasius by hir purchyng & meruailous  
workys of our lord was conuerted  
also / Whiche after hir martyrdom was  
made bpsſhop of Alysander / And  
a glorious pyler of the church by the  
grace of god and merites of Saynt  
katherine / And as lve fynde by cre-  
dyble cronycles / In the tyme of dyo-  
clesan and maxymen / was grete &  
cruel tyranny shewyd in al the world  
as wel to crysten men as to paynyms  
ſoo that many that were ſubgette to  
Rome / put alwey the yoke of ſeruage  
and rebelyd openly ageynſt the empyre  
Emonge whome the wyame of armo-  
nye was one that withſtood moſt the  
tribute of the romayns / wherfore they  
of Rome reputed a noble man of dyg-  
nyte named conſtancius whiche was  
before other a ſalpauit man in armes

diſcrete and ſtuous / the whiche ſard  
after he cam in to ernaunge / anone ſub-  
dued them by his diſcrete prudence / &  
deſeruyd to haue the houe and fauour  
of his enemyes in ſo moche that he was  
deſyred to marye the daughter of the  
kyng whiche was ſole heyre of the ro-  
yame / and he conſentyd and maried hir  
& ſone after the kyngs hir ſader deyd  
and thenne conſtancius was enhaun-  
ced and crowned kyng / whiche ſone  
after had a ſone by his wyf named  
coſtus / at the byrthe of whome his mo-  
der deyd / after the deſſe of whome  
conſtancius returned to come to ſee the  
emperor / and to knele ſow his lord  
ſhyppes were gouerned in tho partys  
and in the mene tyme tydyngeſ came  
to come ſow that grete brytayne  
whiche nold is called england rebelyd  
ageynſt the empyre / wherfore by the  
adyſs of the conſulate it was conclud-  
ed that conſtancius kyng of ernaunge  
ſhould goo in to brytayne to ſubdue  
them / whiche adreſſyd hym thider / &  
in ſhorthe tyme after he entryd in to  
the londe / by his pollefſe and wyfdom  
he appeaſyd the royaume and ſubdued  
it ageyn to the empyre of Rome /  
And alſo he was ſo acceptaſſe to the  
kyng of brytayne named coel that he  
maried his daughter kelyne / whiche  
afterward ſonde the holy croſſe / And  
in ſhorthe tyme he gace on hir conſtan-  
tyne whiche after was Emperour /  
And thenne ſone after deyd conſtan-  
tyus / and conſtantyne after the deſſe  
of kyngs Coel / by his moder was  
crowned kyng of brytayne / And  
coſtus the fyrſt ſone of conſtancius  
wedded the kynges daughter of cypr  
whiche was heyre / of whom as ſha-  
be here after was engendred Saynt  
katherine / whiche came of the lignage  
of conſtancius /

**N**ow foloweth the lyf of ſaint  
Katherine

**N**ext of our  
lord thys hundred reg-  
ned in cypry a noble  
and prudent kynge  
named cosus / whiche  
was a noble & felowly

man / yfche and of goody condycions  
and had to his wyf a quene lyke to  
hym self in vertuous governaunce /  
whiche lyued to grete prosperously  
but after the lawe of paynymz / and  
worshyppedy ydolles / Thys kynge by  
cause he bouedy renomme & wold haue  
his name spradd through the worlde he  
founder a cyte in whiche he edifyed a  
temple of his false goodes / & named  
that cyte after his name cosy / whiche  
after to encow his fame the pple na-  
med it fama costi / and yet in to thys  
day is called famagous / in whiche  
cyte he and the quene lyued in grete  
welthe and prosperite / and lyke as  
the fayr rose spryngeth emonge the bre-  
rys and thornes / Right so betwene  
thys two paynymz was brought forth  
thys blessed Virgyn saynt Katherine /  
and whan this holy Virgyn was borne  
she was so fayr of visage and so wel-  
formed in hir membrys / that alle the  
pple enioyed in hir beaute / and whan  
she came to viij yere of age anone after  
she was sette to scole / where she prouf-  
fyed moche more thenne any other of  
hir age / and was enformed in the  
artes liberal / wher in she dranke plen-  
teously of the welke of wysdom / for  
she was chosen to be a teacher & enfor-  
mer of euerylastyng wysdom /  
The kynge cosus hir fader had so  
grete ioye of the grete towardnes and  
wysdom of his doughter / that he lete  
ordene a toure in hys paleys with dy-  
uers studyes and chambres / in whiche  
she myght be at hir pleasure / and also  
at hir wyke / and also he ordyned for  
to wayte on her foure the best maisters  
and wysest in wynnynge that myght be  
goon as in the raryes / and wythin  
a whyle they that came to teche hir /  
they after that lerned of hyr / and be-  
came hir dyscyples / and whan thys  
Virgyn came to the age of xiiij yere  
hir fader kynge cosus deyed / & thenne  
she was lefte as quene & here after

hym / and thenne the estates of the  
londe came to this yonge lady rather  
ryne / and theyd hir to make a par-  
lement / in whiche she myght be crow-  
ned and receyue the homage of hyr  
subgettes / and that suche rule myght  
be sette in & begynnynge / that pees &  
prosperite myght ensue in hir roya-  
me / and thys yonge mayde gra-  
tified to them theyr askynge / and whan she  
parlement was assemblyd / and she  
yonge quene couened with grete so-  
lemnyte / and she settyng on a day  
in hir parliament / and hyr moder by  
hir wish al the lordes ech in his place  
a lord arose by thassente of hir moder  
the other lordes and comyns & kneled  
down tofore hir sayenge thys wordes /  
Myght hyght and myghty pryncesse /  
and our moste souerayn lady / please  
it you to wyte / that I am commaun-  
ded by the quene your moder / by alle  
the lordes & comyns of thys your roya-  
me / to requyre your hyenes / that if  
may please you to graunte to them that  
they myght prouyde some noble kynge  
or prync to marrye you / to thende that  
he myght rule and defende your roya-  
me and subgettes / lyke as your fader  
dyd before you / and also that of you  
myght proude noble lychage / whiche  
after you may regne vpon vs / whiche  
thyng we moste desyre / and herof we  
desyre your goody answer /  
This yonge quene Katherine hearyng  
thys request was asshamed / & troubled  
in hir courage how she myght answer to  
contente hir moder / the lordes / and hir  
subgettes / and to kepe hyr self chaste  
For she had concluded to kepe hir vir-  
gynite / and rather to suffre deeth than  
to defoule it / and thenne wyth a sadde  
chere and meke loken she answered in  
thys wyse / Cosyn I haue wel vnder-  
stonde your requeste / and thanke my  
moder / the lordes / and my subgettes /  
of the grete loue that they alle haue to  
me / & to my royaume / & as touchyng  
my maryage / I truste verayly there  
may be no peryll / consyderyng the grete  
wysdom of my lady my moder / and  
of the lordes / wyth the goody olesauce  
of the comyns tasyng in their good  
continuaunce / wherfore we neede not  
to seke a straunger for to rule vs and



the royaume / for wyth your goodd as-  
 ſurance and agde the hope to rule go-  
 uerne & kepe this our royaume in goodd  
 order / pees / and reſte / in lyke wyſe  
 as the kyng my fader helde you in /  
 wherfore at thys tyme I praye you to  
 be contente and to ceſſe of thys matere  
 and lette vs procede to ſuche maters as  
 we requere for the rule / gouernaunce  
 and vniuerſal wele of thys royaume  
 and whan this yonge quene katherine  
 had aſſeured hir anſwer / The quene  
 ſhe moder and al the lordes were aſſe-  
 ſed of hir wordes and wyſe not what  
 to ſay / for they conſidered wel by hyr  
 wordes that ſhe had no wyll to be ma-  
 rryed / and thenne there aroſe a ſtound  
 of a due which was hir vncle / and  
 with due reuerence ſayd to hir in thys  
 wyſe / My ſouerayn lady ſayng your  
 high and noble dyſcrecion / this an-  
 ſwer is ful ſhew to my lady your mo-  
 der / and to vs al your humble eyge  
 may / wythout ye take better aduys to  
 your noble courage / wherfore I ſhal mo-  
 uer to you of four notable thynges  
 that the grete god hath endowedy you  
 before al other creatures that we know  
 which thynges ought to cauſe you to  
 take a lord to your huſbond / to thende  
 that ſo plentyuous yefes of nature  
 and grace may ſprynge of you by ge-  
 neration / which may ſuccede by ryght  
 figure to regne vpon vs to the grete  
 comforte and ioy of alle your peple &  
 ſubgettes / & the contrarye ſholdy to-  
 ne to grete ſorow and heynneſſe /  
 Now good vncle ſayd ſhe what been  
 theſe iij notable thynges that ſo ye re-  
 queire in vs / madame ſayd he / the fyrſt  
 is this that we be acerteined that ye  
 be comen of the moſte noble blood in the  
 world / the ſecond that ye be a grete en-  
 riched / and the greteſt that lyueth  
 of woman to our knowleche / the third  
 that is that ye in ſcience / conyng and  
 wiſdom paſſe alle other / & the fourth  
 is in body ſhappe and beaute / there  
 is none lyke to you / wherfore madame  
 we thinke that theſe four notable thy-  
 nges muſt nedys conſtreine you to en-  
 tyne to our requere / Thenne ſayd  
 this yonge quene katherine wyth a  
 lowde countenance / Now vncle ſythe  
 god & nature haue brought ſo grete

vertues in vs / we been ſo moche more  
 bounden to loue and to pleaſe hym / and  
 we thanke hym humbly of his grete  
 and large yefes / but ſythe ye deſyre  
 ſo moche that we ſholdy conſente to be  
 marryed / we kepe you playnely wyſe  
 that lyke as ye haue deſcryued vs / ſo  
 wyll we deſcryue hym that we wyll  
 haue to our lord and huſbond / and  
 yf ye can gete ſuche one we wyll agree  
 to take hym wyth alle our herte / For  
 he that ſhal be lord of myn herte and  
 myn huſbond / ſhal haue tho four no-  
 table thynges in hym ouer al meſure /  
 Soo ſerforthly that al creatures ſhall  
 haue nede of hym / and he nedeth of  
 none / and he that ſhal be my lord  
 muſt be of ſo noble blood that al men  
 ſhal do to hym worſhypp / and ther wyth  
 ſo grete a lord that I ſhal neuer thinke  
 that I made hym a kyng / and ſo rich  
 that he paſſe al other in rychteſſe /  
 And ſo ful of beaute / that angellys  
 haue ioy to beholde hym / and ſo pure  
 that his moder be a virgyn / and ſo  
 meke and kengne / that he can glad-  
 ly forgyue al offence do on vnto hym  
 Now I haue deſcryued to you hym  
 that I wyll haue and deſyre to my lord  
 and to my huſbond / goo ye and ſeke  
 hym / and yf ye can fynde ſuche one / I  
 wyll be his wyf wyth al myn herte /  
 yf he touch ſauf to haue me / & ſenally  
 but yf ye fynde ſuche one / I ſhal neuer  
 take none / and take thys for a fynal  
 anſwer / and wyth this ſhe caſt doun  
 hir eyen mekely and helde hir ſtylle /  
 and whan the quene hir moder & the  
 lordes herde this / they made grete ſow-  
 re and heynneſſe / for they ſalwe well  
 that there was no remedy in that ma-  
 tere / Thenne ſayd hir moder to hyr  
 wyth an angry toye / alas daughter  
 is this your grete wyſedom that is tal-  
 ked ſo ferre / moche ſorow be ye lyke  
 to doo to me and al yourres / alas who  
 ſalwe euer woman forge to hir ſuche an  
 huſbond wyth ſuche vertues as ye done  
 For ſuche one as ye haue deſcryued ther  
 was neuer none / ne neuer ſhal be /  
 and therfore daughter leue thys ſoye /  
 and doo as your noble elders haue  
 doon before you / and thenne ſayd this  
 yonge Quene katherine vnto hyr  
 moder wyth a pietous ſyghing /

nota:

nota:

Madams I wote wel by every reason  
that there is one moche better than I  
can deuyse hym / and but he by his  
grace fynde me / I shal neuer haue ioye  
For I fele by grete reason that there is  
a weye that we ken cleue out of / and  
we ken in derkenes / and tyl the light  
of grace come / we may not see the cleue  
weye / and whan hit pleaseth hym to  
come / he shal auoyde alle derkenes of  
the cloibres of ygnoraunce / and shewe  
hym cleuely to me whome my herte soo  
feruently despyeth and loueth /  
And yf it so be that he vyse not / that  
I fynde hym / yet reason commaundeth  
me to kepe hole that is ynure / wher  
fore I beseech you miche my lady mo  
der / that ye ne noue other moeue me  
more of this matre / for I promyse  
you playnly that for to dye therfore / I  
shal neuer haue other husbond / but  
onely hym that I haue descryued /  
To whome I shal treuely kepe me  
wyth al the pure lue of myn herte / &  
wyth thys she aroos and hir moder / &  
alle the lordes of the parlamente / wyth  
grete sorolbe and lamentacion / and  
takyng their leue departed / and thys  
noble yonge katheryne wente to hir pa  
leys / whos herte was sette a fyre wpon  
this husbond that she had deuyfed /  
that she coude do no thyng / but al hir  
mynde and entente was sette on hym  
& contynuelly mused how she myght  
fynde hym / but she coude not fynde the  
meane / how wel he was nyght to her  
herte / that she soughte / For he had  
kyndled a brennyng loue / which coude  
neuer after be quenched / for no payne  
ne tribulacion as it appereth in her  
passyon / But noli I leue thys  
yonge quene in her contemplacion / &  
shal say you as ferre as god wyll gyue  
me grace / how that our lord by his  
specyal myracle called hir vnto lap  
tesme / in a specyal manere such as  
hath not be herde of before ne sythe / &  
also how she was dyscreetly maryed to  
our lord in shelvyng to her souerayn  
tokens of synguler loue /  
Thenne besyde alpsaunde a certeyn  
space of myles dyuelled an holy fader  
an hermyte in deserte named adryan /  
whych had seruyd our lord conty  
nuelly by the space of thyrty yere in

grete penaunce / and on a day as he  
walked before his alle seynge in his  
holy medytacions / there came ageryst  
hym / the mooste vneruent lady that euer  
ony erthely creature myght beholde /  
Whan this holy man behelde hir hegh  
estate and excellent beaute which was  
aboue nature / he was sore alassedyd and  
so moche astonydyd that he fyl down as  
he had be dede / Thenne this blessed  
lady seynge this / called hym by his  
name goodly and sayd / brother adry  
an drede ye no thyng / for I am come  
to you for your good honoure and  
prouyde / and wyth that she toke hym  
up mekelye confortyng hym & sayd  
in this wyse / Adryan ye must goo in  
a message for me in to the cyte of alpe  
saunde / & to the paleys of the quene  
katheryne / and say to hir that the las  
dy saleteth hir / whos sone she hath  
chosen to her lord and husbond syt  
tyng in hir parlamente wyth hir mo  
der and lordes aboute hir / where she  
hath a grete conspycte and katayle to  
kepe hir vyrgynyte / and saye to her  
that thylke same lord whom she chaas  
is my sone / that am a pure vyrgyne  
and he despyeth hir beaute and loueth  
hir chaastyte emonge alle the vyrgynes  
on the erthe / I commaunde her wyth  
out taryng / that she come wyth the  
allone vnto this paleys / where as she  
shal be welde clothed / & thenne shal  
she see hym / and haue hym to hir euer  
lastyng spouse / Thenne adryan he  
ryng this / sayd dredefully in thys  
wyse / a blessed lady how shal I doo  
this message / for I knowe not the cy  
te ne the weye thider / and whan  
I thought I knelbe it / to doo such a  
message to the quene / For her meyne  
wyll not suffre me to comye to her pres  
ence / and though I came to her / she  
wyll not hekyue me / but put me in dui  
resse as I were a fayntour / Adryan  
sayd this blessed lady drede ye not /  
for that my sone hath begonne in her  
must be perfourmed / for she is a cho  
sen vessel of specyal grace before alle  
wymmen that lyuen / but goo forth &  
ye shal fynde no lettyng / and entre  
in to hir chambre / for thaungel of my  
lord shal lede you thider / and brynge  
you to the hyther saufelye /



Thenne he mekely obeyng wente forth  
 in to alysaundre & entred in to the pa-  
 llys / & fonde dowes & chawres opanynge  
 agaynst hym / & so passede fro chambere  
 to chambere tyl he came in to hir secreete  
 studye wher as none cam but hir self  
 alone / & there he fonde hir in hir holy  
 contemplation / & dyd to hir his messa-  
 ge lyke as ye haue herd / accordynge  
 to his charge / & whan this blessed Vir-  
 gyne Katherine had herd his message  
 & vnderstode by certeyn tokenes that  
 he came for to fetch hir to hym / whome  
 she so feruently despyred / anone aroos  
 forgetyng hir estate & meyne / & fol-  
 lowed this olde man thourgh hir paleys  
 & the cyte of alysaundre vnknowen of  
 any persone / & so in to deserte / in which  
 wyse as they walaked she demaunded  
 of hym many an hygh questyon / & he  
 answered to hir suffyaently in alle hyr  
 demaundes / & enformed hir in the fepth  
 & she kerygnely receyued his doctryne  
 and as they thus wente in the deserte  
 this holy man had losse his waye / and  
 wyse not where he was / and was alle  
 confused in hym self / & sayd secreetly  
 alas I ferre me I am deceyued / & that  
 this be an illusyon / alas shal this Vir-  
 gyne here be perswydd emonge these  
 wyldes bestes / now blessed lady helpe  
 me / that almoste am in despayr / and  
 haue this mayden that hath forsaken  
 for your loue al that she had / & hath  
 obeyed your commaundemente / & as  
 he thus sorowed the blessed Virgyne  
 Katherine apperayued / & demaunded  
 hym what hym eylder and why he sor-  
 owed / & he sayd for you / by cause I can  
 not fynde my wyfe / ne wote not where  
 I am / fader said she drede ye not / For  
 truste ye keryply that that good lady  
 which sente you for me / shal not suffre  
 vs to perishe in this wyldernesse / and  
 thenne she sayd to hym what monaster  
 is ponder that I see / which is so ryche  
 and fayr to beholde / & he demaunded  
 of hir where she salve it / and she said  
 ponder in the east / and thenne he wy-  
 pped his eyen / and salve the moste glo-  
 rious monasterye that euer be salve /  
 wherof he was ful of ioye / and sayd  
 to hir now blessed be god that hath  
 endowbed you with so parfyte faythe /  
 for there is that place wherin ye shall

receyue so grete worship & ioye / that  
 there was neuer none lyke / sauf one  
 by our blessed lady cristes oibne mo-  
 der quene of alle quenes / now good  
 fader adra hie you fast that Ie were  
 there / for there is al my desyre and  
 ioye / and sone after they approched  
 that glorious place / and whan they  
 came to the gate / there mette them a  
 glorious company al clothed in whyte  
 & with chapelettes of whyte lynes  
 on theyr hedes / whos beaulte was soo  
 grete & bright that the Virgyne kather-  
 yne ne the olde man myght not beholde  
 them / but alle rauysshed fyl down in  
 grete drede / thenne one more exaltent  
 than another spake fyrst and sayd to  
 this Virgyne Katherine / stonde vp our  
 dere suster / for ye be ryght welcome /  
 and lade hir further in / tyl they came  
 to the second gate / wher another more  
 glorious company mette hir / al clo-  
 thed in purple with fressh chapp-  
 lettes of rede roses on theyr hedes /  
 and the holy Virgyne seeyng them fyl  
 down for reuerence and drede / & they  
 kerygnely comfortyng hir wote hyr vp  
 and sayd to hyr drede ye noo thyng  
 our dere suster / for there was neuer  
 none more hertely welcome to our so  
 uerayn lord / thenne ye be and to vs  
 alle / for ye shal receyue our clothynge  
 and our cowlne with so grete honoure  
 that al sayntes shal ioye in you / come  
 forth for the lord abyedeth despyrre  
 you / and thenne this blessed Virgyne  
 Katherine with tremblyng ioye passed  
 forth with them lyke as she that was  
 rauysshed with soo meruayllous ioye  
 that she coude not speke / and whan she  
 was entred in to the body of the churche  
 she herd a melodye of meruayllous  
 swetnesse which passed alle hertes to  
 thynde it and there they behelde a yal-  
 quene stondynge in hir estate with a  
 grete multitude of aungels & sayntes  
 whos beaulte and rycheffe myght noo  
 herte thynde / ne noo penne wyte / for  
 it excedeth every mannes mynde /  
 Thenne the noble company of martirs  
 with the felawshyp of Virgyne /  
 whiche lade the Virgyne Katherine  
 fyl down flatte before this yal Em-  
 presse / with souerayn reuerence say-  
 eng in this wyse /

## ¶ The lyf of saynt katherine

Our mooste souerayn lady quene of he-  
 uen / lady of al the world / emperesse  
 of helles / moder of almyghty god kyng  
 of blysse / To whos commaundment  
 obeyen al kuenly creatures and erthly  
 kyngeth it / you / that we here presente to  
 you our dere suster whos name is wy-  
 tun in the booke of lyf / kethyng your  
 kyngene grace to receyue hir as your  
 doughter chosen / and humble hande  
 mayde / for to accomplysse the werke  
 which our blessed lord hath begonne in  
 hir / and with that our blessed lady  
 said kyngye ye me my wel beloved  
 doughter / and whan the holy virgyn  
 herde our lady speke / she was so moche  
 replenyssed with kuenly ioye that she  
 laye as she had ben dede / Thenne the  
 holy compaigne toke hir vp & brough-  
 te hir tofore our blessed lady / to whom  
 she said my dere doughter ye be welcom  
 to me / and ye be stronge and of good  
 comfort / for ye be specially chosen of  
 my sone / for to be honoured / remembre  
 ye not how spyttyng in your parlamete  
 ye descryued to you an husbonde wher  
 as ye had a grete conflycte & bataylle  
 in defendyng your chastyte / & thenne  
 this holy katherine knelyng wyth  
 mooste humble reuerence and dede said  
 O mooste blessed lady blessed be ye &  
 monge al wymmen / I remembre how I  
 chaas that lord / whych thenne was  
 ful ferre fro my knowleche / but now  
 blessed lady by his myghty mercy / &  
 your speccial grace / he hath opened the  
 eyen of my blynde conscience and yf  
 nowaunce / so that now I see the cleve  
 waye of trouthe / and humbly keseche  
 you mooste blessed lady that I may  
 haue hym whome myn herte loueth &  
 despyeth aboue alle thyng / withoute  
 whom I may not lyue and with this  
 wordes hir spyrites were so fast closed  
 that she laye as she had ben dede / and  
 thenne our lady in comfortyng hyr  
 sayd / my dere doughter / It shal be as  
 ye desyre / but yet ye lacke one thyng  
 that ye must receyue or ye come to the  
 presence of my sone / ye must be clothed  
 wyth the sacramente of baptisme /  
 Wherefore come on my dere doughter for  
 al thyng is prouyded / for there was  
 a fonte solempnely apparayled wyth  
 al thyng requeste vnto baptisme /

And thenne our blessed lady called  
 adryan the olde fader to hir and sayd  
 brother this offere longeth to you / for  
 ye be a prest / therefore baptise ye my  
 doughter / but chaunge not hir name  
 for katherine shal she be named / and  
 I shal be hir godmoder / and thenne this  
 holy man adryan baptysed hir / and  
 after our lady sayd to hir / now myn  
 olone doughter be gladd and ioyful /  
 for ye lacke no thyng that longeth to  
 the lyf of an kuenly spouse / And  
 now I shal kyngye you to my lord my  
 sone whiche abyedeth for you / and so  
 our lady ledde hir forth vnto the quene  
 dore / wher as she sawe our sauour  
 Ihesu cryste / with a grete multitude of  
 aungellys / whos beaute is impossible  
 to be thoughte or byrton of erthly cre-  
 ature / of whos syght this blessed dy-  
 gnye was fullfilled with so grete swe-  
 tenesse / that it can not be expessed /  
 To whome our blessed lady kyngnes  
 ly sayd / Mooste souerayn honour / ioye  
 and glorie be to you kyng of blysse /  
 my lord / my god / and my sone / too I  
 haue brought here vnto your blessed  
 presence your humble seruaunt & an  
 cyll katherine / whiche for your loue  
 hath refused al erthly thynges / and  
 hath at my sendyng obeyd to come hy-  
 ther hoppyng and trustyng to receyue  
 that I promysed to hir / Thenne our  
 blessed lord toke vp his moder / and  
 sayd moder / that whiche pletheth you  
 pletheth me / and your desyre is myn /  
 For I desyre that she be knyght to me  
 by marriage emonge al the virgynes  
 of the erthe / and sayd to hir / katherine  
 come hyther to me / and as sone as  
 she herde hym nempne hir name so grete  
 a libertanes entred in to hir soule that  
 she was as al rayssed / & therewith  
 our lord yafe to hir a newbe strengthe /  
 which passyd nature & said to hir come  
 my spouse & youe to me your hande / &  
 there our lord espoused hir / in ioyning  
 hym self to hir by spiriuel marriage /  
 promysyng euer to kepe hir in all hyr  
 lyf in this world / & after this lyf to  
 regne perpetually in his blysse / & in to  
 ken of this set a ryng on hir fyngre /  
 whiche he commaunded hir to kepe in re-  
 mebraunce of this / & said dede ye not my  
 dere spouse / I shal not departe fro you



but al weye comforte and strengthe  
you / Thenne sayd this nelbe espouse  
o blessed lord I thanke you with alle  
myght herte of alle your grete mercyes  
kechynge you souerayn lord / to make  
me dygne and worthy to be thy ser-  
uaunt and hand mayde / and to please  
you whome my herte louth and desy-  
reth aboue alle thynges / and thus  
thys glorious maryage was maad /  
wherof al the celestyal court ioyd and  
sungen thys verse in heuen / Sponsus  
amat sponsam saluator distat illam /  
lyth soo grete melodye that no herte  
may expresse ne thynke it /  
Thys was a glorious and synguler  
maryage to which was neuer none  
lyke before in erthe / wherfore thys glo-  
rious Virgyne katherine ought to be  
honoured / lauded & praysed emonge  
alle the vyrgynes that euer were in  
erthe / and thenne our blessed lord  
after this maryage sayd vnto the blef-  
syd katherine / Now the tyme is come  
that I muste departe vnto the place  
that I came fro / wherfore what that  
ye lyke desyre / I am redy to graunte  
to you / and after my departing ye  
muste abyde here lyth olde adryan y  
dayes / tyl ye be perfectly enformed  
in alle my lalbes and wyll / And  
whan ye shal be comen home / ye shal  
fynde your moder dede / but drede ye  
not / for ye were neuer mysfedy there /  
in al this tyme / For I ordeyned there  
one in your stede / that alle men wene  
it were your self / and whan ye come  
home / she that is there in your stede  
shal sayde / Now fyre wel my dere  
spouse / and thenne she cryed lyth a  
ful pytous voye / A my souerayne  
lord god / and al the ioye of my folbe  
haue euer mynde on me / and lyth  
that he blessed hir / and rangsshed a  
weye from hir sight / and thenne for  
sorde of his departing she fel in a  
swoone / so that she laye styll a large  
houre without any lyf / and thenne  
was adryan a fory man and cryed  
vpon hir so longe that at the laste she  
came to hir self and wupued / & lyfte  
up hir eyen / and salve noo thyng  
about hir fause an olde cille / and the  
olde man adryan by hyr wepyng /  
for al the walt was voyded / both

monasterye and paleys and al the com-  
fortable seghtes that she had seen /  
And specially he which was cause of  
alle hir ioye and comfort / and thenne  
she sowled morned and wepte / vnto  
the tyme that she salde the ryng on  
hir syngre / and for ioye therof yet she  
swooned / and after she kyssed it a  
thousand synthes with many a pyt-  
ous teer / and thenne adryan comfor-  
ted hir the best wyse he couthe / lyth  
many a blessed exortacion / and the  
blessyd Virgyne katherine toke al his  
comfortes / and obeyed hym as to hyr  
fader and dwellyd with hym the tyme  
th at our lord had assigned hir / tyl  
she was suffycently taughte al that  
was needful to hir / and thenne she  
wente home to hir paleys / and gouer-  
ned hir holyly in conuertynge many  
creatures to the cristen feythe of ihesu  
criste / on whom al hir ioye was hooley  
sette / and euer he was in hyr mynde  
& so dwellyd styll in hyr paleys ne-  
uer yde / but euer contynued in the  
seruyce of our lord ful of charite / wher  
a wyll I lette hir dwelle fullfild of  
vertues and grace / as the dere and  
synguler spouse of almyghty god /  
And thenne in this mene tyme mayen-  
cyus that was thenne emperour and  
dygynous to goddes lalbe / and curiell  
tyraunte consyderd the noble and  
ryal cyte of alpsaunde and came thither  
and assembled al the peple ryche &  
poure for to make sacrifice to thyddes  
and the crysten men that wolde not  
make sacrifice he lette sle / & this holy  
Virgyne was at that tyme ydij yere  
of age / dwellyng in hir paleys ful of  
rychesses / and of seruauntes / allone  
without parentes and kynne / & herde  
the brayng and noyse of bestes / & the  
ioye that they made and songe / and  
meruaylled what it myght be / & sente  
one of hir seruauntes hastilye to en-  
quyre what it was / and whan she  
knewe it / she toke some of the peple of  
hir paleys / & garnysshed hyr with the  
signe of the crosse / & went thither / and  
fonde there many cristen men to be ledde  
to do sacrifice for fere of deth / thenne  
was she strongly troubled for sorow  
be / and wente forth hardely to the  
emperour / and sayd in thys wyse /

## The lyf of saynt katherine

The dygnyte of thyen ordow / & the wyse  
of reason haue moued me to saye the  
tye / yf thou knowe the creatur and  
maker of heuen / and woldest reuoke  
thy courage fro the worshyppe of so  
falle goddes / and thence the dyspu-  
tes of many thynges wyth Cesar to-  
fore the pates of the temple / and thene  
she began to saye I haue sette my cure  
to saye these thynges to the as to a  
wyse man / wherfore haste thou now  
assembled this multitude of people  
thus in Rayne for to adoure the folke  
of thyddys / hafe thou meruayle of  
this temple that is made with manes  
honde / wondrest thou on the precious  
ornamentes / whiche ben as duste to /  
fore the wynde / Thou sholdest rather  
meruayle the of heuen and of the earth  
and of all the thynges that ben therein  
and of the sonne / the mone the sterres  
and of the planettes that haue ben  
synce the begynnyng of the worlde /  
and shal be as longe as it shal please  
god / and meruayle the of the orna-  
mentes of heuen / that is to say / the  
sonne mone sterres and planettes how  
they moue fro thowent to thowent  
and neuer ben wery / and whan thou  
shalst haue knowleche of alle these  
thynges / and hast apperayued it /  
demaunde after who is moche myghty  
of al / and whan thou knowest hym  
that is souerayn and maker of alle  
thyng / to whome none is semblable  
ne lyke / thence adoure hym and glo-  
ryfe / For he is god of goddes / and  
lord of lordes / And whan she had  
dysputed of many thynges of thyen  
carnacion of the sone of god moche  
wysely / The emperour was moche  
abasshed and coude not answer to hyr  
but at the laste whan he was comen to  
hym self / he sayd to hir / O thou wo-  
man suffre vs to synysse our sacrifice  
and after we shal gyue the an answer  
Thenne commaunded he that she shold  
be ledde to his palleys and to be kepte  
wyth grete dyspygnt /  
And meruayled moche of hir grete  
prudence and of hir grete feaulte / For  
she was ryght fayne to beholde vnto al  
the people / and after this the emperour  
came to the palleys and sayd to katherine  
/ we haue herde thy fayre speche

and he meruaylsly abasshed of thy  
wysedom / but we ben soo occupied in  
the sacrifices that we may not entende  
to vnderstonde alle thyng /  
And we demaunde the fyrste of what  
lygnage arte thou / and the holy byr-  
gyne katherine sayd / prayse not thy  
self ouer moche ne blame thy self also /  
For soo doon foolles that trauayle in  
kayngdome / Neuertheless I shal  
knowleche to the my lygnage / not for  
ony auauntynge but by humylyte / I  
am katherine daughter of Ceste the  
kyng / and how be it I was borne in  
purpure and am enformed in tharthe  
lyfual / yet haue I despyed al thyng  
and haue geuen me hooly to our lord  
Ihesu cryste / and the goddes that thou  
worshyppest may not helpe the ne none  
other /  
**O** ye cursed adourers of  
such goddes / for whan they ben called  
in need they helpe not / in tribulacion  
they socour not / and in perilles they  
defence not / and the kyng sayd / yf  
it be so as thou sayest / alle the world  
erryth / and thou onely sayest trouth  
and euery worde ought to be confer-  
med by the mouth of alio or thre  
wytnesses / yf thou were an aungel  
or a celestyal vertu / yet thou oughtest  
not to be hyleuyd / whan thou arte  
but one frayle woman / To whome  
she sayd / O Emperour I beseeche the be  
not ouercomen wyth wodehede / for in  
the courage of a wyse man is no twi-  
ble / for the wyse man sayth / yf thou  
gouernest thy self by good courage /  
thou shalt be a kyng / and yf thou  
gouernest the otherwyse thou shalt be  
a sequaunte / and thou as I see orde-  
nest to embrace vs in thy mortal subtyl-  
te / whan thou labourest to dealbe vs  
by the ensaumple of the philosophes  
And whan the emperour sawe that in  
no manere he coude resyste her wysdom  
he sente secretly by letters for al the  
grete gramaryens and rethoricyens  
that they shold come hastily to his  
pethore to alysaunders / and to shold  
gyue to theym grete restes / yf they  
myght surmounte a mayden wel bespo-  
ken / And thence there were  
broughte from dyuers prouynces syn-  
ty maysters / whiche surmounted al  
mortalle men in worldy wysdome /



And thenne demaunded they for what  
cause they were callyd from soo fere  
partes / and the nextour answered  
and sayd / we haue a mayden / none  
comparable to hyr in wyt and wys-  
dom / whiche confoundeth alle wyse  
men / and she sayth that our goddes  
ben deuyles / and yf ye surmounte  
him by honoure / I shall sende you a  
gyn in to your contrey wyth ioye /  
And one of them had herof despyte  
and sayd by dysdayn / this is a word  
thy counceyl of an emperour / that for  
one mayde yonge and frayle / he hath  
doon assemble so many sages and fro  
so fere contreres / and one of our cler-  
kes or schoolers may ouercome hyr /  
and the kynge sayd to them / I may  
wel by strengthe constreygne hyr to sa-  
crepse / but I had leuer that she were  
ouercomen by your argumentes /  
Thenne sayd they lete hyr be broughte  
wfore vs / and whan she shal be ouer-  
comen by folye / she may knowe that  
she neuer salve wyse man / and whan  
the virgyn knele the styffe of the dys-  
putacion that she abode / she commaun-  
ded hir al into our lord / and an aun-  
gel cam to hir and sayd / that she shold  
kepe hir fermelye / for she shold not  
be raynquysshed / but she shold sur-  
mounte them and sende them to mar-  
tyrdom / and whan she was broughte  
wfore the maysters and oratours / she  
sayd to the emperour / what iugement  
is this to sette fyrty oratours and  
maysters ageynst one mayde / and to  
promyse to theyn grete rebardes for  
their victorie / and compellest me to  
dispute wyth them wythoute hope of  
any rebarde / and god ihu crist which  
is bettyr guerdon of them that stryuen  
for hym shal be onely wyth me / and  
he shal be my rebarde / for he is the  
fyr and cowlde of them that feghte  
for hym / and whan the maysters had  
sayd that it was impossible that god  
was made man / ne that he had suf-  
feryd deeth / the virgyn shewyd to them  
that the paynyms had sayd it / wfore  
that he was made / For place  
sayd god to be alle rounde / and to  
be flayne / and Seythlike sayd thus  
that the yllke god shold be blessed  
e happy that shold hange on the crosse

and whan the virgyn had right wy-  
sely dysputed wyth the maysters /  
and that she had confounded theyr  
goddes by open reasons / they were  
astuffed and wyte not what to saye /  
but were al styll / And the emperour  
was replenysshed wyth feble agaynst  
theym / and began to blame theym by  
cause they were ouercomen soo follyly  
of one mayde / and thenne one that  
was mayster aboue al the other sayd  
to the emperour / knowe thou fyr em-  
perour that neuer was there ony that  
myght stonde agaynst vs / but that a  
none he was ouercomen / But this  
mayde in whome the spyrte of god  
spaketh / hath soo conuerted vs / that  
we can not saye ony thyng agaynst  
ihesu criste / ne we may not ne dare not  
wytherfor fyr emperour we knowlede  
that but yf that thou mayste bynge  
forth a more prouable sentence of them  
that we haue wofhyped hitherw /  
that al we be conuerted to ihesu criste  
and whan the tyraute herde this thyng  
he was espyed wyth grete wodensse  
and commaunded that they alle shold  
be hente in the myddes of the cyte /  
And the holy virgyn comforted  
them / and maad them constaunte to  
martyrdom / and enformed dyspugent-  
lye in the feythe / and by cause they  
doubted that they shold deye wythout  
baptisme / the virgyn sayd to theyn  
Doubte ye no thyng / for theffusyon  
of our blood shal be reputad to you  
for baptisme / and garnyshe you with  
the sygne of the crosse / and ye shal be  
cowlmed in heuen /  
And whan they were caste in to the  
flammes of fyre / they rendryd theyr  
soulles into god / and neyther her-  
ne clothe of them had none harme / ne  
were hurt by the fyre / And whan  
the crysten men had buryed them / the  
tyraunte spake into the virgyn /  
and sayd / a ryght noble lady fyr-  
gyn haue yve of thy yongthe / and  
thou shalt be chesyn in my palays  
nexte the quene / and thyn ymage shal  
be sette vp in the myddes of the cyte / e  
shal be adouryd of alle the people as a  
goddesse / To whome the virgyn sayd  
leue to saye such thynges / For it is  
enough to thynke hit / I am gyuen  
cc in

and married to ihesu cryste / he is my  
spouse he is my geyse / he is my loue  
and he is my libertie / there may noo  
fayr wordes ne no tormentes calle me  
fro hym / and thenne he beynge ful of  
bodenesse commaunded that she shold  
be despoyled naked / and leden wyth  
scorpions / and so leden to be put in a  
certke prysen and there was tormented  
by longe by the space of threthre dayes  
and thennour wente out of the con  
treys for certeyn causes / and the quene  
was espyred with grete loue of the Vir  
gyne / and wente by nyght to the pris  
son wyth porphyre & prynces of knygh  
tes and whan the quene entred the  
salve the prysen shynnyng by grete cla  
renesse / and aungellys enoyntynge the  
boundes of the holy Virgyne kathe  
ryne / and thenne Saynt katherine  
began to preche to the quene the ioyes  
of paradyse / and conuerted hyr to the  
feythe / and sayd to hir that she shold  
receyue the crowne of martyrdom / and  
thus spake they to gedre tyl mydnyght  
and whan porphyre had herde al that  
she had sayd / he fyl down to hyr feet  
and receyued the feythe of ihesu cryste  
wyth elbo hundred knyghtes / and by  
cause the tyraunte had commaunded  
that she shold be threthre dayes wyth  
out mete and drynke / ihesu cryste sente  
to hir a wyghte dolbe whiche fedde her  
wyth mete celestyal / & after this ihesu  
cryste apperyd to hir with a grete mul  
titude of aungellis and Virgynes and  
sayd to hir / doughter knowe thy mas  
ter / for whome thou haste empyred  
this trauaylous kataylle / be thou con  
stante / for I am wyth the / and whan  
thennour was returned he comman  
ded hir to be brought afore hym / and  
whan he sawe hir so shynnyng / whome  
he supposed to haue ben tormented by  
grete fampyne & fastynge / and supposed  
that somme had fedde hir in prysen / &  
was fulfilled wyth furour / and com  
maunded to torment the keepers of the  
prysen / and she sayd to hym teraplye  
I take neuer feythe mete of man / but  
ihesu cryste hath fedde me by hys aun  
gel / I praye the sayd thennour sette  
at thyng herte this that I admoneste the  
and answer not by doutable wordes /  
we wyll not holde the as a chamberer /

but thou shalt trymple as a quene  
in my royaume / in beaulte enhaunced  
to whome the blessed Virgyne kathe  
ryne sayd / Understonde I praye the and  
juge trevely / whome ought I lette  
to chese of thyse elbo / or the kyng pur  
saunt pardurable glorious and fayre  
or one seek vntedfast / not noble / and  
foule / and thenne thennour haunng  
dysdayne & angere by felonye / of these  
elbo chese the one / or do sacrefyse & lyue  
or suffre dyuers tormentes & peryssh /  
and she sayd large not to do what tor  
mentes thou wyll / for I desyre to offere  
to god my blood and my flesshe / lyke  
as he offryd for me / he is my god / my  
fader / my frende / & myn onely spouse  
and thenne a mayster warned and ad  
uysed the kyng kyng wyde for angere  
that he shold make foure wheles of y  
ron enuyronned wyth sharpe rasours  
cuttyng / soo that she myght be horribly  
al detrenched and cutte in thre torment  
so that she myght fere the other crysten  
pople by ensauple of that cruel torment  
and thenne was ordeyned that elbo  
wheles shold torne agens the other ii  
by grete force / so that they shold breke  
al that / that shold be welbene the whe  
les / and thenne the blessed Virgyne  
prayed our lord that he wold breke  
thys engynes to the praynyng of hys  
name / and for to conuerse the pople  
that were there / and anone as thys  
blessed Virgyne was sette in this tor  
mente / the aungel of our lord brake  
tho wheles by soo grete force that it  
felwe four thousand paynyms / And  
the quene that behelde thys thynges  
came from aboue / & had hyd hir feythe  
tyl thenne / descendyng anone / and be  
gan to blame the emperour of so grete  
cruelte / and thenne the kyng was  
plenysshed wyth woodnes whan he sawe  
that the quene despyed to doo sacrefyse  
and dyd doo fyrste doo wete of hyr  
pappes / and after smyte of hyr heed /  
and as she was ladde vnto martyrdom  
she prayed katherine to praye god for  
hyr / and she sayd to hyr / ne doute  
the noo thyng well bekynd of god /  
For this day thou shalt haue the wy  
ame perdu table /  
For thys transforre royaume / and



an immortal spouse for a mortal /  
 And she was constaunte and ferme  
 in the feythe / and had the womentours  
 as was to them commaunded /  
 And thenne the sergeauntis broughe  
 hir out of the cyte / and arrayed of hyr  
 smocke with tinges of yow / & after  
 smote of hir heed / whos body porphy  
 rye toke awaye & buryed it / the nyght  
 day folowyng was demaunded where  
 the holy body of the quene was / and  
 the emperour had that many shold be  
 put to torment for to knowe where the  
 body was / Porphyrye came thenne to  
 for them al / and escreyd sayeng I am  
 he that buryed the body of the ancyll  
 and seruaunte of Ihesu crist / and haue  
 receyued the feythe of god / & thenne  
 mayence began to woe and wepe as a  
 madde man and cryed sayeng / O  
 wretchyd and caryst / so porphyrye  
 whiche was the onely kepar of my  
 soule / and comforte of al myn euylles  
 is deuyed / whiche thyng he tolde to  
 his knyghtes / to whome they sayd / &  
 we also ben cristen / and ben redy for  
 to suffre deith for Ihesu cryst / & thenne  
 the emperour dronken in whodenes com  
 maunded that al shold be byshed / and  
 that their bodies shold be caste to dog  
 ges / and thenne called he katheryne &  
 said to hir / how be it that thou hast  
 made the quene / for to depe by thyng ar  
 mayne / yf thou repente the thou shalt  
 be fre and chys in my paleys / For  
 thou shalt this day do sacrifice or thou  
 shalt lese thyn heed / & she said to hym  
 to al that thou hast thought / I am redy  
 to suffre al / and thenne he gaf sen  
 tence agaynst hyr / & commaunded to  
 smyte of hyr heed / and when she was  
 brought to the place ordeyned thereto /  
 she lyste vp hir eyen to heuen prayenge  
 said / o Ihesu crist hope & helpe of them  
 that beleue in the / o beaute & glorie  
 of Virgynes / good kyng I beseeche and  
 praye the / that who soeuer shal re  
 membre my passyon be it at his deith or  
 in any other necessity / & calle me / that  
 he may haue by thy mercy the effecte of  
 his requeste & prayer / & thenne came a  
 boy to hir sayeng / come vnto me my  
 fayr loue and my spouse / so beholde  
 the gate of heuen is opene to the / and

also to them that shal haue the passy  
 on I promysse the comforte of heuen of  
 that they requyre / and when she was  
 byshed there yssued out of hir body  
 mylke in steed of blood / & aungellys  
 toke the body & bare it vnto the mount  
 of Synay more thenne twenty iour  
 nes frowens / and buryed it there  
 honourably / & continually eyle ren  
 nyth out of hir doones whiche helth al  
 maladyes & sekennes / & the suffred  
 deith vnder mayence the tyrante / about  
 the yere of our lord thre hundred /  
 how mayence was punysshed for thys  
 felonye & for other it is contyned in  
 the storye of synuencyon of the holy  
 crosse / but for as moche as it was not  
 knowen longe after where this holy bo  
 dy was becomen / there was grete sor  
 we & lamentacion emonge cristen men  
 sayeng alas the moste cleyn lychte of  
 our feyth / of wysdom & the temple of  
 the holy ghoost is goon from vs / and  
 besought god deuoutly that it myght  
 please hym to shewe to them this holy re  
 liquie / whiche after came to knowleste  
 in thys manere /

In the deserte a loute the mounte of  
 Synay there were many cristen heremy  
 tes / whiche were enflamed with grete  
 deuocyon toward thys holy Virgynne  
 Saynt Katheryne / Wherefore by comyn  
 assente they ordeyned a chapel / In  
 whiche thys holy Virgynne shold be  
 specially remembryd / whiche chapel  
 was by the mounte of Synay / not  
 fere from the hylle / faste by the place  
 where as our lord apperyd in the busshe  
 to moyses / In whiche place the holy  
 heremytes lyued in grete abstinence  
 and deuocyon a glorious lyf /  
 To whome on a tyme the aungell of  
 god apperyd and sayd / God hath be  
 holden your affectuel deuocyon frow  
 us / Therefore he hath graunted to you  
 this grace / that by you shal be foun  
 den and knowen the holy body of the  
 glorious Virgynne Saynt Katheryne /  
 to his souerayn honoure and glorie  
 and therefore arys ye vp and folowe  
 me / and though it soo be that ye see  
 me not / yet the shadowe of the palme  
 that I be in myn honde shal neuer  
 departe frow your syght /

And thenne these Heremytes wente forth and folowed the aungel tyl they came to the place / where Innesse ony creature myght enter for scarpnes of the waye and sharpenesse of the rocks / and whan they came to the topp of the hylle they salbe not thaungel / but they salbe euidently the shadowe of the palme that it semed al the place had be shadowed by the leys of the palme / by which they came into the place where the body had layen a hon & dreed and theryn yere in a stone and his fleshe was dryed vp for lengthe of tyme / but the bones were so com & packe and pure that they semed to be kepte by the cure of aungellys / Thenne they toke vp with grete ioye and reuerence thys holy body / and bare it down in to the chapel / wher they had made / and this was doon by grete myracle / for the place where as the laye in was so steepe / thyske steepe and soo daungerous / that it semed to mannes reyon impossible to come ther to / and these holy men after they had brought this body wyth solempnytee ordyned the feste of thynuencion of this holy body shold be solempnyfied / which is yet there kepte / and is about the tyme of thynuencion of the holy crosse / which place is grete honour / and our lord shewith there many myrcles / and out of the bones sheweth out oyle largelie / by which many maladies been guarished / and it is sayd that afore the body was founden that a monke wente to the mount of synay / and dwellyd there by the space of seven yere moche deuoutelye in the seruyce of saynt katherine / and on a tyme as he prayed with grete deuocy / on that he myght haue somme thyng of his body / Sodenlye there came a ioynte of one of his fyngetes of his honde / whiche yeste he toke ioyefully of our lord / It is redde also that there was a man moche deuout to saynt katherine / and oft called on hir to his ayde / and by lengthe of tyme he fyl in foule thoughte / & losse the deuotion that he had to the saynt and cessed to praye to hir / and as he was on a tyme in prayer / he salbe a grete myltitude of byrgens passyng

by hym / emonge whome there was one more replondysshante thenne the other / and whan she approched hym she couerd hir bysage / and passed to fore hym hir face couerd / and he meruayled moche of the beaute of hyr / & demaunded what she was / and one of the byrgens sayd that it was katherine / whome thou were wonte for to knowe / and by cause thou knowest ne remembrest hir not / she passed afore the thys face couerd & without knowleche / **¶** It is to be noted that thys blessed byrgyne saynt katherine is meth and appereth meruayllous in thynghes / first in wysdom / secondly in eloquence / thyrde in constaunce / fourthly in clenness of chastyte / & fyfthly in pryuylege of dygnite / First she appereth meruayllous in wysdom / in hir was alle manere of philosophy / philosophy is deuyded in thre / in theorie / in practique / and in thyrde / Theorie is deuyded in thre that is intellectual / natural / and mathematical / The blessed katheryn had science intellectual in knowleche thynghes deuyne / of which she dyd a geynte the maysters / to whome she proued to be but one xray god onely and conuynquysshed alle the false goddes / Secondly she had science natural / of which she dyd / in despyte / thyrde she had science mathematique that is a science that beholdeth the formes and the manere of thynges / & this science had she in despytynge the earthely thynghes / For she wythholde hir herte fro alle earthely matere / She shewyd to haue this science whan she answered to the emperour whan he demaunded who she was / and sayd I am katherine daughter of kynge coste / and how she had be nouysshed in purprie / And herof dyd she whan she was dyed the quene to despyse the world & hir self and to despyse the regne parduible / The practique is deuyded in thre maneres / In ethyque / ycomonyke and polytyque / the fyrst teacheth to enforme maneres / & enourne hym wyth vertues / and that appereth to all men / The second teacheth to rule and gouerne wel his meyne / And that



aperteyneth to them that haue men to  
gouerne / The thyrd aperteyneth to  
the gouernours of cyties / for she te-  
acheth to gouerne the peple / the cyties  
and the comyn / and these thre scyn-  
as had the blessed katherine / First  
she had in hir self al honeste of maners  
Secondly she rulyd hir meyne lauda-  
bly whiche was lesse to hir / thyrdly  
she enformed bysely the Emperour /  
Logyke is deuoyded in thre / in demon-  
stratyf / in probable / and in sophistry-  
al / The first pertyneth to physico-  
phys / the second to rethours and lo-  
gicys / and the thyrd to sophistres  
and thys thre sciences had katherine  
in hir / for she dysputed byth them /  
perour / Secondly she was meruayl-  
lous in eloquence / For she had fayre  
speche in prechyng / as it apperdy in  
hir pedygacious / she was ryt sharpe  
in rendryng reason / as whan she an-  
swerdy to the emperour / She had swete  
wordes in dealyng the peple to the  
feythe / as it apperdy in perphrye and  
the quene whom she dwelbe to the cressen  
feyth / by sweteness of her fayr speche /  
She had right vertuous wordy in ouer  
comyng / as it apperdy in the maisters  
whome she raynquysshed so puyssaunt-  
ly / thyrdly she was meruayllous in  
constaunce / for she was moste con-  
staunte agaynst the thretenynges and  
menaces / for she despyed theym alle  
and answered to themperour / targe not  
to do the tormentes that thou hast pur-  
posed / for I desyre to offre to god my  
blood / and make an ende of that thou  
hast conceydyd in thy corage / I am  
redy to suffre al / Secondly she was  
ferme whan grete yefes were offred  
to hir / For she refused al / and saydy  
to thempour / whan he promysed to  
holde hir as second lady in his paleys  
and she saydy / leue to say sucke thyng-  
ges / It is felonous to thynke it /  
Thyrdly she was constaunte in the tor-  
mentes that were doon to hir / Fourth-  
ly she was constaunte in clenness of  
chastyte / for she kepte chastyte emonge  
tho thynges that chastyte is ibonte to  
peryshe / for there been fyue thynges  
in whiche chastyte may peryshe / that  
is in pleasaunce of rycheesses / couenable  
oportunyte / flouryngyng yongthe / freedom

thythout constraynte / and soerayn  
haute / and emonge al thys thynges  
the blessed katherine kepte hir chas-  
tyte / for she had grete plente of ry-  
cheesses / as she that was heyre of riche  
parentys / She had couenable leyser  
to doo hir bylle / as she that was las-  
dy of hir self / and conuersyd alle day  
emonge hir seruantes whiche were  
yonge of age / She had freedom byth-  
out ony that gouerned hir in her pa-  
leis / and of thys foure it is saydy be-  
fore / and she had beaute so moche that  
euey man meruaylled of hir beaute /  
Firstly she was meruayllous in pre-  
uylage of dygnite / for certeyn spece-  
al pruylegys were in somme sayntes  
whan they deyed / lyke as the dyspar-  
acion of ihesu cryste was in saynt john  
the euangelyste / The folowyng of oyle  
in saint nicholas / the effusyon of mylke  
for blood that was in saynt poule /  
the preperacion of the sepulchre that was  
in saynt clemente / and the heeryng &  
grauntyn of the petycyons that was  
in saynt margarete whan she prayedy  
for them remembryng hir memorye /  
Al thys thynges to gyder were in this  
blessed byrgyn saynt katherine / as it  
apperdy in hir legende / Ehenne lette  
be deuoutely worshyp this holy byr-  
gyne / and humbly praye hir to be our  
aduocatre in al our nedes bodily and  
ghostly that by the merytes of her  
prayers we may after this shorte and  
transparye lyf come vnto the euerlast-  
yng blysse and ioye in heuen / where  
as is lyf pardurable / Quod ipse  
prestar dignetur / qui cum patre et spiri-  
ritu sancto uiuit et regnat deus / Per  
omnia secula seculorum amen /

4 Thus endeth the lyf of Saynt  
Katherine

Here foloweth the lyf of saint  
Saturnyne and fyrst of hys  
name

**S**aturnyne is sayde  
of Saturne/that is to be  
fylled/ and of nuy that  
is a note / for þ paynymys  
were fylled for to mar

ter hym / lyke as the squyrelle that  
eeth the note / for whan the squyrelle  
taketh the note for to haue it oute of  
the hulle / hit semeth to hym byter /  
thenne he goeth vp on hygh on the tre  
and lette it falle/ and thenne the hulle  
breketh and the note spryngeth out /  
And thus were the paynymys fylled  
in saynt saturnyn / for he was byter  
to them by cause he wolde not do sacre  
fylse/ and thenne they broughte hym  
vp on hygh of the carywyl / and caste  
hym down the stappes or grees / so that  
he brake his heed & the brayn sprange  
out of it /

## Of saint Saturnyne

**S**aturnyne was or  
deynde bysshop of the dis  
ciples of thapostles a n  
was sente in to the cyte  
of thobuse / and whan he

entred in to the cyte / the deuylls as  
fyde to gyue answers / & thenne one  
of the paynymys sayd / but yf they  
se the saturnyne / they shold haue none  
answer of theyr goddes / & they wolt  
saturnyne / whiche wolde not doo sacre  
fylse / and bonde hym to the feet of a  
hulle and dreibe hym into the hyghest  
place of the carywylle / and caste hym  
down the degrees and stappes to the  
grounde / so that his heed was alle to  
broken / and the brayne sprange out  
& so he accomplysshed his martyrdom  
and also hymmys / toke his body and

buryed it in a depe place for fere of the  
paynymys / and afterwarde his succel  
sours toke vp the body and transpor  
ted it in to a more honourable place /  
There was another saturnyne whome  
the prouoste of wme held longe in  
pryson / and after he repedy hym in the  
tormente named eculee / and dyde too  
lete hym wyth synelwes / wodes / and  
scorpions / and after dyde do brene  
his fyres / and thenne toke hym down  
and smote of his heed aboute the yere  
of our lord two hondred and eger  
Under maynyen And yet there  
was another saturnyn in affryca / whi  
che was brother of saynt satyre / saynt  
zenouele / and saynt felycyte his suster  
and saynt perpetua whiche was of no  
ble bygnage / whiche al suffred deeth to  
gyde / of whome the passyon is holden  
another tyme / and whan the prouoste  
sayd to them that they shold do sacre  
fylse to thypocrites / they refused it be  
lye / and he thenne put them in pryson  
and whan the fader of saynt perpetua  
herde that / he cam to the pryson wepyng  
and sayd daughter thou hast dyed  
noured al thy bygnage / For thy noth  
was neuer none of thy bygnage put  
in to pryson / and whan he knelwe that  
she was crysten / he ranne vpon hye  
and wolde haue catched out hir eyen  
wyth his fengres / & cryng / solde &  
pyssued out / and the blessed perpetua  
saide a vylson whiche in the mornyn  
the sayd to hir felabes / I saide  
saide she a ladder of golde of a meruay  
lous bygyt ercte to heuen / and was  
so stryke that no man myght goo but  
one allone / and cultres and swerdes  
of yron sharpe / were fixed on the right  
fyde & lyfte fyde / so that he that wente  
vp myght neyther take here ne there /  
but byghoued allweye to scholden ryght  
vp to heuen / and a dragon of forpble  
greet fourme laye vnder the ladder /  
whiche made euery man to drede and  
fere to mounte vp / and she saide satyre  
assendynz by the same vnto a loue /  
& lokynge to vs ward & sayd / doubt  
ys no thyng this dragon but come vp  
surely that ye may be wyth me /  
And whan they herde this vylson  
they al gaue thankynges to our lord  
od / for they knelwe thenne that they



there callyd to martyrdom/ and on the  
morne they were alle presented to the  
juge / and after he sayd to them it bes  
houeth you to be presented to the god  
des & doo sacrefyse to them / but whan  
they wold do no sacrefyse / He maad  
saint saturnyne to be take fro the bym  
men / and to be put emonge the other  
men / and he sayd to saint felype  
/ haste thou an husbond / she said I haue  
one / but I sette not by hym / & thenne  
he sayd to hir haue mercy on thy self /  
whoman and lyue / specially syth thou  
hast a chylde in thy belly / To whome  
she sayd do to me what thou wyllt / for  
thou mayste neuer dwale me to thy  
wyllt / The fader and moder of saint  
perpetua and hir husbond ranne to hir  
and broughte hir chylde to hir / whiche  
yet solbhed / and whan hir fader salbe  
hir stondyng before the prouoste / he fyl  
down and sayd to hir / my most swete  
dougher haue mercy on me / and on  
thy sorowful moder / and also of thy  
most wretche thy husbond / whiche  
may not lyue after the / and she stood  
felle without moeyng / and thenne  
hir fader caste his armes aboute hyr  
necke / and he / hir moder / and hir hus  
bond kyssed hir sayng dougher haue  
pys of us / and lyue wyth us /  
And thenne she put the lyfel chylde  
from hir and theym also sayng / de  
part ye and goo ye fro me myn ene  
myes / for I knowe you not / & thenne  
whan the prouoste salbe hir constaunce  
he made hir longe to be taken / and af  
terward to be put in prysen / & thenne  
the other sayntes were sorowful for  
saint felype / whiche had yet mone  
thes to come of hir chylde / and  
prayed to god for hir / and anone she  
began to trauple / and was delpyerd  
of a chylde a lyue and quycke /  
Thenne one of hir keepers sayd to hyr  
what shalt thou do whan thou comest  
before the prouoste / whiche arte yet soo  
greuously tormented / and felype an  
swerd / I shal be suffre payne for  
my self / and god shal suffre there for  
me / and thenne were these sayntes  
dwalen out of prysen / and were del  
pyerd and laded by the stretes / and  
to them were lett goon bestis & satyre  
and perpetue were deuoured of Lyons /

and wroude & felype were slayne  
of lypardes / and saint saturnyne had  
his heed smytyn of / And this was  
aboute the yere of our lord thre hon  
dred and lxxij Under Valeryen and gas  
tyn emperours

## Thus endeth the lyf of Saint saturnine

**A** This feste is the laste feste of the  
yere / for to begynne at the feste of  
saint andrew / and hereafter shal folow  
the dyuers festes whiche been addedy  
and sette in this sayd booke callyd the  
golden legende /

## **A** Of Saint Iames the mar ter

**I**ames the martyr  
had to surname enter  
pys / and was of noble  
pygnage / but more no  
ble by his feyth / he was  
borne in the regyon of perse / in the cite  
of lapene / he was comen of crysten  
puple / and had a good crysten wyf /  
and was wel knowen with the kynge  
of perse / and was chysen emonge the  
pyntes / and it happed for the grete  
loue that he had to the kynge / he was  
depyerd and brought to adoure the  
ydolles / to whome he knelgd / & whan  
his moder and his wyf herd that / a  
none they wrote to hym a letter in  
this wyse / thou hast forsake hym that  
is lyf / in obeyng to hym that is mor  
tal / and in plesyng hym that is but  
dust / thou hast leste thodour pardu  
table / thou hast chaunged trowth in  
to lesyng / in obeyng hym that is  
mortal / and hast forsaken the iuge  
of them that been dede / and of them  
alyue / and knowe thou that fro heas

forth we shal be to the straunge / ne  
we shal not dwelle wyth the in noo  
manere hereafter / and whan James  
had herd this letter / he wepte bytarkly  
and sayd yf my moder that luv me / e  
my wyf be maad soo straunge to me /  
theune how moche more shold I be ef  
traunged? fro god? / and whan he had  
soe tormented hym self for this errour  
There came a messenger to the prynce  
that sayd that james was crysten / e  
thenne the prynce calld hym and said  
say to me yf thou be nazaryen / e james  
sayd yf truely I am nazaryen / and  
the prynce said thenne arte thou an en  
chauntour / and james sayd I am none  
and whan the prynce menaced hym  
wyth many tormentes / James sayd  
to hym thy menaces trouble no thyng  
me / for it ne is but wynde blowyng  
vpon a stone / thy woodenes passeth  
lyghtly though myn cerys / to whom  
the prynce sayd demene the not dysfor  
dynatly lest thou peryste by greuous  
dethe / To whome james sayd / Thys  
ought not be called a dethe / but a slepe  
for anone after we shal aryse ageyn  
and the prynce sayd / lete not the naza  
ryens deapue the / sayenge that dethe is  
noo thyng but a slepe / for the grete  
emperours doubtyn it / and james said  
we doubt no thyng the dethe / for we  
hope for to goo fro dethe to lyf /  
And thenne the prynce by counceyl of  
his frendes gaf this sentence vpon ja  
mes / that he shold be cut euery mem  
ber from other / for to fewe the other / e  
thene somme had pyte of hym e wepte  
and he sayd to them wepe not for me  
for I goo to lyf / but wepe on your self  
to whome tormentes perdurable be due  
vnto / and the houchpers cutte of the  
thombe of his right honde / e he cryed  
and sayd / o thou delpueer of nazare  
nes / wepue the braunche of the tree  
of thy mercy / For the ouerplus is  
cutte of / of hym that telyeth the dyne  
for to burgene and brynge forth fuyte  
more plenteuously / e the houchs said  
to hym / yf thou wyll consente to the  
prynce I shal spare the and geue to  
the medecyne / To whome james sayd  
haste not thou seen the steele of the  
dygne / that whan the braunches been  
cutte of / the knotte that remagnet

in his tyme / whan the erthe achnuffeth  
It germeth and bryngeth forth newe  
buddes in al the places of the cuttyng  
thenne yf the dygne be cutte / by cause  
he shold burye e brynge forth fuyte  
in his tyme / how moche more ought a  
man burye more plenteuously in the  
feyth that he suffreth for the loue of ihu  
su cryste whych is the very dygne /  
and thenne the houchs cutte of the four  
fyngre / Thenne sayd Saynt James  
lord wepue also braunches whiche thy  
ryght honde hath plantet / he cutte of  
the thyrde / and james sayd I am de  
lyuered fro thre temptacions / I shal  
blysse the fader the sone and the holy  
ghost / and lord I shal confesse the  
wyth the thre chyldeyn that thou saue  
dest fro the chymney of fyre / and ihu  
cryste I shal synge to thy name in the  
quere of martyrs / e thenne the fourth  
was cutte of / and saynt james sayd  
O protectour of the chyldeyn of iheru  
salem / whiche in the fourth blessing  
were pronouncet / wepue of thy seru  
uaunte the confessyon of the fourth  
fyngre / lyke as the benedycion was  
in juda / and thenne the fyfthe fyngre  
was cutte of / and he sayd my ioy is  
accomplished / and thenne the houchs  
said to hym spare thy lyf that thou w  
ylst not / and anger the not though  
thou hast losse one hande / for there ben  
many that haue but / one hande / that  
haue moche honour and rychesses /  
And the blessed james sayd to them  
whan the shepherdes shere theyr sheep  
they take not onely the ryght syde / but  
also the lyfte syde / thenne yf the lambe  
whiche is but a brate beest wyl lese his  
flesch for his mayster / how moche more  
thenne I that am a man resonable out  
to be synful in pccas for the loue of  
god / and thenne the felonne houchs  
wente to that other hande and cutte of  
fyrst the lytel fyngre / and saynt ja  
mes sayd lord whan thou were graue  
thou woldest be made lytel for us /  
and therefore I yelde to the body and  
soule whiche thou made / and rede  
myt wyth thy propre blood /  
Thenne the seuenth fyngre was cutte  
of / and he sayd lord I haue said to the  
seuen tymes in the tyme prysynges /  
Thenne they cutte the viij fyngre / and



he sayd ihesu cryste was circumcysed  
the eyght day / and the hebrewes were  
circumcysed the eyght day for to accom-  
plishe the commaundementes of moyses  
of the feythe / and lord lette  
the mynde of thy seruante goo fro  
this iurcumcysed / and that I may  
flee the prepyce vnde fouled / that I  
may come and beholde thy face lord /  
Thenne the nynthe fygure was cutte  
of / and he sayd the nynthe houre ihesu  
cryste rendred his spyrte in the crosse  
to his fader / and therfore lord I con-  
fesse me to the in the sorowe of the ix  
fyngre / and thanks the / Thenne  
the tenth fyngre was cutte of / and  
he sayd the tenth nombre is in the com-  
maundementes of the lawe / Thenne  
somme of them that were there sayd  
right dre frende / confesse thou our god  
to fore our pryncer soo that thou  
mayst lyue / how be it that thy handes  
be cutte of / there sen right wyse lecheres  
that shal wel bele the and ease the of  
thy payne / To whome saynt James  
sayd / god forbeide that in me shold be  
any false dysmylacion / no man that  
put his honde to the plough & loketh  
hewarde / is not couenable to come to  
the kyngdom of heuyn / Thenne the  
louchpers bar yngre despyte / and cutte  
of the grete two of the ryght foot / and  
saynt James sayd the foot of ihesu  
cryste was persyd / and blood yssued  
out / The second was cutte of / and he  
sayd / this day is grete to me to fore all  
other dayes / this day I conuerterd shal  
goo sothely to the stronge god / thenne  
they cutte the thyrd / and the hebrewe it  
to fore hym / and saynt James sayd  
smylyng / goo thou thyrd two to thy se-  
lives / for lyke as the grayne of wheat  
rendred moche fruyte / so shalte thou  
to wyth thy felawes / and shalt reste  
in the last day / The fourth was thenne  
cutte of / and he said my solde lber /  
fore arte thou sorowful / and why  
trowdest me / howe in god / for I shal  
confesse to hym that is the helthe of my  
sore / and my god / The fyfthe was  
cutte of / and he sayd I shal noli be /  
thenne to say to our lord dygne pray-  
se / for he hath made me worthy to  
laue to his seruantes / Thenne they  
came to his lyfte foot and cutte of the

lytel too / and saynt James sayd lytel  
too be comforte / for the grete and lytel  
shal haue one resurreccyon / an det of  
the heere / shal not passie / and thou  
shalte not departe fro thy felawes /  
And after they cutte of the seconde two  
and he sayd desroye ye the olde howes /  
for a more noble is maad redy /  
The thyrd was cutte of / and he sayd  
by such kutynges shal I be purged  
fro vyces / and they cutte of the fourth  
two / and he sayd comforte me god of  
trouthe / for my solde trusteth in the  
Thenne the fyfthe was cutte of / and  
he sayd / O lord too I offer and sacre-  
fyse to the twenty tymes / and thenne  
they cutte of his right foete / and saynt  
James sayd / Now I shal offre a  
yeste to god for whos loue I suffer this  
Thenne they cutte of the lyfte foete / &  
he sayd / thou arte be lord that makest  
meruayles / here thou me lord and  
saue me / They cutte of after his right  
hande / and he sayd lord thy mercies  
helpe me / they cutte of his lyfte hande  
and he sayd lord thou arte be that lo-  
ueste the ryghtful / and they cutte of  
the ryght arme / and he sayd my solde  
praye the our lord / I shal geue  
laude to our lord in my lyf / and shal  
syng to hym as longe as I shal lyue /  
and thenne they cutte of the lyfte arme  
and he sayd the sorowes of deeth haue  
enuyronned me / and I shal thynke  
ageynst them / thenne they cutte of the  
ryght legge to the thye / Thenne saynt  
James was grieved in grete payne /  
and sayd lord ihesu cryste helpe me /  
for the wayllunges of deeth come about  
me / and he sayd to the louchpers / our  
lord shal clothe me wyth newe flesshe  
so that your woundes shal neuer appere  
in me / and thenne the louchpers be-  
gan to sayle and were they / fro the  
first houre of the day / Unto the nynthe  
they had swete in cutting his mem-  
bers / and after they came to them self  
and cutte of the lyfte legge / Unto the  
thye / and thenne the blessed James  
escryed and sayd / o good lord haue  
me halfe a lyue / thou lord of lyuynge  
men and dede / lord I haue no fyngres  
to lyfte vp to the / ne handes that I  
may enhaunce to the / my feet be cutte  
of and my knees / soo that I may not

knele to the and am lyke to an holles  
fallen / of whome the pylgrym ben taken  
alwey / by whiche the holles was born  
by and susteyned / here me lord ihesu  
criste / and take out my soule fro this  
pyrson / and when he had sayd this  
one of the knyghtes smote of his heed  
thence the crysten men came pryuelye  
and toke alwey the body and buryed  
it honourably / and he suffred dethe the  
v kalendes of decembre /

## Thus endeth the grete passyon Of Saint James the marter

Here foloweth the lyf of the  
holp and venerable preest bede

**T**he holp and venera-  
ble bede was borne in en-  
gond / & when he was  
scuyr yere of his age / he  
was delpyered to knetys  
bysshop of gylby for to lerne / & after  
his dethe / he was put to colstryous  
abbot of the same place and lerned &  
prouffed moche in holy lyf and cons-  
nyng / and the xij yere of his age he  
was made deken of Johan bysshop of  
yorke / and in the thyrty yere of hys  
age he was made preest / thence began  
he to wyte and to studie to expolne  
holy wyte / where upon he made many  
noble omelys / and not withstondyng  
his grete besynesse / was dayly in the  
scrup of relygyon as in syngyng &  
prayenge in the chyrche / he had grete  
swetenes and lykyng / to lerne / to  
teche / and to wyte / he wrote lxxviii  
bookes / he accounted the bookes & yeres  
fro the begynnyng of the worlde in  
hystorya anglycana / In the book of  
polyconyon is refered that is won-  
der / that a man that was so wythoute  
fles of soke made so many noble boke-  
mes in soo sovre wordes / in soo lytel  
space of his lyf tyme / It is sayd he

wente to Rome for to shewe there hys  
bookes for to see them accordyng to  
holy wyte / and to the lorde of holy  
chyrche / but hit was somme doute / and  
saye that he neuer went to Rome /  
Also it is sayd that when he was  
blynde / he went about for to preche  
his seruauante that laade hym brought  
hym where as were many shuppes of  
stones / to whome he maade a noble  
sermone / and when he had al fynessid  
his sermone / the stones answered &  
sayden amen / Also it is sayd that he  
fonde a wyrtynge of the R / and the  
F / ouer the pape of rome / whiche he  
expolned thus / the fyre R beokened  
regna / the second went / the iij rome  
that is regna ruent rome / and the fyre  
f beokened ferro / the second flamma  
the thyrde fame / that is ferro flama  
fameqz / Also pope sergyus wrote a  
letter to thabbot colstryous / and prayd  
for to haue beda come to Rome / for to  
assoyle certeyn questyons that were  
there moeydy / here is to be noted that  
holy noble and worthy the court of  
rome helde hym / when so noble a court  
had need to haue hym for to declare  
and assoyle the questyons that there  
were moeydy / also he ought to holde  
noble and holy by the manere of hys  
lyuyng and his techyng / he must ne-  
des be vertuous and eschewe vices  
that was so wel occupyd in spendyng  
his wyte and thought in expolnyng  
of holy wyte / and his clenness was  
moche seyn at his lasse ende / For hys  
stomacke had Indygnacyon of mete  
seuen weekes contynuelly / & of drynke  
so that Unnethe he myght reayne any  
mete / and was scruple and shoke bre-  
thed / but for al that he spared not the  
trauayle of lecture and of bookes / &  
every day emonge the detty trauayls  
of scruple and of psalmes he taught  
his dyscyples in lessons and in ques-  
tyons / he translacde saynt Johans  
gospel in to englysshe / and sayd to  
his scolers / lerne ye my smale chylde-  
ren whyles I am a lyue and wyth you /  
I wrote not how longe I shal abyde  
wyth you / and allbey emonge he said  
that salde of saynt ambrose / I haue not  
so lyued emonge you / that me shamesh  
to lyue / neyther me doreth to dye



for he haue a good lord / on myghtes  
tyme when he had no man to seeke /  
thenne wold he deuoutely be in prayres  
and thankyng our lord of al his pes-  
tes / The twelſeday tofore assencion day  
his terte approched and his feet began  
to swelle / he was holsheld enoynted &  
kysed his brethren / and prayed them  
al to remembre hym / and he gaue  
to dyuers of his seruantes thynges  
that he had in pryuyte /  
On the assencion day the heer was  
spredde / and he layed hym douȝt theron  
and prayed for the grace of the holy  
ghoost and sayd / O kyng of blyſſe  
and lord of vertues that haſt the prys  
and art this day styed vp aboue alle  
creatures / leue thou be not faderlesse /  
but sende thou in to vs that by bestie of  
the fader / the ghoost of sothfastnesse /  
And when he had ended that he gaue  
vp the laste brethe with a swete odour  
and sauour / and there he was thenne  
buried / but the comune fame telleth  
that he now lyeth at durham with  
saint cuttred / There was a deuoute  
clerke whych laboured in hys mynde  
for to make his epytaphye / and in no  
wyse he coude make twelbe metre / wher  
fore on a tyme he wente to the chyrche  
and prayed god to gyue hym con-  
nyng to make a twelbe verse / And  
after came vnto his tymbre and salbe  
there dreynd by an aungel / Sic sunt  
in fossa lide Venerabilis ossa /  
Thenne let vs praye to this holy man  
that he praye for vs / that after thys  
lyf / we may come to everlastyng lyf  
amen

And here foloweth the lyf of  
Saint Dorothe

**T**he glorious virgin  
and martyr saynt dorothe  
was borne of the noble  
lygnage of the senabours  
of Rome / hir fader hyght  
Theodore / In that tyme the persecuci-  
on of the crysten peple was grete about  
rome / wherfore this holy byrgyn saint  
dorothe despyng the woſhyppynge of  
ydoles / counceyled hir fader hir mo-  
der and hir elbo sisters crysten / and  
causteyn to forsake theyr possessions /  
and so they dyd / and fledde in to the  
wopame of capadoce / and came in to the  
cyte of cearape / wherin they set saynt  
dorothe to scole / & sone after she was  
crystened of the holy bysshop Saynt  
apostynare / and he named hir dora-  
the / and she was fulfylled with the  
holy goost / and in grete fraute aboue  
all the maydens of that wopame / and  
she despyed al worldly fanytees and  
brennyng in the loue of almyghty god  
and loued pouerte / and was ful of  
mekenes & chastyte / Wherof she sende  
hauyng enuye at hir blessed luyng  
prouoked and sette a fyre in hir loue  
the prouoste / soo that he wold haue  
hir to his wyf / and anone sente for  
hir in al haste / and when she came  
he despyed to haue hir to his wyf / and  
promysed to hir rychesse of worldely  
good without nombre / & when thys  
holy byrgyne understood hys desyre &  
request / refused it and denyed it be-  
terly / and alle his rychesses settyn  
at nought / and more ouer she know-  
ledged hir self to be crysten / and that  
she had auolbed hir byrgynye vnto  
Jhesu cryste whome she had chosen to  
hir spouse / and wold neuer haue o-  
ther / and when the prouoste fader  
eyas herde thys he was myghte fro hym  
self for angre / and commaunded that  
she shold be put in a tonne of brennyng  
oyle wherin she was preserued by the  
powder of hir spouse Jhesu crist / that  
she felt none dyscase ne harme but

**¶** Here endeth the lyf of the  
holy Bede

With a precious oymement of salome  
and within the paynymis salbe theys  
gret / myracle / many of theym were  
therby conuerted to the feythe of Ihesu  
criste / and the tyraunte sayd that she  
dyd al this by enchauntment / and  
dyd to put hir in a dexe pryson in day  
es longe wythout mete or drynke /  
but she was that wyse fedde by auns  
gelys food of our lord / so that at the  
ende of iy dayes / she was noo thyng  
appareyd / Thenne the Juge sente for  
hir / supposyng that she had ben nyght  
dred and feble / but when she came she  
was fayrer and bryghter to loke on  
thenne euer she was before / wherof all  
the peple meruaylled greatly / Thenne  
the Juge said to hir but yf thou wylt  
worshyppe and do sacrafyse to thyddoles  
thou shalt not escape the torment of  
the gybette / Thenne she answered to  
the Juge / I worshyp almyghty god  
that made al thynges / and despyse thy  
goddes that ben fendes / and thenne  
she fyl down plat to the erthe / and  
kyssed by hir eyen to almyghty god / bes  
sechyng hym / that he wold shewe his  
polber before the peple / that he was one  
ly almyghty god / and none other /  
Thenne fabryaus the Juge lette sette  
by a pyler on hyght / and theron he  
sette his god / an ydolle / and anon  
there came a multitude of aungels fro  
heuen / and caste down this ydolle / and  
al to brake it / and anon the people  
herde a grete noyse of fendes cryenge in  
thayr payenge / O dorothe why dost  
thou destroye us and tormentest us so  
fore / and for this grete myracle many  
thousandes of paynymis were turned to  
the feythe of Ihesu crist / and were lyp  
kyssed / and after receyued the crowne  
of martyrdom / for the knoblechynge  
of the name of Ihesu crist /  
Thenne the Juge commaunded that  
this holy byrgyne shold be hanged on  
the gybette / hir feet byward and the  
heedy downwarde / and thenne hir body  
was al to rente with hookes of yron /  
and beate with wodes and scourges /  
and brante hir swetes wyth hote fery  
brondes / and as helle deed she was  
sette agayn in to pryson / & after when  
she was broughed agayn / she was al  
hole and stronge without any dyscase

or hurt / wherof the Juge had grete  
meruayle / and sayd to hir / O fayre  
mayde forsake thy god / and beleue  
on our goddes / for thou mayst see how  
merciful they be unto the and preserve  
the / therefore haue pyt on thy tender  
body / for thou hast be tormeted ynough  
and thenne the prouost sente for hyr  
two sisters whiche were named crys  
tyne and caleyne / whiche for fer of  
deth forsoke the feythe of Ihesu crist /  
and went to saynt dorothe / & coun  
celled hir to okepe to the prouostes  
desyre / and forsake hir feythe / But  
this holy byrgyne rebuked hir sisters  
and after enformed them by so fayre  
and swete langage that she withdrew  
them fro theyr blynde errour / and esta  
blysshed them in the feythe of crist /  
in such wyse / that when they were co  
men to the Juge / they sayd they were  
cristen and byleuyd on Ihesu crist /  
& when fabryaus herde that / he was  
made for anger / and commaunded  
that the tormetur shold bynde theyr  
handes / and bynde them to the to gyde  
backe to backe / and caste them in the  
fere so bounden and brante them /  
And thenne he sayd to the byrgyne do  
rath / how longe wylt thou twilke  
us wyth thy wytchericasse / or do sacra  
fys to our goddes / or elles anon thy  
hede shal be smytyn of / & thenne said the  
holy byrgyne with a glad semblaunce  
do to me what torment thou wylt /  
for I am al redy to suffre it / for the  
loue of my spouse Ihesu crist / In  
whos garden ful of veyes I haue  
gadred roses spyes and apples / and  
when the tyraunte herde that he tem  
bled for anger / And commaunded  
that hir fayre bysage shold be beate  
with stones / so that there shold appere  
no beaute in hir bysage / but al dysse  
guard so to be put in pryson / tyl the  
next day / and on the next day she  
came forth also hole and founde as  
though she had suffred noo dyscase /  
and was more fayrer for to loke on  
thenne euer she was before / by the gra  
ce of hir blessed spouse Ihesu crist /  
For whos loue she toke on hyr these  
gret and sharpe tormentes / & thenne  
this cursed Juge commaunded to smyte  
of hir heed / and as she was lede to



the place assigned where hit shold be  
doon / a scrpte of the ropane named  
theophylus sayd to hir in scorne / I  
praye the to sende me somme of thy ro  
ses and apples that thou hast gaderyd  
in the gardyne of thy spouse that thou  
prapest so moche / and the graunteyd  
to hym his desyre / and thes was in  
the colde wynter tyme when there was  
bethe froste & snolbe / and when the  
came to the place where she shold be  
knedd / she knelyd down on hir knees  
& made hir prayers to our lord Ihesu  
crist beseechynge hym that al they that  
worshyp hir passyon / that they myght  
be kepte stedfast in the feythes / and to  
take thesyr tribulacyon patiently / and  
specially to be deliuered fro al shame  
grete pouerte / and fals dysclaunde  
and at thesyr laste ende to haue beray  
conzycon / confessyon / and remysse  
on of al thesyr synnes / & also hymmen  
with chylde that calle to hir for helpe  
to haue good deliuerance / the chyl  
dren to be crystened / & the mothers to be  
purged / also she prayed to god that  
where hir lyf were wyrtyn or redde in  
ony bolde that it shold be kepte fro al  
perylle of sightynge & thonder / & fro  
al perylles of fyre / fro perylles of thes  
ups / & fro sodayn deth / and to receyue  
the sacramentes of holy churche at thesyr  
laste ende for thesyr most souerayn des  
fence agens thesyr ghoostly enemye the  
fence / and when she had ended hir pr  
er / there was a loys brde fro heuen /  
that said come to me my deare spouse &  
twelue byrgyn / for al thy toun is graun  
ted to the that thou hast prayed for /  
& also whom thou prayest for shall be  
saued / & when thou hast receyued the  
croune of martyrdom / thou shalt come  
to the blysse of heuen without ende for  
thy laboure / & this holy byrgyn folwed  
down hir bred / and the cruel tyraunte  
smote it off / out a lytel before this ap  
preyd before hir a fayr chylde lawfote  
clothed in purple with cryspe heere /  
whos garment was set ful of brighte  
sterres byrnyng in his honde a litle bus  
kette byrnyng as yorde with roses &  
apples / To whome the byrgyn sayd I  
praye the beere this buskette to theophy  
lus the scrpte / & thus she suffred bethe  
and passed to our lord ful of vertues

the vij day of feuerer / the yere of our  
lord CC lxxxviii / by fabricius pro  
uoste vnder dyoclesyan & maxymyan  
emperours of rome / & as thes said the  
ophylus stode in the paleys of thesyr  
toun / this chylde came to hym & presen  
ted to hym the buskette sayeng / thes  
ken the roses & apples that my suster do  
withe hath sente to the fro paradyse the  
gardyn of hir spouse / and thenne this  
chylde sangsted alweye / Thenne he con  
sperynge the meruayllous werke of  
god in this holy byrgyne / said anone  
with a sterne toys prayeng the godd  
of dorathe for that grete myracle whis  
che was helbed to hym of roses and  
apples that tyme that he that sente to  
me thes chynge is of grete polwer / &  
therfore his name be blessed world  
withouten ende amen / & thenne he was  
conuerced to the feyth of Ihesu cryst /  
& the moste parte of the peple of the cy  
te / & when fabricius knelbe thes /  
anone with grete malice tormentyd  
theophylus the scrpte with many dys  
uers tormentes / & at the laste halbe hym  
in to smale pyeces / & the pyeces were  
caste to hyrdes & bestys to be deuoured  
but he was fyrst laptysed & receyued  
holy sacramente / & folowed the  
byrgyne dowthe in to the blysse  
of heuen / Thenne lete he deuouelye  
praye to this blessed saynt dorathe that  
she be our special protectrye agens the  
al perylles of fyre / of lyghtynge / of  
thondryng / & al other perylles / and  
that at our ende may receyue the sacra  
mentes of the churche / that after thes  
shorte lyf we may come vnto blysse in  
heuen where as is lyf & ioye perdur  
ble world withouten ende amen /

Thus endeth the lyf of Saint  
Dorathe

And here foloweth the lyf of  
Seynt Brandon



**Seynt Brandon** the  
holp man was a monke &  
borne in yrlonde / & ther  
was abbotte of an holbe  
where in were a thousand  
monkes / & there he had a ful swyre  
and holp lyf in grete penaunce & ab  
seynece / and he gouerned his monkes  
ful deuoutly / & thenne within shorte  
tyme after / there came to hym an holp  
abbot that hyght keryne to dyspyte hym  
and eke of them was ioyful of other  
and thenne saynt brandon beganne to  
telle to thatbot keryn of many wondrous  
that he had seen in dyuers londes / and  
whan keryn herde that of saint brandon  
he began to speke and sore wepte / and  
saynt brandon comforted hym the beste  
wyse he coude sayeng / we come hyther  
for to be ioyful with me / & therfore  
for goddes loue leue your mornyng  
& telle me what meruayles ye haue  
seen in the grete see ocean that comp  
fith al the world aboute / & alle other  
waaters comen out of hym whyche ar  
neth in al the parties of the erthe / and  
thenne keryn began to telle to saynt  
Brandon and to his monkes the mer

uayles that he had seen ful sore the  
pynge / & said I haue a sone his name  
is meruoke / & he was a moke of grete  
fame / which had grete desyre to see  
aboute by shypp in dyuers contres to  
fynde a solytarye place / where he myght  
dwelle secretlye out of the besynesse of  
the world for to serue godd quyetly  
with more deuotion / & I counayled  
hym to sayle in to an yllonde ferre in the  
see besydes the montayn of stones wher  
he is ful wel knowen / and thenne he  
made hym redy & sayled thider with  
his monkes / & whan he came thider he  
lyked that place ful wel / where he &  
his monkes seruyd our lord ful deuou  
tely / & thenne keryn saide in a dyspon  
that this monke meruok was sayled  
right ferre westward in the see more  
than thre dayes saylleng / & soonlye  
to his semyng there cam a derke cloude  
& ouerouered them / that a grete parte  
of the day they saide no lycht / and as  
our lord wolde the cloude passed abey  
and they saide a ful fayr yllonde / and  
thiderward they drewe / In that yllonde  
was ioye and myrthe ynough / & the  
erthe of that yllonde shyned as bryght  
as the sonne / & there were the fayrest  
trees & herbes that euer ony man saide  
and there were many preceous stones  
shynyng bryght / and euery herbe there  
was ful of floures / & euery tree ful  
of fruyt / soo that it was a glorious  
sight / & an heuently ioye taber there  
and thenne there came to them a fayre  
ponge man & ful curtyously he welcom  
ed them al & called euery monke by  
his name / & said that they were moche  
bounde to prayse the name of our lord  
Ihesu / that wolde of his grace shewe to  
them that glorious place / where is euer  
day & neuer nyght / & this place is cal  
led paradys terrefire / but by this yllonde  
is another yllonde where no man may  
come / & this ponge man said to theym  
ye haue sen here halfe a yere withoute  
mete drynke or slepe / & they suposed  
that they had not sen there the space of  
halfe an houre / so mery & ioyful they  
were there / & the ponge man tolde them  
that this is the place that adam & eue  
dwelt in first / and euer shold haue  
dwelted there / yf that they had not  
broken the commaundments of god /



And thenne the yonge man broughe  
them to theyr shypp ageyn / and sayd  
they myght no lengyr abyde there / and  
whan they were al shyped / sothey  
this yonge man kanysshed albere out  
of theyr syght / and thenne wythyn  
shorte tyme after / by the puruauce  
of our lord ihesu / they came to thatby  
where saynt Brandon dwellyd / and  
thenne he wyth his brethern requered  
them goodely / and demaunded them  
where they had ben so longe / and they  
said we haue ben in the londe of bykest  
wfore the pates of paradys / where as  
is euer day and neuer nyght / e they  
sayden al that the place is ful delecta  
ble / for yet al theyr clothes smellyd  
of that swete and ioyful place /  
And thenne saynt Brandon purposed  
sone after for to seke that place by god  
des helpe / and anon beganne to pur  
ueye for a good shypp and a stronge  
and bysappled / it for seuen yere / and  
thenne he toke his leue of alle his bre  
thern / and took twelue monkes wyth  
hym / but or they entred in to the shypp  
they fastyd fourty dayes / and eyued  
diuoulpe / and eke of them wexued  
the sacraments / and whan saynt bran  
don wyth his twelue monkes were  
entred in to the shypp / there came  
other two of his monkes / e prayd  
hym that they myght sayle wyth hym  
and thenne he sayd ye may sayle wyth  
me / but one of you shal goo to selle  
or ye come ageyn / but not for that  
they wold goo wyth hym / and thenne  
saynt Brandon had the shyppmen to  
wynde by the saylle / and forthe they  
saylled in goddes name / so that on the  
mornynge they were out of syght of  
ony londe / e fourty dayes and fourty  
nyghtes after they saylled platte eest  
and thenne they saild an yle londe ferre  
fro them / and they saylled thiderward  
as faste as they coude / and they salde  
a grete rocke of stone appere aboue alle  
the water / and thre dayes they saylled  
about it or they coude get in to the  
place / but at the laste by the poures  
aunce of god they fonde a lytel hauey  
and there went a londe euerychone /  
and thenne sothey came a fayre  
bunde e fyl down at the feet of saynt  
Brandon / and made hym good chere

in his maner / and thenne he had his  
brethern be of good chere / for our lord  
hath sente to be his messenger to lede  
be in to somme good place / and the  
foude broughe hem in to a fayr halle  
where they fonde the tables spredde / re  
dy sette ful of good mete and drynke  
and thenne saynt Brandon sayd graces  
and thenne he and his brethern sat  
down and ete and dranke of such as  
they fonde / and there were bedes redy  
for them / wher they toke their rest  
after theyr longe labour /  
And on the morne they returned a  
geyn to theyr shypp / and saylled a  
longe tyme in the see after / or they  
coude fynde ony londe / tyl atte laste  
by the puruauce of god they salde  
ferre fro them a ful fayre plonde ful  
of grene pasture / wher were the why  
test and grete sheep that euer they  
salde / For euery sheep was as grete  
as an oxe / and sone after came to them  
a goodly olde man / whiche welcomed  
them and maad to them good chere / e  
sayd this is the plonde of sheep / and  
here is neuer colde weder / but euer  
sommer / and that causeth the sheep to  
be so grete and whyte / they ete of the  
beste grasse and herbs that is oldhere /  
and thenne this olde man toke his leue  
of them / and had them sayle forthe /  
ryght eest / and wythyn shorte tyme by  
goddes grace they shold come in to a  
place lyke paradys / wher they shold  
kepe theyr chertyce / and thenne they  
saylled forthe / and came sone after to  
that londe / but by cause of lytel depe  
in somme place / and in somme place  
were grete rockes / but at the laste  
they went vpon an ylande wengyn to  
them they had been saufe / and maad  
theron a fyre for to dresse theyr dyner  
but saynt Brandon alode styll in the  
shypp / and whan the fyre was ryght  
hote and the mete nyghe soden / thenne  
this plende began to moeue / wherof the  
monkes were a ferde / and fled anone  
to the pe and loste the fyre and mete  
teghen them / and meruaylled sore of  
the moeyng / e saynt Brandon comfor  
ted hem and sayd that it was a grete  
fyre named Jacon / whiche labouryth  
nyght e day to put his sayle in his  
netthe / but for grates he may not /

# The lyf of saynt Brandon

And thenne anon they saylled vesse  
thre dayes & thre nyghtes / or they saw  
ony bonde / wherfore they were ryght  
druy / but sone after as gode wolde  
they sailde a fayre ybnde ful of floures  
herbes and trees / wherof they thanked  
gode of his good grace / and anon  
they wente on bonde / and whan they  
had goon longe in this / they fonde a  
ful fayr isle / and therby stood a  
fayr tree ful of bowes / and on eue-  
ry bough satte a fayr byrde / and they  
satte so thycke on the tree / that vnnethe  
ony leef of the tree myght be seen / The  
nombre of them was soo greet / & they  
sange so meryly that it was an heuens-  
ly noyse to here / wherfore saynt bran-  
don knelidoun on his knees and  
wepte for ioye / and made his prayers  
deuoutely to our lord god to knowe  
what thys byrdes mente /

And thenne anon one of the byrdes  
fledde fro the tree to saynt Brandon /  
and he with flykerpynge of his byn-  
ges made a ful mery noyse lyke a fy-  
dle / that hym semed he herd neuer so  
ioyful a melodye / and thenne saynt  
Brandon commaunded the byrde to telle  
hym the cause why they satte so thycke  
on the tree and sange so meryly / and  
thenne the byrde said somtyme we were  
aungelys in heuyn / but whan our  
mayster luyfer fyl down in to hel for  
his hygh pryde / and we fyl with hym  
for our offencys somme hygher & some  
lower after the qualyte of the trespass  
and by cause our trespass is but ly-  
tel / therfore our lord hath sette vs here  
out of al payne / in ful greet ioye and  
myrthe after his plesynge / here to serue  
hym on thys tree in the beste manere  
we can / the sonday is a day of reste  
fro al worldly ocupacion / & therfore  
that day alle we made as byrdes as  
ony knyght for to preyse our lord in the  
beste wyse we may / and thenne thys  
byrde sayd to saynt Brandon / that it  
is twelue monethes passed that ye de-  
parted fro your abbey / and in the vii  
yere thafter ye shal see the place that  
ye desyre to come to / and al this seven  
yere ye shal kepe your ester here with  
vs every yere / and in the ende of the  
seuenth yere ye shal come in to the bonde  
of byrdes / and thys was on efter day

that the byrde sayd thys wordes to  
saynt Brandon / and thenne this folke  
sleide ageyn to his felabes that satte  
on the tree / and thenne al the byrdes  
beganne to synge euensonge so meryly  
that it was an heuently noyse to here /  
and after solyke saynt Brandon & hys  
felabes wente to bedde and slepte  
wel / and on the morne they aroos  
by tymes / and thenne those byrdes be-  
ganne matynes / pryms / and hours  
and al such seruyce as cister men be  
to synge / and saynt Brandon with his  
felabes abode there viii weekes tyl  
trynity sonday was past / and they  
saylled ageyn to the ybnde of theyr  
and there they dystaylled them wel  
and sythe toke theyr leue of that olde  
man and returned ageyn to theyr  
and thenne the byrde of the tree came  
ageyn to saynt Brandon / and sayd I  
am come to telle you that ye shal sayle  
fro hens in to an ybnde / where in is  
an abbey of viii monkes / which is  
fro thys place many a myle / and there  
ye shal holde your crystemasse / and  
your ester with vs lyke as I tolde  
you / and thenne this byrde sleide to  
his felabes ageyn / and thenne saynt  
Brandon and his felabes saylled forth  
in the ocean / and sone after fyl a  
grett tempeste on them / in which they  
were grettly toubled longe tyme /  
and sore forlaboured / and after that  
they fonde by the puzueaunce of gode  
an ybnde whiche was fere fro theym /  
and thenne they ful mekelye prayd  
our lord to sende them thider in saufte  
but it was fourty dayes after or they  
came thider / wherfore alle the monkes  
were so lery of that trouble that they  
sette lytel prys by theyr lyues / and  
cryed continually to our lord to haue  
mercy on them / and byngge them to  
that ybnde in saufte / and by the pu-  
zeauunce of gode / they came at the laste  
in to a lytel hauen / but it was soo  
sturpe that vnnethes the shipp myght  
come in / and after they came to an  
ancre / and anon the monkes wente  
to bonde / and whan they had longe  
walkyd about / at the laste they fonde  
two fayr wellys / that one was fayr  
and clere water / and that other was  
somwhat toubly and thycke /



And thenne they thanked our lord  
ful humbly that had broughe them  
out of in saufete / and they wold sayne  
that drunken of that water / but saynt  
brandon charged them they shold not  
take wythoute lycence / for yf we ab-  
seyne vs a whyle / our lord wyl pour  
wyne for vs in the beste wyse / And  
anone after came to them a fayr olde  
man wyth hoor tre / and welcomedy  
them ful mekely / and kysseyd saynt  
brandon / and ladde them by many a  
fayre ibelle tyl they came to a fayre  
abbey / where they were receyved wyth  
gret honour and solempne procesyon  
wyth xiiij monkes al in ryall copes  
of cloth of golde / and a real crosse  
was before them / and thenne the ab-  
bot welcomedy saynt brandon and hys  
schylarshyp and kysseyd them ful me-  
kely / and toke saynt brandon by the  
hande and ladde hym wyth his mon-  
ke in to a fayre halle / and set them  
down a tible vpon the bench / and the  
abbote of the place wysshe alle theyr  
fel wyth fayre water of the well  
that they salde before / and after ladde  
them in to the fraytoure and there sette  
them amonge his couente / and anone  
there came one by the purueaunce of  
god / whiche seruyd them wel of mete  
and drynke / for euery monke had  
sette before hym a fayre whyt boof and  
whych rootys and herbes / whiche  
were ryght delycious / but they wysshe  
not what wote they were / and they  
dranke of the water of the fayr clere  
ibelle that they salde before whan they  
came fyrst a bonde / which saynt bran-  
don forbadde them / and thenne thabbot  
came and clered saynt brandon & hys  
monkes / and prayedy theym etc and  
drynke for charyte / For euery day  
our lord sendeth a goodely olde man  
that couereth thys table and setteth  
our mete and drynke before vs / but  
we knolde not how it cometh / ne we  
wold neuer no mete ne drynke for  
vs / and yet we haue been lxxxviii  
yere / and euery our lord worshypped  
not he he fedeth vs / we ben xiiij  
monkes in nombre / and euery feryal  
day of the weke he sendeth to vs viij lo-  
ues / and euery sonday & festeful day  
xiiij loues / and the brede that we

leue at dyner we ete at solber / and  
nol at your compynge our lord hath  
sende to vs xiiij loues for to make  
you and vs mery to gyde as brethern  
& alibere tibelue of vs go to dyner  
whyles othe tibelue kepe the quere /  
and thus haue we don this lxxxviii  
yere for so longe haue we dwellyd here in  
thys abbey / and we came hyther out  
of thabbe of saint patrickes in yrlonde  
& thus as ye see our lord hath pour-  
ueyedy for vs / but none of vs kno-  
weth how it cometh but god allone /  
to whome be gyuen honour and laude  
world withouten ende / & here in thys  
bonde is euery fayre ibere / and non of  
vs hath ben seek sythe we came hyther  
and whan we goo to masse or to any  
other seruyce of our lord in the church  
anone seny tapres of wyne ben sette  
in the quere and ben lyght at euery  
tyme wythout mannes bonde / and so  
krenne day and nyght at euery houre  
of seruyce / and neuer waste ne my-  
nysshe as longe as we haue been here  
whiche is lxxxviii yere / and thenne saynt  
brandon went to the church wyth the  
abbote of the place / and there they  
sayd euen songe to gyde ful deuoutly  
and thenne saynt brandon looked vp  
ward towarde the crucyfyxe / & salde  
our lord hangyng on the crosse whiche  
was made of fyn crystalle and cury-  
ously broughe / And in the quere  
were xiiij setys for xiiij monkes  
and the seuen tapres brennyng / and  
thabbot's set was made in the myd-  
des of the quere / and thenne saynt  
brandon demaunded of the abbote how  
longe they had kepte that salence / that  
none of them spake to other / and he  
sayd thys xiiij yere we spake neuer  
one to another / & thenne saynt brandon  
wepte for ioy of their holy conuersa-  
cion / and thenne saint brandon despyed  
of the abbote that he and his monkes  
myght dwelle there styll wyth hym /  
to whome thabbot sayd / syr that may  
ye not do in no wyse / for our lord hath  
shelved to you in what maner ye shal  
be gyded tyl the vij yere be fulfilled  
& after that terme thou shalt wyth thy  
monkes retorne in to yrlonde in saufete  
but one of the ij monkes that cam last  
to you shal dwel in yrlonde of ankers  
bd in

and that other that goo quyet to helle  
and as Saynt Brandon kneled in the  
churche he salbe a bryghte shynnyng aū-  
gel come in at the byndolbe and bygh  
and alle the byghes in the churche /  
and thenne he flewte oure ageyn at  
the byndolbe into heuen / and thenne  
saynt Brandon meruaylled gretefully  
the bygh brentyd so faye and wasted  
not / and thenne the abbott sayd that  
it is bypion that moyses salb a bussi-  
al on a fyre and yet it brentyd not /  
and therfore meruaylle not herof /  
For the myght of our lord is noli as  
grete as it euer has / and whan saynt  
Brandon had dwelld there fro crys-  
temasse euyntyl the iibelyste day  
was passed / Thenne he toke hys leue  
of the abbot and couente / and retou-  
ned wyth hys monkes to hys shype  
and saylled two thens wyth his mon-  
kes toward the abbay of saynt Marys  
es / but they had grete tempestes in  
the see so that tyme tyl palme sonday  
and thenne they came to the plonde of  
sheep / and there were wayned of the  
olde man byghes brought them to a  
fayre halle and seruyd them /  
And on sterthursday after souer he  
wesse theyr feet and kysed them lyke  
as our lord dyd to hys dyscyples /  
and there abode tyl saturday ester euen  
and thenne they departed and saylled  
to the place where the grete fyssh laye  
and anon they salbe their caldron  
vpon the fysshes backe / which they had  
left there twelue moneths afore / and  
there they kepte the scrup of the re-  
surryon on the fysshes backe / and  
for they sayled that same day by the  
mornynge to the plonde where as the  
tree of byrdes was / and thenne they  
sayd byrde welcomed saynt Brandon  
and alle his felalshyp / and wente  
ageyn to the tree / and sange ful me-  
ryly / and there he and hys monkes  
dwelld two ester tyl trynyte sonday  
as they dyd the yere before in full  
grete ioye and myrthe / And dayly  
they herde the mery scrup of the byr-  
des sytynge on the tree / and thenne  
the byrde tolde to saynt Brandon that he  
shold retorne ageyn at crystemasse to  
the abbay of monkes / and at ester  
thyer ageyn / and the other tyme of

the yere liboure in the ocean in ful  
grete perilles / and so yere to yere tyl  
the ioye yere be accomplisshed /  
And thenne sal ye come to the ioye  
ful place of paradys and dwelle there  
yl dayes in full grete ioye and myrthe  
and after ye shal retorne home in to  
your olde abbe in saufete / and there  
ende your lyf and come to the blyss-  
of heuen / to which our lord brought  
you wyth his precyous blood / And  
thenne the aungel of our lord ordey-  
ned alle thyng that was needful to  
saynt Brandon and to hys monkes in  
bytaylles and al other thynges need-  
fayr / and thenne they thanked our  
lord of his grete goodnes that he had  
shelved to them ofte in their grete need  
and thenne saylled forth in to the grete  
see occupayng abydynge the mercy of our  
lord in grete trouble and tempestes  
and sone after came to them an herry-  
le fyssh byghes folowed the shype  
longe tyme / castynge soo moche wat-  
er out of hys mowthe in to the shype  
that they supposed to haue ben dwel-  
led / wherefore they deuoutly prayed  
god to deliuer them of that grete pe-  
rille / and anon after came another  
fyssh greter thenne he / out of the west  
see and saugh he wyth hym / and atte  
laste claued hym in to thre pyses /  
and thenne retourned ageyn / and thenne  
they thanked mekely our lord of  
theyr deliuerance fro this grete pe-  
rille / but they were in grete hynesse  
by cause they bytaylles were nyghe  
spente / but by the ordinaunce of our  
lord there came a byrde and brought  
to them a grete braunch of a vygne  
ful of red grapes by which they ly-  
ued fourtene dayes / and thenne they  
came to a lyal plonde / where were ma-  
ny vygnes ful of grapes / and they  
there loded and thanked god / as  
dard as many grapes as they lyued  
by yl dayes after / alwey sayllynge in  
the see in many storme and tempest / as  
they thus sayled soeonly cam sleyn  
toward them a grete geype / which af-  
sayled them / and was lyke to haue de-  
stroyed them / wherefore they  
deuoutly prayed for helpe and ayde  
of our Lord Ihesu cryste /  
And thenne the byrde of the tree of



the yle londe where they had holden  
theyr ester wofore / came to the gypys  
and smote out bothe his eyen / & after  
slewe hym / wherof they thanked our  
lord / and thenne sayled forth wnt  
nuzkyt the saynt peters day / & thenne  
songen they solemnely their seruyce in  
thouour of the feste / and in that place  
the water was so clew / that they myght  
see al the fysses that were aboute them  
wherof they were ful sore aghasse / and  
the monkes counaylled saynt Brandon  
to synge noo more / for al the fysses  
laye thenne as they had / slepte / and  
thenne saynt Brandon sayd drede ye not  
for ye haue kepte by lwo esters the  
feste of the resurreycon vpon the grete  
fysses backe / & therefore drede ye not  
of thys lytel fysses / and thenne saynt  
Brandon made hym redy and wente to  
masse / and had his monkes to synge  
the feste wyse they coude / & thenne a  
none al the fysses alwoke / and came  
aboute the shype so thycke that vntyl  
thes they myght see the water / for the  
fysses / and when the masse was done  
al the fysses departed so as they were  
nomore seen / And seven dayes they  
sayled allweye in that clew water /  
And thenne there came a south wynde  
and dwof the shype / northward where  
as they salbe an plonde ful derke and  
ful of stynche and smoke / and there  
they herde grete blowyng and blasfym  
of felowes / but they myght see noo  
thyng / but herde grete thonderyng wher  
of they were sore aferde and blessed  
them ofte / and sone after there came  
one startyng out al brennyng in fyre  
and started ful ghasse on them with  
grete startyng eyen / of whome the mon  
kes were aghasse / and at his departyng  
fro them he made the horryblest  
crye that myght be herde / and sone ther  
came a grete nombre of fendes and as  
sayled them with hokes and brennyng  
pyon malles / whiche rannen on the wa  
ter folowynge their shype faste in suche  
wyse / that it semed al the see to be on  
a fyre / but by the plesure of our lord  
they had no polther to hurte ne graue  
them ne theyr shype / wherfore the fen  
des began to woe and crye / & thurwe  
theyr hookes and malles at them /

And they thenne were sore aferde and  
prayed to god for comfoure and helpe  
for they salbe the fendes al aboute the  
shype / and them semed thenne al the  
plonde and the see to be on a fyre /  
And with a sorowful crye al the fen  
des departed fro them and returned  
to the place that they came fro / and  
thenne saynt Brandon tolde to them that  
this was a parte of helle / and therfore  
he charged them to be stedfaste in the  
feythe / for they shold yet see many a  
dredful place or they came home ageyn  
and thenne came the south wynde and  
droof theym ferther in to the north /  
where they sawe an hylle al of fyre / &  
a foule smoke and stynche comyng fro  
thens / and the fyre stood on eche syde  
of the hylle lyke a walke al brennyng  
and thenne one of his monkes began  
to crye and were ful sore / and sayd  
that his ende was comyng / and that he  
myght abyde no lenger in the shype  
and anone he lepte out of the shype in  
to the see / and thenne he cryed & word  
ful pyteously / cursyng the tyme that  
he was borne / and also fader and mo  
der that bygate hym by cause they saw  
no better to his correction in hys yonge  
age / for now I must goo to perpetuel  
payne / and thenne the sayeng of saynt  
Brandon was brekyng that he sayd to  
hym when he entroyd / Therefore it is  
goodd a man to do penaunce and for  
sake synne / For the houre of dethe is  
incerteyn / and thenne anone the wynde  
turned in to the north and dwof the  
shype in to the south whiche sayled  
seven dayes contynuelly / and they  
came to a grete rocke stondyng in the  
see / & theron sat a naked man in ful  
grete myserye & payne / for the walwes  
of the see had so kete hys body / that  
alle the flesche was gone of / and noo  
thyng left but synelbes and bare bo  
nyes / And when the walwes  
were goon / there was a canuas that  
henge ouer hys head whiche kete hys  
body ful sore with the blowyng of the  
wynde / and also there were lwo oye  
longes / and a grete stone that he satte  
on whiche dyd hym ful grete ease /  
and thenne Saynt Brandon charged  
hym to telle hym what he was /

And he sayd my name is judas / that  
solde our lord Iesu cryst for xxx pens  
whiche syteth here thus wretchedly /  
holb he it I am worthy to be in the gre-  
test payne that is / but our lord is so  
merciful / that he hath rewarded me  
better thenne I haue deserued / For of  
nyght my place is in the brennyng hell  
but I am here but a certyn tyme of the  
yere / that is fro crystemasse to elvelysth  
day / and fro ester tyl whysfonteyde be  
past / and euery felfeful day of our  
lady / and euery saturday none / tyl  
sonday that euenfonge be doon / but all  
other tymes I lye styll in helle in ful  
brennyng fyr wyth pylate / herode / e  
caphas / Therefore aureded be the tyme  
that euer I knewe hem / and thenne  
judas prayd saynt Brandon to abyde  
styll there al that nyght / and that he  
wold kepe hym there styll / that the  
fendes shold not fetch hym to helle /  
and he said with goddes helpe thou  
shalt abyde here alle this nyght / and  
thenne he asked Judas what cloth that  
was that henge ouer his heed / and he  
sayd it was a clothe that he gaue to a  
kete / whiche was bought wyth the  
money that he scale fro our lord / whan  
I bare his purs / wherfore it dothe to  
me ful grete payne now / in ketyng my  
face wyth the blowyng of the wynde /  
and these two oge tonges that hange  
fere aboue me / I gafe them somtyme  
to two prestys to praye for me / them  
I bought wyth myn olde money / and  
therfor they ease me by cause the fiffes  
of the see gnalbe on them e spare me  
and this stone that I syt on / laye  
somtyme in a desolate place wher it  
eased no man / and I toke it thens e  
lepyd it in a folbe waye / wher it dyd  
moche ease to them that went by that  
waye / and therefore it easeth me now  
for euery good dede shal be rewarded  
and euery euyl dede shal be punysshed  
and the sonday ageynst euen ther came  
a grete multitude of fendes blastynge  
and wryng / and saynt Brandon  
goo thens that they myght haue there  
seruaunt judas / for he dare not come  
in the presence of our mayster / but yf  
he bryng hym to helle with vs / and  
thenne sayd saynt Brandon / I let not  
you to do your maysters commaunde /

ment / but by the polver of our lord  
Iesu / I charge you to leue hym this  
nyght tyl to morowe / holb darre thou  
helpe hym that so solde his mayster for  
thyrty pens to the Jewes / and caused  
hym also to deye the moste shameful  
withe vpon the crosse / and thenne saynt  
Brandon charged the fendes by his pas-  
sion / that they shold not noye hym  
that nyght / e thenne the fendes wente  
theyr weye wryng e cryng towarde  
helle to their mayster the grete deuyll  
e thenne judas thanked saynt Bran-  
don soo wifefully / that it was pye  
to see / e on the morne the fendes came  
wyth an horryble noyse sayng that  
they had that nyght suffred grete payn  
by cause they brought not Judas / e  
sayden that he shold suffice double payn  
the vii dayes folowynge / and they toke  
thenne Judas tremblynge for fere with  
them to payne / and after saynt Bran-  
don saylled southward thre dayes and  
thre nyghtes / and on the fryday they  
salde an yle bonde / and theune Saynt  
Brandon began to syge and sayd / I see  
the place wher saynt poule the myrtyr  
dwelltyth / and hath dwellyd there vii  
yere wythout mete and drynke ordey-  
ned by mannes honde / and whan they  
came to the bonde / saint poule came and  
welcomed them humbly / he was olde  
and forgoten so that no man myght  
see his body / of whome saynt Brandon  
said wepyng / now I see a man that  
equeth more lyke an aungel thenne a  
man / wherfore he wretchedes may be  
assumed that he lyue not better /  
Thenne Saynt poule sayd to Saynt  
Brandon / thou arte better thenne I / for  
our lord hath shewed to the moo of his  
preuytes thenne he hath doon to me /  
Wherfore thou oughst to be more pray-  
sed than I / To whome saynt Brandon  
sayd he ten monkes and must labour  
for our mete / but god hath prouyded  
for the luche mete as thou holdest the  
plese / wherfore thou arte moche better  
than I / To whome Saynt poule sayd  
somtyme I was a monke of Saynt  
patrykes abbey in yrelonde / and was  
warden of the place wher as men en-  
tre in to saynt patrykes purgatorye /  
and on a day there came one to me  
and I asked hym what he was / and



he sayd I am your abbot Matryke / and  
charge the that thou departe from henc  
to morne early to the see / and there  
thou shalt fynde a shyppe / in to whiche  
thou must entre / whiche god hath or-  
dained for the / whos wyll thou must  
accomplisse / and so the next day I  
arose / and wente forth and fonde the  
shyppe / in whiche I entred / and by the  
purueaunce of god I was brought in  
to this place the seuenith day after /  
and thenne I left the shyppe & wente  
to land / and there I walkede by and  
doun a good whyle / and thenne by  
the purueaunce of god there came an  
otter goyng on his hyndre feet and  
brought me a flynt stone & an yron  
to smyte fyre wyth / in his tibe fore  
clawes of his feet / and also he had a  
hute his necke grete plente of fysshe  
whiche he caste doun before me / & wente  
his way / and I smote fyre and made  
a fyre of styckes / and dyd sette the  
fysshe / by whiche I lyued thre dayes  
and thenne the otter came ageyn / and  
brought to me fysshe for other in dayes  
and thus he hath done this li yere tho  
ugh the grace of god / and there was  
a grete stone out of whiche our lord  
made to spraynge faye water clere and  
swete / wherof I drynke dayly / & thus  
haue I lyued one and fiftty yere / and  
I was forty yere olde when I came  
hither / and am now an hundred and  
vi yere olde / and abyde tyl it please  
our lord to sende for me / and yf it  
please hym I wolde sayn ke dyschar-  
ge of thys wretched lyf / and thenne  
he said saynt Brandon to take of the wa-  
ter of the well and to carye in to hys  
shyppe / for it is tyme that thou departe  
for thou hast a grete iourneye to doo /  
for thou shalt sayle to an ylande whi-  
che is forty dayes sayllyng henc /  
wher thou shalt holde thyn ester / lyke  
as thou hast don afore wher as the  
tree of hyndes is / and so then thou  
shalt sayle in to the londe of byrke /  
and shalt abyde there forty dayes /  
and after retourne home in to thy con-  
tre in safete / And thenne thys bo-  
ke may take leue eche of other / & they  
departe to the ful fore / and kyssed eche  
other / & thenne saynt Brandon entred  
in to his shyppe and sayled xl dayes

euyn southe in ful grete tempeste / and  
on ester euyn cam to theyr procuratur  
whiche maad to them good chere / as  
he had before tyme / and from thens  
they came to the grete fysshe / wher  
they sayd matyngs and masse on ester  
day / and when the masse was don  
the fysshe began to moue / and stoune  
forth faste in to the see / wherof  
the monkes were sore agast / whiche stode  
vpon hym / for it was a grete meruayle  
to see such a fysshe as grete as alle a  
contre for to stygmme so faste in the  
water / but by the wylls of our lord  
this fysshe set a londe the monkes a londe  
in the paradys of byrdes / all hole and  
sounde / and thenne retorned to the  
place he came fro / and thenne Saynt  
Brandon and his monkes thankyd  
our lord of theyr deliuerance of the  
grete fysshe / and kepte theyr estertyde  
tyl trynyty sonday lyke as they had  
doo before tyme / and after this they  
took theyr shyppe and sayled east xl  
dayes / and at the forty dayes ende  
it began to hable ryght faste / & then  
wyth came a derke mysle / whiche las-  
ted longe after / whiche feryd Saynt  
Brandon and hys monkes / & prayed  
to our lord to kepe and helpe them /  
and thenne anone came theyr procura-  
tur and had them to be of good chere  
for they were come in to the londe of  
byrke / and sone after that mysle pas-  
sed alweye / and anone they sawe the  
fayrest contre eestward that any man  
myght see / and was so clere & bright  
that it was any heuently syght to behold  
and al the trees were charged wyth  
rype fruite and herbes ful of floures  
In whiche londe they walked forty  
dayes / but they coude see none ende of  
that londe / and there was allweye day  
and neuer nyght / and the londe at  
temperate / ne to hot / ne to colde / and  
at the laste they came to a faye ryuer  
but they durste not goo ouer / & there  
came to them a faye yonge man / and  
welcomed them curteysly / and called  
eche of them by his name / & dyd grete  
reuerence to saynt Brandon / and sayd  
to them / ke ye now ioyful / for thys  
is the londe that ye haue sought / but  
our lord wyll yf ye departe henc hastilye  
and he wyll shewe to you more of hys

And here foloweth the lyf of  
saint erkenbolde bysshop



secretes / whan ye come ageyn in to the  
see / and our lord wyl that ye have  
your shyppe wylth the fruyte of thys  
bonde / and hye you shyn / for ye may  
no longer abyde here / but thou shalt  
sayle ageyn in to thy olde contrie /  
and sone after thou comest home / thou  
shalt deye / and thys water that thou  
seest here departeth the world / a sondre /  
for on that other syde of thys water  
may no man come that is in thys lyf /  
and the fruyte that ye see here is alle  
waye thus ryse euery tyme of the yere  
and alwey it is here lyght as ye now  
see / and he that keepeth our lordes hys /  
ys / at al tymes shal see thys bonde /  
or he passe out of thys world / And  
thenne saynt brandon and his monkes  
toke of that fruyte as much as they  
wolde / and also toke with them grete  
plente of precyous stenes / and thenne  
toke theyre leue and wente to shyppe  
beppynge sore by cause they myght no  
lenger abyde there / and thenne they  
toke theyre shyppe and came home in to  
preston in saufete / whome they bre  
then reaped wylth grete ioye / gy  
uynge thankynges to our lord / whiche  
had kepte them al that seuen yere fro  
many a peryl and brouzt them home  
in saufete / To whome be geuen honour  
e gloze world without ende amen /  
And sone after this holy man Saynt  
brandon wexe feble and seek / and had  
but lytel ioye of thys world / But  
euer after his ioye e mynde was in  
the ioyes of heuen / and in shorte tyme  
after he leyng ful of vertues departed  
out of thys lyf to euerlastyng lyf /  
And was worshipfully buried in a  
fayr abbeie whiche he hym self founded  
where our lord shewyth for thys holy  
vynt many fayr myracles / Wherefore  
lete vs deuoutely praye to thys holy  
saynt that he praye for vs to our lord  
that he haue mercy on vs / to whome  
be gyuen alwey honour / and empyre  
world withouten ende amen /



**Alfne erkenbolde**

was borne of noble  
lygnage / Hys fader  
was named offa / and  
was kyng of east eng  
land / and he had also  
a suster named alburgh / whiche Er  
kenbolde and alburgh were of right  
parfete lyf / and hold he it that theyre  
fader was a paynym / yet were theye  
two chyl dren crysten / e whan erken  
bolde was in parfete age he wente in  
to relygyon / and was made first abbot  
of chirekse / where he lyued an holy  
lyf / and after he was made bysshop  
of london / e his suster alburgh was  
his trewe folower in goody werks /  
and was a woman of relygyon / and  
for hir holy lyf she was made abbesse  
of lerkynge / Thys holy man by the  
Informaacion of saynt Austyn e mel  
lye was informed in the feythe in  
suche wyse that he stonde forsoke the  
world / e ordeyned and buylded  
monasteryes / one for hym selfe at  
chirekse / e another for hys suster

Thus endeth the lyf of saynt  
brandon



at barkynge / whiche after his baptisme  
was named ethelburga / and saynt  
erkenbolde counceyled his sister to  
flee worldly vanities / and so he dyd  
hym self / and gaue hym in to deuine  
contemplacyon / & gaue gladlye such  
goodes / as he had besyde them that he  
spend in the foundacyon and buyldyng  
of the sayd monasteries to poure peple  
and he chaunged his erthely herstage  
hie worldly dygnyte / and hys grete  
patrymonye in to the herstage and by-  
uelode of holy chyrche for to haue hys  
herstage in heuen / and he dyd al thys  
expendis or he was called to be bysshop  
of london / and the holy theodore arch-  
bysshop of counterburie dyd to conse-  
crate hym bysshop of london / and hys  
sister was sette in barkyng with othyr  
dygnytes for to be allwey occupied in  
the seruyce of our lord / and it happed  
on a tyme as thartpyers that byloed  
the monasterie at barkyng / were ouer  
seem in takyng the mesure of a pyndis  
pal bene / for it was to shorte & wolde  
not acorde to the place that it was or-  
dained for / wherfore they made moche  
sorrowe / Thenne this holy man saynt  
erkenbolde and his sister seynghys  
myffortune / toke the same bene by  
thene theyr bondes / and dreibe it out  
in such wyse that it had suffeyente  
lengthe and accorded into the propre  
place that it was ordeyned to / whiche  
myracle was anone knowen openly  
to the people / and at that tyme were  
noo nonnes in englonde / wherfore saint  
erkenbolde sente ouer see / for a deuoute  
relygyous woman named hyldebrith  
to whome he bytelle his sister for to be  
enformed in the relygyon / as wel in  
connyng / as in good maners and  
feruous doctryne / in which she prouf-  
fyed in such wyse that she passed all  
his felawes in connyng / & sone after  
she was made abbess and chiefe of  
at the monasterie / and it happed sone  
after that the bysshop of london deyed  
whos name was edda / & by consente  
of the kyng and alle the peple thys  
holy man of god erkenbolde / was  
bysshop of london / and what someuer  
he taught in worde / he fulfilled it in  
deed / for he was parfyte in wysedom  
softe and dyscrete in worde / byss in

prayer / chaast of body / & holye yuon  
to goddes hore / and was plantid in  
the rote of charyte / and as ferlybarde  
whan he had suffred moche tribulacion  
with many ghosetly batayles / he be-  
gan to waite ryght seek / and thenne he  
commaunded to make redy his chare  
that he myght goo and preche in the  
cyte the Worde of god / wherfore it  
was keppe in custome longe tyme af-  
ter of his dyscyples and many othyr  
to touche hym and kysse hym / and  
what someuer sekeneffe that they had  
they were anone deuyred therof / and  
were made parfyte hole /  
In a day of somer as thys blessed  
saynt / saynt erkenbolde rode in hys  
chare for to preche the word of god /  
It forained that the one whele of the  
chare fyl of fro the axte / and that  
not withstondyng the chare went forth  
ryght without fallyng / whiche was  
agayn nature and reson / and a fayre  
myracle / for godd guyded the chare / &  
it was a meruaylle to alle them that  
sawe it / **A** mercyable godd and  
meruayllous aboue al thynge to whom  
alle brute bestys be made meke / and  
wylde thynges been obedyent / thou  
touchest a calle to thy mercy / thy  
blessyd seruaunt to make hym parte  
shere of thy excellente ioye / thou geue  
st grace by his prayer / whiche kneibe  
by reuelacyon that his soule shold be  
losed from the body by temporall dethe  
to be preserued fro al manere euyl and  
euerlastyng dethe / whan thys blessed  
saynt erkenbolde as godd wold came  
to barkyng he fyl in to a grete sekeneffe  
in which he ended his temporalle lyf  
& for soo moche as he kneibe it before  
he sente for his seruaunts and such  
as were dialyng to hym / & gaue to  
them holson and sibete lessons / and  
blessyd them with grete deuocyon / &  
emonge them he yelied by hys spryte  
to almyghty god / in whos passyng  
was felte a meruayllous sibete odour  
as the hous had be ful of sibete balme  
And whan the hyghe channons of  
Saynt colles at london herd thys  
and the monkys of chyrchseye also  
anone they came to this holy body for  
to haue it / and the nonnes sayd they  
oughthe to haue the body by cause he

depede there / & also by cause he was  
her founder / and the monkes said they  
ought rather to haue hym / by cause he  
was both theyr abbot and founder /  
Thenne the chappye of Houles and  
the people said they sroue in Rayne /  
for he shold be broughte to London in to  
his olone churche / thus ther was grete  
fyrste / and at the laste they of London  
toke vp the holy body and bare it to  
ward London / and as they wente there  
fel a grete tempeste and so much wa-  
ter that they myght not passe / but were  
constrayned to sette down the corps / &  
in al the storme / the tapers that were  
borne about the body were allwey  
bryght brennyng / & thenne the nunes  
sayd that god shewyd wel that they  
of London ought not to haue hym / by  
cause of the tempeste / and at the laste  
after many wordes there was a clerke  
whiche had be longyng to saynt er-  
kenholde and salbe thys fyrst / and  
stode vp and commaunded scyence /  
and toke to the peple a grete commen-  
dacion of the vertuous lyf of this ho-  
ly saynt / and sayd it was not honeste  
ne accordyng to mysentree the holy  
body by dysolente honde / but lete vs  
beseeche almyghty god by his good de-  
uocyon and mekenesse of herte for to  
shewe to vs somme token by reuelacy-  
on / in what place this holy body shal  
reste / and alle the people consented  
thereto / and kneled down and prayd  
deuoutely / and whyles they were in  
prayer / they salbe that the water deuy-  
ed / as it dyd to moyses in the redde  
see / and to the chyldren goyng thowgh  
in to deserte / In lyke wyse god gafe  
a drye path to the peple of London for to  
conueye thys holy body thowgh the  
water to the cyte / and anone they  
toke vp the body with grete honour  
and reuerence / and by one assente  
they bare it thowgh the pathe / the wa-  
ter stondyng vp on euery syde / and  
the peple not wetyng theyr feet / and  
so they came to stratford / and sette  
down the bier in a fayre mede ful of  
floures / and anone after the wedder  
began to weye fayre and clere after  
the tempeste / and the tapers were made  
to brenne / without puttynge to fyre  
of any mannes honde / and thus it

pleysyd our lord for to multiplye myra-  
cles to thonor & worship of this ho-  
ly saynt / wherfore the peple were full  
of ioye & gladnes / & gaue laude to al  
myghty god / & thenne they toke vp the  
body & brought it to poules / and as  
many seek folkes as touched his bier  
were made hole / anone as they touched  
the bier of al their sekennesse / by the  
mercy of the holy bishopp saynt Er-  
kenholde / & after they leyed & buryed  
the body honourably in saynt Houles  
churche / wher as our lord hath shewed  
many a fayr myracle / as in deliue-  
ryng of prysoners out of theyr yrons  
seke folke to their helth / brynde to their  
fyght / and lame men to their bodye  
strengthe / & emonge al other he hath  
ben a special protectour to the sayd  
churche agaynst fyre / wher on a tyme  
the churche was brente / and his shyrne  
whiche was thenne but tre was sauyd  
thowgh his holy mercy / in so much  
that the clothe that laye vpon it was  
not perished / Another tyme whan a  
grete fyre had brente a grete parte of  
the cyte / & shold haue entred vpon the  
churche / saynt erkenholde was seyn on  
the churche with a banner fyghtyng a  
geynst the fyre / & so saued and kepte  
his churche fro brennyng / Thenne lete  
vs praye vnto this holy saynt that he  
be a special aduocate for vs to almygh-  
ty god that we may be preserued from  
al peryles of fyre & water / & that he  
so gouerne vs byllbene welth & aduer-  
sity in this present lyf / that we byng  
assoyled from synne & vyces / may be  
brought vnto heuently ioye wher laude  
honour & glorie be gynyen to the blessed  
trynitye word withouten ende amen /

**¶** Thus endeth the lyf of saynt  
Erkenholde bishopp



Here foloweth of the holy  
abbot Pastor and first of his  
name

**P**astor is said of fe-  
dyng / by cause that he  
fedeth his shep / and this  
holy man pastor fedde his  
sheep spirytually / and  
they were his brethern / by spirytual  
wordes of doctryne and of maners  
of holy relygion /

Of the holy abbot Pastor

**T**he abbote Pastor  
was many yeres in grete  
abstynence in deserte / and  
torned his fleshe longe  
tyme / and he shyned in  
grete holynesse of relygion / and hys  
moder desyred moche to see hym and  
his brethern / and salde on a day that  
he and his brethern went to the chyrche  
they salde hir / and anone they fledde  
fro hir and entred in to theyr celle / e  
shut the dore agaynste hir / and she  
came to the dore / and satte there sore  
cryng and wepyng / And thenne  
pastor came to the dore and sayd what  
criste thou there thou olde woman / e  
thenne she vnderstood the toyes of hym  
and she cryed loud and sayd / I  
wold see you my sones / why sholde  
I not see you / am I not your moder  
that bare you and yaued you soule / e  
now am al hore for age / To whome  
his sone sayd / whethyr wylt thou see  
ys in this world or in another / and  
thenne she sayd yf I see you not here  
shal I see you there / and he said to hir  
yf thou mayst suffre / not for to see ys  
here / wpythout doute thou shalt see ys  
there / whiche thenne departed ioyfully  
sayng / yf I shal see you there / I wyl  
not see you here / and thenne the iuge  
wold nedes see the abbote pastor /

but he myght not / and thenne he toke  
his sisters sone as though he had key  
a mactour and put hym in prysen  
and sayd / yf pastor wyl come e praye  
for hym / I shal deliuer hym and lete  
hym goo / and thenne the moder of the  
chylde came wepyng to the dore of pas-  
tor / and prayed hym to helpe hir sone  
and whan she coude gete none answer  
of hym / thenne she sayd to hym by  
grete byolence / yf thy entayles ben  
harde as yron / and hast no pyte of no  
thyng / yet at the lesse oughast thou  
to be moouyd and haue pyte of thy  
olde sode / whiche is my sone / and  
thenne pastor sent to hir and sayd that  
he had engendryd noo chylde /

And thenne anone she departed for  
angre / and thenne sayd the iuge atte  
lesse lete hym commaunde by molithe  
and I shal lete hym goo / and thenne  
the abbote pastor sente hym worde that  
he shold exampyne the cause accordyng  
to the lawe / and yf he were worthy  
to deye / lete hym deye / and yf not / doo  
as it shal plesse the / He taughte hys  
brethern and sayd / for to kepe hym  
self / to consydere and to haue dyscreet  
cyon ben werkys of the soule / pouer  
te / tribulacion / and dyscreet cyon ben  
werkys of solitarie lyf /

It is wyrtyn / that thys thre mon were  
so / Noe / Job / and danyel / Noe repre-  
senteth the persone that possedeth / Job  
them that ben troubled / and danyel  
them that ben dyscreet / e yf a mon  
hath two thynges / he may be fre of  
this world / and one of his brethern  
asked hym what they were / and he  
sayd fleschly couetyse / e fayne glorie  
and he sayd yf thou wylt fynde reste  
in this world / and in that whiche is  
to come / saye in euery thynge / Whan I  
and dwine no man / On a tyme whan  
a brother had offendyd of theyr con-  
gregacion / the abbote by counayl of  
one that was solitarie put hym oute  
whiche wepte as he had be in dyspayr  
Thenne the abbote pastor maad / hym  
to be brought before hym / whome he  
comfortyng kennyng / sente hym to  
hym that was solitarie sayng / I  
heryng of the desyre to see the / laboure  
therefore and come to me / and whan  
he was comen pastor sayde to hym /

There were thus many which their two  
 seruantes were dead / and that one of  
 them left his olde and wente for to  
 helwayle the dede seruante of that o-  
 thers / and whan the solygarde man  
 herde hym / anone he understood hym  
 & wyske by his wordes what he mente  
 and had compuncyon / There was a  
 brother which was sore troubled / &  
 wolde leue his place by cause he had  
 herde certeyn wordes of another brother  
 that they prouffted not / and pastor  
 sayd he shold not beleue tho wordes  
 for they were not trewe / he assenpyd  
 ageyn to hym that they were trewe /  
 for a trewe brother had tolde hym so  
 To whome pastor said he is not trewe  
 that sayd so to the / and he sayd I haue  
 sen it wyth myn eyen / Thenne he de-  
 maunded hym of the festue / and of  
 the keme / and he answered / a festue  
 is a festue / and a keme is a keme /  
 And pastor sayd put in thyn herte al  
 that that been thy synnes / and thou  
 shal be synde them lyke a keme / and the  
 smale synnes of hym ben lyke a festue  
 There was a brother which had doon  
 a grete synne / krynge in wyll to doo  
 penance thre yere / and ayed hym yf  
 it were moche / which sayd it is moche  
 and thenne he ayed yf he wolde com-  
 maunde hym a yere / and he sayd it  
 was moche / They that stood by deman-  
 ded of fourty dayes / he sayd hit was  
 moche / And he sayd to them / I  
 tolde that yf a man repente hym with  
 all his herte / and wyl reforme no more  
 to his synne / and doth penance thre  
 dayes / our lord shal reape hym to  
 mercy / and thenne he was demaunded  
 of that worde that angred his brother  
 without cause / and he sayd of al that  
 euer thy brother greuyd the / he not  
 angry with hym / tyl that he put oute  
 thy ryght eye / and yf thou be wrothe  
 to hym otherwyse / thou art angry  
 without cause / but yf any wolde de-  
 parte the fro god / thenne he wroth with  
 hym / and yet he sayd furthermore /  
 who so compleyneth is no monke / who  
 that holdeth malice in his herte is noo  
 monke / who that is wroth is no monke  
 who doeth euyl for euyl is no monke /  
 who that is proude and ful of wordes  
 is no monke / Who someuer is / &c

simply a monke / is alwey humble /  
 meke / ful of charyte / and alwey to  
 haue tofore his eyen the drede of god /  
 in euery place / that he synne not / and  
 also he sayd yf there be thre to gyde /  
 of whome that one testeth wel / and  
 that other is seek / and the thyrde ser-  
 ueth & admynistret wyth pure wyll  
 These thre ben semblable as it were of  
 one werke / There was one of hys  
 bretheren which compleyned hym that  
 he had many thoughtes / and perissed  
 in them / and he brought hym in the  
 ayer / and had hym holde by his cappe  
 and take the wynde / and he sayd I  
 may not / and that other said in lyke  
 wyse mayst thou not forbere thoughtes  
 to entre in to the / but it is thy parte  
 to wythstande them / There was a  
 brother that demaunded of hym what  
 he shold doo with the heretage that  
 was left hym / & he had hym he shold  
 come ageyn within thre dayes / and  
 whan he came he sayd to hym / yf I  
 shyd to the gyue them to thy parentes  
 or frendes / thou sholdest haue no mede  
 therof / and yf I sayd gyue them to  
 pouer men / thou shalt be sure to what  
 thou wyll / I haue noo cause therof  
 This is in uitis patrum /

Thus endeth of the abbotte  
 Pastor

Here begynneth of the abbot  
 Johan

**I** Johan abbotte whan  
 he had dwelld forty  
 yere in deserte with epys-  
 copen / thenne epyscopen de-  
 maunded how moche he  
 had prouffted / and thenne he sayd  
 as longe as I haue ben solygarde / there  
 was neuer sonne that salde me etynge  
 and Johan sayd ne me krynge wrothe  
 this thyng lyke almofte I fynde / for  
 whan epyscopane the bysshop gaf fleff





**Oyles the Abbotte**  
sayd to a brother of hys  
whiche demaunded of hym  
a sermone / to whome he  
sayd yet styll in thy cello

and it shal tette the alle thyng /  
There was an olde man byngz seek  
whiche wolde goo in to egipte by cause  
he wolde not greue hys brethern / The  
abbotte moyses sayd to hym / goo not  
thider / for yf thou goo out / thou shalt  
falle in to fornygacyon / and he was  
angry / and sayd my body is deedy /  
why sayest thou so / and whan he was  
goon / it happed that a mayde seruyd  
hym for deuocyon and kepte hym in  
his maladye / and whan he was scol  
he defolbled hyr / and gat on hyr a  
chylde / and whan the chylde was born  
the olde man toke the chylde in hys  
armes / and came on a day of a grete  
feste in to the churche of Syce to a grete  
multytude of weple / and whan his bro  
thern wepte he said to se y this childe  
this is the sone of Inokedyng / ther  
fore beware ye brethern / for I haue  
don this in myn olde age / I praye  
you praye ye for me / and thenne he re  
turned in to his cello and came ageyn  
to his fyrst astate / and in lyke wyse  
as another olde man sayd to another  
I am as a deedy man / and that other  
sayd to hym / tawse neuer to thy self  
tyl thy soule yssue out of thy body /  
For yf thou say that thou arte deedy /  
neuerthelesse thy enemy the soule is  
not deedy / There was a brother whiche  
had synned / and was sent by hys  
brethern to the abbot moyses / And he  
toke a basket ful of grauel / and came  
to them / e they demaunded hym what  
it was / and he sayd these been my  
synnes that renne after me / and I see  
them not / and I am this day comen  
to deme the synnes of a straunger /  
They heyrng this spared their brother  
A lyke thyng is redde of the abbotte  
tofore hym / For whan the brethern  
spake of a brother that was culpable  
he helde hym styll and spake not /  
And after toke a sacke ful of grauel  
and laie it behynde hym the mooste  
parte / and a lytel tofore hym / e they  
demaunded hym what it was / and he  
sayd / the mooste parte ben my synnes

to the abbotte hyllarpe he sayd pardone  
me / for sythe I toke this habyte / I  
neuer ete fleshe ne foule / To whome  
the bysshop sayd / and sythe I toke  
myn habyte / I suffred neuer none to  
stepe that hady ony thyng ageynst me  
ne I ne slepte also as longe as I was  
contrarye to ony other / To whome  
hyllarpe sayd / fader forgyue it me / for  
thou arte better thenne I / Iohan wolde  
haue lyued lyke vnto aungellys / and  
entended allweye to serue god / without  
ony oher thyng doynge / e he despoysed  
hym and was an hole weke in de  
serte / and whan he was almoost deedy  
for hungre / and al seongen with tees  
and waspys / he returned to the dore of  
his brother and knocked / e he appoynted  
lyk arde thou / and he sayd I am iohan  
and that other sayd thou arte not he /  
for iohan is made an aungel / and is  
not emonge men / and Iohan sayd  
treibly I am he / but for alle that he  
lefte hym there tyl on the morne /  
And thenne he openyd the dore to hym  
and sayd to hym yf thou be a man  
it is nedde that thou laboure ageyn for  
to be fedde / and yf thou be an aungel  
wherfore despayst thou to entre here in /  
and iohan sayd / O brother forgyue  
it me / for I haue synned / and whan  
he spold deye his brethern prayd hym  
that he wolde leue to them in stede of  
hyslage a worde of helth / e that shoulde  
and thenne he seghed and sayd / I  
dyd neuer yet myn owne wyll /  
ne I neuer dyd thyng to ony other  
but I dyd it fyrst my self / Bec in Dis  
his pagam /

**¶ Thus endeth the lyf of abbotte  
Iohan**

**¶ Here foloweth of the abbot  
Moyles**

Whiche I here keshynde me / them I con-  
syder not / ne sorowbe for them / And  
thys lytel that I haue before me / been  
the synnes of my bretheren / Whiche I  
consydere alday and Iuge them / hold  
be it I shold alweye here myn olde  
synnes tofore me / and thynke of them  
e praye to god for them that he wolde  
forgyue me them / Whan thabbot moy-  
ses was made clerke / and the bysshop  
had ordeyned thos yer / he said to hym  
nolb thou art made alle wyse / and  
moyses sayd / logethynforth / or wyth  
outhforth / Thenne the bysshop wolde  
proue hym and sayd to hys clerkys  
that whan I shold come to the aulter  
they shold wrongfully put hym fro  
hit / and forbiwe hym / and here what  
he wolde say / and anone they put hym  
alweye and sayd to hym / goo out thou  
ethyoppen / and as he wente oute he  
sayd / they haue doon wel to the foule  
wretche for to defoule and loo dyspette  
to the / For sythe thou arte no man /  
what presumeest thou to be semouge the  
men / thys sayd he to hym self / Bec-  
tias patium /

Thus endeth of the ablette  
moyses

Here foloweth of Saint  
Arsenye

th

Whan arsenye was  
yet mayster in the paleys  
of a pryncer / he prayed vn-  
to god that he wolde ad-  
dresse hym vnto the weye  
of lyfthe / soo that in a tyme he herde a  
Toys that sayd to hym / arsenye flee  
the compaignye of men / and thou shalt  
be saued / theune he wente and took  
vpon hym the lyf of a monke / and as  
he prayed there / he herde a Toys sayng  
arsenye / flet hens / flete not / and wste  
the / It is wste in the same place as  
to coueyte this wste / that there were

thre monkes welbe made / and the first  
of them chaas for to byngne men that  
were at delute and in dyscord / to wste  
and pres / The second for to byngne  
seek men / and the thyrde for to wste in  
wyldernesse and in deserte /  
The fyrste man that laboured to sette  
them at accorde that were at delute /  
coude not plesse al men / e was weye  
and greuyd and halfe ouercome cam  
to the second and fonde hym al made  
and sayllenge for weynesse / e myght  
not performe that he hadt empyed /  
and thenne by assente they elbo came  
to the thyrde that was in deserte / and  
whan they hadt wste their tribulations  
to hym / he put water in a cuppe / and  
seyd / loke and beholde this water / e  
they saibe that it was thycke and tou-  
bled / and sone after he sayd see hys  
nolb / hold it is nolb faye and clere /  
and whan they looked therein they saw  
theyr bysages therein / and thenne he  
sayd who so euer dwelle emonge the  
men / he may not for the multiplye of  
peple see his synnes / but whan he is  
trel / thenne he may see his synnes /  
And on a tyme ther was a man fonde  
another in deserte etyng herbes and  
grasse alle naked as a beest / and he  
ranne after hym / and that other fledde  
and he that folowed sayd / abyde and  
torpe / for I forbiwe the for the loue of  
god / and that other sayd I flee fro  
the for goddes sake / and that other  
wste alweye his mantel fro hym / and  
thenne he tarped / and sayd / by cause  
thou haste thowden the matere of the  
world / fro the / I haue abyden the /  
And thenne he ayde of hym hold that  
I be saued / and he answerd and said  
flee fro the compaignye of men / and save  
noo thyng / There was a noble lady  
whiche was olde came for to see that  
for arsenyen by deuocyon / and theophy-  
le the archbysshop prayed hym that he  
wolde suffre that the myght see hym /  
but he wolde not graunte hym in noo  
wyse / and at the laste he wente vnto  
his alle / and fonde hym without to  
fore his dore / and she fyl down to hys  
feet / and he toke hir vp wyth greet  
iudgnacion sayng to hir / yf thou  
wyllt see my face / see / and the for  
greet shame and confusyon consorted



not his bysage / To whome he sayd /  
 how durst thou presume vpon the that  
 art a woman to make such a byage  
 thou shalt now goo to Rome and say  
 to other wyemen / that thou hast seen  
 arsemyen / and they shal also come for  
 to see me / and the sayd to hym / yf  
 god wyl that I returne to Rome / I  
 shal neuer styre woman to come to the  
 but onelye I praye the that thou praye  
 for me / and allwey remembre me /  
 and he sayd to hir I praye to god that  
 he put out of my herte the remembe-  
 raunce of the / and whan the herte  
 that / she was moche angry / and came  
 in to the cyte / and begonne to tremble  
 and shake for sorowe in the fevers or  
 accesse / and whan the archbyschop  
 sawe it / he wente for to comforte hir  
 and the sayd I deye for sorowe and he  
 wyse / and the archbyschop sayd to  
 hir / knowest thou not that thou art a  
 woman / and the fende overcometh ho-  
 ly men of tyme by wyemen / And  
 therefore the olde man sayd to the those  
 wordes / how be it he prayd allwey  
 for thy soule / and thenne the wo-  
 man was comforted / and was alle  
 whole and returned home to hir olde  
 folow / **A**lso it is reorde of another  
 olde fader / that whan his dyscypple  
 sayd to hym / Thou art wogen alle  
 olde fader / lette vs now goo dwelle  
 nere to the world / and he sayd / lette  
 vs goo thider wher as no woman is  
 and his dyscypple sayd / wher is ony  
 place but that wyemen beyn therein /  
 saue in deserte / to whome he sayd /  
 Thenne brynge me in to that deserte /  
 There was another brother which whā  
 he bare his moder ouer the water / he  
 wounde his hondes in his mantell /  
 To whome the sayd wherfore hast thou  
 couered thy handes so my sone / to whom  
 he answered / the body of a woman is  
 as fyre that burnyth / and by cause  
 the mynde of other wyemen shold not  
 come in my remembraunce / therefore I  
 doo it /  
 And arsemye alle the  
 dayes of hys lyf / whan he satte at the  
 werke of his handes / he had a lynnen  
 cloth in his bosom for to drye wyth  
 the terys that ranne faste from hys  
 eyen / and alle the nyght he wold not  
 slepe / and in the mornynge whan he

muste slepe for weyrynesse of nature /  
 he wolde sleepe to slepe / come wycked  
 seruante / and thenne wolde take a  
 lytel slepe slytynge / and wolde aryse  
 anone and sayd / It sufficeth to  
 a monk / yf he slepe an houre / yf he be  
 a fyghter ageynst vyces /  
 Whan the fader of saynt arsemye whi-  
 che was a grette senatur / and a right  
 noble man shold synnysse hys lyf / he  
 leste to arsemyen by hys testamente  
 moche herpysage / and one magystryen  
 broughte vnto hym the sayd testamente  
 and whan he had weyned it he wold  
 haue broken it / Thenne magystryen  
 fel down at his feet prayng hym that  
 he wold not doo soo / for his herte thēne  
 shold be lese / for it shold be smytyn of  
 To whome arsemyen sayd / I was  
 dede tofore hym / he therfore that is  
 but now dede / how may he make me  
 his heyre / and sente ageyn the testa-  
 mente / and wolde noo thyng haue /  
 On a tyme there was a wyfe came to  
 hym / and sayd / come and I shalle  
 shewe to the the werkys of the men /  
 And lade hym in to a certeyn place  
 and shewyd to hym a man of ethyope  
 that is a blacke man / that shewe wode  
 and made a grette fardel / so grette that  
 he myght not bere hit / and allwey he  
 shewe / and put to the fardel / and thus  
 he dyd longe / and after he shewyd  
 to hym a man that dwelle water oute  
 of a lake / and caste it in to a cistern  
 perard / by which the water ranne a  
 geyn in to the lake / and he wold fylle  
 the cistern and myght not /  
 And after he shewyd to hym a temple  
 and a man on hors backe / which bare  
 a longe tre shwarde / and wold enter  
 in to the temple / and he myght not / by  
 cause the tre laye shwarde / Thenne  
 he expalned hym thys thyng and  
 sayd / he that bereth the tre is / lyke  
 the burthen of iustys wyth pryde and  
 wyl not meke hym / therefore he abyeth  
 wythoute the ropanz of kyen /  
 And he that sheweth the wode / is a  
 man that is in synne / And putteth  
 none allwey by penaunce / but putteth  
 allwey wyckednesse to wyckednesse /  
 And he that dwelleth the water is a  
 man that doeth good werkys here in  
 thys present worlde /

but by cause that his euyl werkis ben  
medlyd with them/ he kethys hys gooder  
werkys / & whan the euenfonge tyme  
of the saturday came/ on the sonday he  
keth al his werkys bepynde hym/ and  
helde up his handes to heuen tyl the  
sonne awos in the mornynge of the son-  
day tofore his face / & so abode alle the  
nyght in prayers and/ in orisons / and  
he in vitis patrum /

## Thus endeth of Saint Arle / nyen

## Here foloweth of the abbotte Agathon

**A**gathon the abbotte  
lure in yre a stone in his  
molbte/ tyl that he had  
lernyd to kepe scyence / &  
there was another which  
entrid in to the congregacion that sayd  
withyn hym self / thou & an asse ben  
of one kynde / for lyke as an asse is  
bean & spekeyth not / & suffereth wronge  
without answeryng/ aght so doest thou  
& another broder was put fto the table  
& he answered nothyng / & afterwarde  
he was aydd / & he said I haue put in  
my herte / that I am lyke to an hounde  
for whan he is chastyfed / he goeth hys  
waye out / & it was demaunded of aga-  
thon what vertue was more than la-  
boure / & he answered I twolue ther be no  
laboure so grete as to praye to god/ for  
the fende laboureth allweye to breke his  
prayer/ & in other labours a man hath  
somme reste/ & he that prayeth hath all  
weye nede of grete styrf / a brother de-  
maunded of agathon how he ought to  
dwelle with his bretheren / to whome he  
said/ like as the first day/ & take on the  
no truste/ but suffraunce / for suffraunce  
is not worse than truste / for suffraunce  
is moder of al passyons/ & theene kepe  
the fto yre / for yf the yreous yresed de-  
ce

men / it shold not please god ne none  
other / for his yre / there was another  
that was angry said to hym self/ yf I  
were allone I shold not be so fone an  
gry / On a tyme as he fylled a pott  
with water/ & he poured it out agayn /  
& he fylled it the second tyme/ & poured  
it out allweye/ & thenne he was so mo-  
uyd for anger that he brake the pott /  
& thenne he aduysed hym self & knelbe  
that he was deceyued of the deuyll of  
wraath & of yre / & said I am allone &  
yet I am ouercome by wraath/ & therfor  
I shal waine to my congregacion / for  
ouertal is labour/ & ouertal is payn-  
e nede of the helpe of god / & two other  
bretheren were contrarie whiche had  
longe conuerfed to gyder / & myght not  
be meued to wraath / & on a tyme that  
one sayd to that other let vs make con-  
tentions to gyder lyke as men of the  
world do / & that other sayd I wote  
not how conencyon is made / and that  
other said I shal laye this sacke in the  
myddel byt bene vs / & I shal say it is  
myn / & thou shalt say it is not soo /  
but it is myn / & thus shal the styrf be  
made/ & thenne that one layed the sacke  
so / & said it is myn / & that other sayd  
nay / but it is myn/ and that other said  
thenne/ thyf be it / take it and/ goo thy  
waye / & thus they departed and/ coude  
not styue to gyder / Thasbot agathon  
was wyse to vnderstonde / not slowe to  
laboure / sawe in mete and/ clothynge /  
and/ sayd he had neuer slepte at hys  
wyll / haung in my herte ony sowle  
ageynst ony other/ or ony other ageynst  
me / whan agathon shold deye he keth  
hym thre dayes without moeyng/ hol-  
dyng allweye his eyen open to heuen /  
And/ whan hys bretheren wored or sty-  
red hym / he sayd I am tofore the  
jugement of god / And/ they sayd  
why / doubtst thou / And/ he sayd  
I haue laboured wyth alle the vertue  
that I myght to kepe the commaun-  
dementes of god / But I am a man  
and/ I wote not yf my werkys shalle  
please our Lord / And/ they sayd  
twistest not thou in thy werkys which  
thou hast doon for god/ and he sayd I  
shal not presume tyl I come tofore  
hym / For the jugementes of god ben  
other than/ the jugementes of men /



And whan they wolde yet haue agyd  
hem somme thyng he said thelve to  
me charpte / and speke nomore to me  
for I am occupyd / and whan he had  
said this / he yelde / by his spytte with  
ioye / and they salve our lord and his  
aungellys receyving his spytte / and  
sakebyng / lyke as a man sakebeth  
his frendes / alle thys is wyrtoun in bi  
his patam /

**Thus endeth of the holy abbot  
Agathon**

**Here foloweth of Balaam  
the Hermyte**

**B**alaam of Whome  
saynt Iohann damascene  
made the hystorie with  
grette dylligence / In  
whome deupne grace so  
wroughte that he con  
verted to the feythe saynt Iosaphat / e  
thenne as al ynde was ful of crysten  
pyle & of monkes / ther arose a puyf  
saunt kyng whiche was named anemyr  
whiche made grette persecucion to cristen  
men & speerpally to monkes / e it hap  
ped so that one whiche was frende of  
the kyng & ches in his paleys / by the  
inspyracion of deupne grace lest he  
halle ryal / for to entre in to the ordere  
of monkes / e whan the kyng herd say  
that he was cristen he was wode for an  
gre / e dyd do secke hym thorough euery  
deserte til that he was founde with grette  
payne / e thenne he was brought tofore  
hym / e whan he salve hym in a byle  
cot & moche lene for hungre / whych  
was thowt to be couerd with precious  
clothyng & habounded in moche richesse  
e sayd to hym o thou sole & out of thy  
mynde / why hast thou chaunged thy  
honour in to bylonye / e arte made the  
player of children / e he said to hym yf  
thou wylt here of me reson / put fro the  
thy enemies / thenne the kyng demaun  
ded hym wth were his enemies / e he  
said to hym yf thou wylt / for they en  
pysse & lette / that trouthe may not be  
seen / ne to assaye prudence / and equyte

To whome the kyng said / lette it be as  
thou sayest / e that othe said / the folow  
despise the thynges that ben / lyke as  
they were not / and he that hateth not the  
taste of the thynges that ben / he shall  
not be the swetnesse of them / e may  
not lerne the trouthe of them that been  
not / and whan he had skilbyrd many  
thynges of the mysterie of thyngnari  
cion / the kyng sayd to hym yf I had  
not promysed the attre begynnynge that  
I shold put alweye yre fro my countre  
I shold caste thy body in to the fyre /  
Goo thy weye and flee fro myn eyen  
that I see the nomore / e that I noib  
dytresse the not / and anone the man  
of god wente his waye al heuply / by  
cause he had not suffred martyrdom /  
Thus thenne in this mene whyle it  
happyd that the kyng whiche had noo  
chylde / there was a fayr sone borne  
of his wyf / and was callyd Iosaphat  
e thenne the kyng assembled a righte  
grette compaignye of peple for to make sai  
cresse to his goddes for the natyvyte  
of his sone / e also assembled vñ afto  
nompens / of whom he enquired what  
shold befall of his sone / e they sayd  
to hym that he shold be grette in poler  
e in richesses / e one more wyse than a  
nother said / for this childe that is born  
shal not be in thy regne / but he shal be  
in another moche better without compa  
ryson / and knowe thou that I suppos  
that he shal be of cristen religyon /  
Whiche thou persecutest / e that sayd  
not he of hym self / but he sayd it by  
inspyracion of god / And whan the  
kyng herd that he doubted moche and  
dyd do make without the cyte a ryzt  
noble paleys / and therein sette he his  
sone for to dwelle and abyde / and sette  
right fayr yongelynes / and com  
maunded them that they shold not speke  
to hym of deth / ne of olde age / ne of  
sekens / ne of pouerte / ne of no thyng  
that may geue hym cause of heynes  
but say to hym alle thynges that ben  
ioyous / so that his mynde may be ef  
frysed with gladnes / e that he thynke  
on no thyng to come / and anone as  
ony of his seruantes were seke / the  
kyng commaunded for to take hem  
alweye / and sette another hool in hys  
ee ii

stede / and commaunded that no men  
 croun shold be made to hym of Balaam  
 cryste / **A** In that tyme was wyth  
 the kynge a man whych was secretly  
 crysten / and was chiefe amonge alle  
 the noble prynces of the kynge / and  
 as he wente on a tyme to hunt wyth  
 the kynge / he fonde a pour man lyng  
 on the grounde / whiche was hurt on  
 the foot of a keste / whych prayed that  
 he wold receyue hym / and that he  
 myght of hym be holpen by somme  
 meane / and the knyght sayd I shall  
 receyue the gladly / but I wote not  
 how thou mayst doo any prouffye /  
 And he sayd to hym I am a leech of  
 wordes / and yf ony be hurt by wor-  
 des I can wel geue hym a medecyne /  
 and the knyght sette it at noughte all  
 that he sayd / but he receyued hym one  
 lyx for goddes sake / and he lyeu hym  
 and thenne somme prynces enuyous  
 and malycious salbe that this pryncer  
 was so grete and gracious wyth the  
 kynge accused hym to the kynge / and  
 sayd that he was not onelye bound to  
 the crysten feyth / but enforced to wyth  
 dralbe fro hym his wyame / and that  
 he moeuyd and solpced the compa-  
 ny and counaylled theym therin /  
 And yf thou wyllt knowe it sayd  
 they / thenne calle hym secretlye / and  
 say to hym that this lyf is sone doon /  
 and therefore thou wyllt leue the gre-  
 tye of the worlde and of thy wyame  
 and offere that thou wyllt take the  
 halys of monkes / whome thou hast  
 soo persecuted by ygnoraunce / and af-  
 ter thou shalt see what he shal answer  
 and whan the kynge had doon alle  
 lyke as they had sayd / the knyght  
 that knewe noo thyng of the treason  
 beganne to wepe and prayled moche  
 the counayll of the kynge / and remem-  
 berd hym of the knyght of the worlde  
 and counaylled hym to doo it as sone  
 as he myght / and whan the kynge herde  
 hym saye soo / he supposed it had been  
 trewe that the othe had sayd to hym  
 how he it he sayd no thyng / e thenne  
 he vnderstood and apperayued that  
 the kynge had taken his wordes in euyl  
 and wente and tolde al this vnto the  
 leech of wordes alle by ordre / and he  
 sayd to hym / knowe thou for trouth

that the kynge feyth that thou wyllt  
 assaile his wyame / arysse thou to mo-  
 uel / and shawe of thy her and doo  
 of thy bestementes / and clothe the in  
 hayr in manere of a monke / and goo  
 erlye to the kynge / whan he shall de-  
 maunde the what thou menest / thou  
 shalt answer / my lord kynge I am  
 wyllyng to folowe the / For yf the wyge  
 by whych thou desyrest to goo be harde  
 yf I be wyth the it shal be the lyghter  
 to the / and lyke as thou hast had  
 me in prosperyte / so shalt thou haue  
 me in aduersyte / I am al redy / wher-  
 fore tarpest thou / and whan he had  
 thys doon and sayd by ordre / the kyn-  
 ge was abasshed e reuyrd the false  
 men / and dyd to hym more honoure  
 thenne he dyd before / and after thys  
 the kynge sone that was nouryschid  
 in the palays came to age and grewe  
 and was playnely taught in al wyf-  
 dom / and he meruaylled wherfore his  
 father had so enclosed hym / and called  
 one of his seruauntes whiche was  
 moste fampylar wyth hym secretlye / e  
 demaunded hym of this thyng / and  
 sayd to hym that he was in grete i-  
 upnesse that he myght not goo oute /  
 And that his mete ne drynke sauored  
 hym not ne dyd hym no good / and  
 whan his father herde this / he was ful  
 of sorowe / and anon he lette do make  
 redy horses and ioyful felawshyp to  
 accompanye hym in such wyse that no  
 thyng dyshoneste shold happen to hym  
 e on a tyme thus as the kynge sone  
 wente he mette a mesel and a blynde  
 man / and whan he salbe them he was  
 abasshed / e enquired what them ayld  
 and his seruauntes sayd thys ten pas-  
 syons that comen to men / and he de-  
 maunded yf tho passyons comen to all  
 men / and they sayd nay / Thenne said  
 he ten they knowen whiche men shal suf-  
 fre thys passyons / without dyspyn-  
 on / and they answered who is he that  
 may knowe thaduentures of men / and  
 he began to be moche angustous for  
 the incustomable thyng herof / e ano-  
 ther tyme he fonde a man moche aged  
 whiche had his cheere founnd / his leys  
 fallen e was al croked for age / wherof  
 he was abasshed and said he desyred to  
 knowe the myracle of thys dysyon /



and whan he knele that thys was by  
cause he had lyued many yeres / and  
thenne he demaunded what shold he  
the ende / and they sayd the ende of  
sayd / is thenne the dethe the ende of  
alle men or of somme and they sayd  
for certeyn that alle men must dye /  
And whan he knele that alle shold  
dye / he demaunded them in how ma-  
ny yeres that shold happene / and  
they sayd in olde age of four sacri yere  
or an hondred / and after that age  
the the foloweth / and thys yonge  
man remembryd ofte in his herte thys  
thynges / and was in grette dyscom-  
fort / but he shelvyd hym moche glad-  
tofore his fader / and he desired moche  
to be enformed and taught in thys  
thynges / **A**nd thenne there was a  
monke of parfyte lyf and good opy-  
nyon that dwellyd in the deserte of the  
londe of Sennaar named balaam /  
And thys monke knele by the holy  
ghost what was done about this kyn-  
ges sone / and toke the abbye of a  
marchaunte / and came into the cyte  
and spake to the grete gouvernour of  
the kynges sone / and sayd to hym I  
am a marchaunte and have a precy-  
ous stone to selle whiche giveth syght  
to blynde men / & bringe to deef men  
byt maketh the deafe to speke / and  
giveth wysedom to foolkes / and ther-  
fore bringe me to the kynges sone /  
and I shal delivre it to hym / To  
whome he sayd thou seemest a man of  
pauente nature / but thy wordes acorde  
no thyng to wysedom / Neuerthelste  
yf I had knowleche of that stone /  
shelwe it me / and yf it be such as thou  
sayest / and so proued / thou shalt haue  
right grette honours of the kynges  
sone / To whome balaam sayd / my  
stone hath yet suche vertue / that he that  
seeth it / and hath none hoel syght  
and kepeth not entyng chastyte / yf he  
happelye salbe it / the vertue dyspelle  
that he hath he shold lese it / and I that  
am a physyccyen see wel that thou hast  
not thy syght hoole / but I understonde  
that the kynges sone is chaste and hath  
wyght fayne eyes and hoole /  
And thenne the man sayd yf it be so  
shelwe it not to me / For myn eyes sen  
not hoole / and am foule of synne / and

balaam sayd thys thyng aperteyneth  
to the kynges sone / and therfore bringe  
me to hym anone / and he anone toke  
this to the kynges sone / and brought  
hym anone in / And he receyved hym  
honourably / and thenne balaam sayd  
to hym / thou hast doon wel / for thou  
hast not taken hede of my lytelnesse  
that apperteth wythoutforth / but thou  
hast doon lyke unto a noble kyng /  
whiche whan he wooed in his char-  
elade wyth clothes of gold and metes  
wyth pour men whiche were cladded  
wyth wyne clothes / **A**nd anone he  
sprange out of his char / and fyl down  
to their feet and worshipped them /  
And after aroos and kyssed them /  
and his barons toke thys eyer / and  
were asfere to reprens hym therof /  
but they sayd to hys brother how the  
kyng had doon thyng ageynst hys  
ryal magestee / and hys brother repre-  
myd hym therof / and the kyng had  
such a custome that whan one shold  
be delpyerd to deith / the kyng shold  
sende his regar wyth hys troupe that  
was ordeyned thereto /  
And on the euen he sente the regar  
wyth the troupe tofore hys brothers  
gate / and made to solwe the troupe  
and whan the kynges brother herde  
thys / he was in dyspayr of sayng  
of hys lyf / and coude not slepe of all  
the nyght and made hys testamēt /  
and on the morne earlye he cladded hym  
in blacke / and came wepyng wyth  
his wyf and chyldren to the kynges  
palace / and the kyng made hym come  
tofore hym and sayd to hym / a fool  
that thou art / yf thou hast herde the  
messenger of thy brother / to whom thou  
knowest wel thou hast not respacted  
and doubtst soo moche / Doubt ought  
not I thenne doubt the messagers of  
our lord / ageynst whome I have so  
ofte synned / whiche synnesyed I in  
me more clerly the dethe thenne the  
troupe / and shelved to me horrible cor-  
myng of the Juge / & after this he dyd  
doe make foure chelys / and dyd doe  
couer elbo of them with golde wythout  
forthe / and dyd doe fylle them wyth  
boones of deedy men and of felthe /  
And the other elbo he dyd doe yf  
che / And dyd doe fylle them wyth  
ce iij

precious stones and ryche gemmys /  
 And after this the kyng dyd doo  
 calle his grete barons by cause he knewe  
 wel that they compleyned of hym to  
 his brother / and dyd doo sette thys  
 foure chesys before them and deman-  
 ded of them which were moste precious  
 and they sayd that the lybo that were  
 gylt / were moost of value / Thenne  
 the kyng commaunded that they shold  
 be opened / and anon a grete stench  
 issued out of them / and the kyng  
 sayd they be lyke them that be clothed  
 with precious testementes / and kee-  
 ful withinforth of ordure & of synne  
 and after he made opene the other / and  
 there issued a meruayllous sweet o-  
 dour / and after the kyng sayd / thys  
 lyke semblable to the pure men that I  
 mette and honoured / for though they  
 be cladde of foule vestyments / yet  
 theye they withinforth with good o-  
 dour of good vertues / and ye take  
 none heed but to that withoutforthe /  
 and consydere not what is within /  
 and thou hast doon to me like as that  
 kyng dyd / For thou hast wel way-  
 ned me / and after this balaam be-  
 ganne to telle to hym a longe sermone  
 of the creacyon of the world / and of  
 the day of iugement / and of the re-  
 ward of good and euyl / and began  
 stronglye to blame them that worshipp  
 ydoles / and tolde to hym of theyr for-  
 lye such an exauple as foloweth  
 sayenge / That an archer toke a lytel  
 hynde called a nyghtyngale / and when  
 he wold haue slayne this nyghtyngale  
 there was a voyce gyven to the nyght  
 yngale which sayd / O thou man  
 what sholdst thou auaile the yf thou slee  
 me / thou mayste not fynde thy helpe  
 with me / But and yf thou wylste lette  
 me goo / I shal teche the this wyse-  
 dome / that yf thou heere them dysre-  
 gently / thou mayste haue grete prou-  
 fyte therby / Thenne he was asslaid  
 of his wordes / and promysed that he  
 wold lette hym goo / yf he wold telle  
 hym his wysdomes / Thenne the hynde  
 sayd / stude neuer to take that thyng  
 that thou mayste not take / & of thyng  
 loste / which may not be recovered /  
 sorowe neuer therefore / ne byleue neuer

thyng that is incredyble / heere wel  
 thys thre thynges / and thou shal  
 doo wel / and thenne he lette the hynde  
 goo as he had promysed / and thenne  
 the nyghtyngale flegge in the ayre  
 sayd to hym / alas thou wretched man  
 thou hast had euyl counayle / for thou  
 hast loste this day grete tresour / For  
 I haue in my bowels a precious  
 margaryte / which is greater thenne  
 the egge of an ostriche / and he herde  
 that / he was moche wroth and sorowled  
 for by cause he had letten hir goo / and  
 enforced hym all that he coude to take  
 her agayne sayenge / Come agayne to  
 my bowels / and I shal the be to the al-  
 humanite / and gyue to the alle that  
 shal neede the / and after shal lette the  
 goo honourably / where as thou wylste  
 Thenne sayd the nyghtyngale to hym  
 Now I knowe wel that thou arte a  
 fool / for thou hast no proufyte in the  
 wysdomes that I haue sayd to the /  
 For thou arte ryght sorowful for me  
 whome thou hast loste / which am yet  
 recoverable / and yet thou weneest to  
 take me / where thou mayste not come  
 so hygh as I am / and furthermore  
 where thou bykuest to be in me a pre-  
 cious stone more thenne the egge of  
 an ostriche / when alle my body may  
 not atteyne to the greynesse of such  
 an egge / And in lyke wyse be they  
 foolys that adoure and truste in ydol-  
 les / for they worshipp that which they  
 haue made / and calle them whome  
 they haue made hears of them / and  
 after he beganne to dyspute agaynst  
 the fallace of the world and delite and  
 Ranche therof / and brought forth ma-  
 ny ensauples and sayd / They that  
 desyre the delites corporalle / and suffer  
 their soldes depe for hunger / ben lyke  
 to a man that fledge before an byrn  
 that he shold not deuoure hym / and in  
 sleping / he felle in to a grete pyll / and  
 as he felle he caught a braunch of a tre  
 with his hande / and sette his feet vpon  
 a slydynge place / and thenne two myle  
 that one whyle / and that other blacke  
 whyle withoute cessyng gneibe the  
 roote of the tre /  
 And had almoste gualden it a sonde  
 And he salbe in the bottom of the



pyte an horryble dragon castyng fyre  
and had his mouth opene and despyred  
to deuoure hym / Upon the stydyng  
place on which his feet stood / he salde  
the heedes of foure serpentes whiche  
ysfueren there / and thenne he leste vp  
his eyen and salde a lytel hony that  
henge in the folwes of the tre / e for  
gaue the peryll that he was in / and  
gaue hym al to the swetenes of that  
lytel hony / the bypocrite is the fygure  
of deth / whiche continually foloweth  
man / and despyrith to take hym / The  
pyte is the world / whiche is ful of  
al wyckednesse / the tre is the lyf of  
euery man / whiche by the two myse  
that ben the day and nyght e the hou  
res therof incessantly ben wasted and  
approched to the cuttyng or gnawyng  
a sonder / the place wher the iij serpen  
tes were is the body ordeigned by the  
four elementes / by whiche the igni  
ture of the membre is corrupt in to  
dyes dysfurdynate / The orrible dra  
gon is the mouth of helle whiche de  
spyrith to deuoure al creatures / The  
swetenes of the hony in the folwes of  
the tre / is the false deceptuable delecta  
cion of the world / by whiche man  
is decepted / so that he taketh no hede  
of the peryll that he is in / and yet he  
sayd that they that loue the world ben  
semblable to a man that had thre fren  
des / of whiche he loued the fyrste as  
moche as hym self / and he loued the  
second lasse thenne hym self / e loued  
the thyrde a lytel or nought / and it  
happened so that this man was in grete  
peryll of his lyf / and was somoned  
before the kynge / thenne he ranne to  
his fyrste frende and demaunded of  
hym his helpe / and tolde to hym how  
he had allwey luyd hym / to whome  
he said / I haue other frondes with whom  
I must be this day / and I wote not  
whi thou arte / therfore I may not helpe  
the / yet neuertheless I shal gyue to  
the two shoppes with whiche thou  
mayst couer the / and thenne he wente  
alwey moche sowful / and wente to  
that other frende / and requyred also  
his ayde / and he sayd to hym I may  
not attende to goo with the to thyss  
delate / for I haue grete charge / but  
I shal yet felowshyp the vnto the gate

of the paleys / e thenne I shal retorne  
ageyn and doo myn owne nedes / and  
thenne he sayng heuy and as despayred  
went to the thyrde frende and sayd  
to hym / I haue noo reson to speke to  
the / ne I haue not luyd the as I  
ought / but I am in tribulacion and  
withouth frendes / and pray the that  
thou helpe me / and that other sayd  
with glad chere / certes I confesse to  
be thy vere frende / and haue not forgo  
ten the lytel benefyte that thou haste  
doon to me / and I shal goo ryght  
gladly with the tofore the kynge / for  
to see what shal be demaunded of the  
and I shal pray the kynge for the /  
The first frende is possession of rycheesse  
For whiche man putteth hym in ma  
ny perilles / and when the tyme co  
meth / he hath nomore of hit but a cloth  
for to bynde hym for to be buryed /  
The second frende is his sonnes / hys  
wyf and kynne / whiche goo with  
hym to hys graue / and anon retorne  
for to entere to theyr owne nedes /  
The thyrde frende is feythe hope and  
charyte and other goodi werkyss /  
Whiche he haue doon / that when the  
ysse out of our bodyes / they may  
wel goo tofore vs and pray god for  
vs / and they may wel deliuer vs fro  
the dukkes our enemyes / and yet he  
sayd accordyng to thyss / that in a cer  
teyn cyte is a custome / that they of  
the cite shal chese euery yere a straunge  
man and vnknowen for to be theyr  
prync / and they shal gyue hym payl  
saunce to doo what souer he wyl /  
And gouerne the cite without any  
other conspyracion / and he sayng thus  
in grete delyce / and benyng euer to  
contynue / fordynke they of the cite  
shold arys ageynste hym / and lede  
hym naked / though the cyte / e after  
sende hym in to an yle in egypte /  
And there he shold fynde neyther mete  
ne clothe / but shold be constrained to  
be peryllid for hungre and cold /  
And after that they wolde enhaunce  
another to the kyngdome / and thus  
they dyd longe / At the laste they  
took one whiche knelbe theyr custome  
And he sente tofore hym in to that  
yle grete trefour without nombre du  
ryng alle hys yere /

And whan his yere was accomplis-  
 plesshed; and passed; he was put out  
 and put to eyghe lyke the other / and  
 wher as the other that had ben tofore  
 hym perished; for colde and hongre /  
 he habounded in grete rychesses & deli-  
 ces / and this cyte is the world; and  
 the cytezenes ben the pryues of derth;  
 nesse / whiche fore is with falsse delecta-  
 cyon of the world; and thenne the deth  
 cometh whan we take none heed / and  
 that he ben sente in eyghe to the place  
 of derkenesse / and the rychesses that  
 ben tofore sente / ben don by the handes  
 of poure men / and whan balaam had  
 perished; taughte the kynges sone / &  
 boode leue his fader for to folowe hym  
 balaam said to hym yf thou wylt doo  
 thus thou shalt be semblable to a yong-  
 ge man / that whan he shold haue lved  
 dody a noble wyf / he forsoke hyr and  
 fledde alweye / and came in to a place  
 wher as he salbe a virgyn daughter of  
 an olde poure man that laboureth; and  
 prayeth god; with hir molithe / To  
 whome he sayd whan is that thou dost  
 daughter that arte so poure & alweye  
 thou thankest god like as thou haddest  
 receyued grete thynges of hym /  
 To whome she sayd / lyke as a lytel  
 medecyne ofte deliuereth a grete lan-  
 gour and payne / right so for to gyue  
 to god; thankynges alweye of a lytel  
 pest / is made a gyuer of grete pestes  
 for the thynges that ben withoutforth  
 ben not oures / but they that be wythin  
 be ben oures / and therefore I haue re-  
 ceyued grete thynges of god; for he  
 hath made me lyke to his ymage / He  
 hath gyuen to me vnderstandyng / He  
 hath called me to his glorie / and hath  
 opened to me the gate of his kyngdom  
 and therefore for thys pestis it is ynt-  
 tyng to me to gyue hym prayyng /  
 This yonge man seyng hyr praydne-  
 ayed; of hir fader to haue hyr to wyf  
 To whome the fader sayd; thou mayst  
 not haue my daughter / for thou arte  
 the sone of ryche and noble kynne /  
 and I am but a poure man; but whan  
 he sore despyed; hir / the olde man sayd  
 to hym; I may not gyue hir to the syn-  
 thou wylt lede hir home in to the hows  
 of thy fader / for she is my onely  
 daughter and; haue no moo /

And he said / I shal dwelle wyth the  
 and shal accorde with the in al thyng-  
 ges / and thenne he dyd of his percy-  
 ous testementes / and dyd on hym the  
 habyte of an olde man / and soo dwel-  
 lyng with hym toke hir vnto his wyf  
 and whan the olde man had longe  
 preyed; hym / he ladde hym in to hys  
 chambur / and shewyd to hym grete  
 plente of rychesses more than he euer  
 had; and gaue to hym al / & thenne  
 iosephat sayd to hym / thys narracyon  
 toucheth me couenably / and I wolbe  
 thou hast sayd; thys for me / Now saye  
 to me fader how many yere arte thou  
 olde / and wher conuersest thou / For  
 fro the I wyl neuer departe / To whom  
 balaam sayd; I haue dwelled; yll yere  
 in the deserte of the londe of Sennar /  
 To whome iosephat sayd; / thou semest  
 better to be lye yere / and he sayd; yf  
 thou demaundest alle the yeres of my  
 natyure / thou hast wel esteemed; them  
 but I accounte not the nombre of my  
 lyf / them specially that I haue dys-  
 pend; in the xanyee of the world; /  
 For I was thenne dede towarde god;  
 and I nombre not the yeres of deth /  
 wyth the yeres of lyf / and whan io-  
 sephat wolde haue folowed; hym in to  
 deserte balaam sayd to hym / yf thou  
 do so / I shal not haue thy compagne /  
 and I shal be thyne thaurtor of pry-  
 cacyon to my bretheren; but whan thou  
 seest tyme couenable / thou shalt come  
 to me / and thenne balaam baptysed;  
 the kynges sone / and enformed hym  
 wel in the seynthe / and after returned;  
 in to his cke / and a lytel whyle af-  
 ter the kyng; herde saye that hys sone  
 was crystened; wherfore he was moche  
 sorowful; and one that was his frende  
 named; Arachys recomforyng; hym  
 sayd; Syr kyng; I knowe right well  
 an olde temyt; that resembleth moche  
 balaam / and he is of our secte / He  
 shal sayne hym as he were balaam / &  
 shal defende fyrste the seynt; of crysten  
 men; and; after shal leue and; retorne  
 fro it; and; thus your sone shal retorne  
 to you / and; thenne the kyng; went  
 in to deserte as it were to seche balaam  
 and; toke thys temyt; and; sayned;  
 that he had; taken balaam / and; whan  
 the kynges sone herde that balaam



was taken he wepte bytterlye / but af-  
terwarde he knelbe by reuelacion do-  
uine that it was not he / Thenne  
the kyngc wente to his sone and sayd  
to hym thou hast put me in grete heu-  
nesse / thou hast dyshonoured myn olde  
age / thou hast deked the light of myn  
eyes / sone why hast thou doon so / thou  
hast forsaken the honour of my goddes  
and he answered to hym I haue fledde  
the darkenesse / and am comen to the  
lyght / I haue fledde erroure & knowe  
twilke / and therefore trauayle the for  
nought / for thou mayst neuer wyth-  
draue me fro ihesu cryste / For lyke  
as it is impossyble to the to touche the  
heuen wyth thy honde / or for to drye the  
grete see / so is it to the for to chaunge  
me / Thenne the fader sayd / who is  
cause herof / but I my self / that so glory  
ouly haue do noursysshed the / that ne-  
uer fader noursysshed more hys sone  
For whyche cause thyn euyl wyll hath  
made the woody agensst me / and it is  
wel ryght / For the astrowynge in  
thy natyure sayd / that thou sholdst  
be proude and dysholdegensse to thy pa-  
rentes / but and thou woldest not  
obeye me / thou shalt nomore be my  
sone / and I shal be thy enemye for a  
fader / and shal do to the that I neuer  
dyd to myn enemyes / To whome Jo-  
saphat sayd / fader wherfore arte thou  
angry / by cause I am made a partnyer  
of good thynges / what fader was  
euer sorowful in the prosperite of hys  
sone / I shal nomore calle the fader /  
but and yf thou be contrarie to me  
I shal flee the as a serpente /  
Thenne the kyngc departed from hym  
in grete angre / and sayd to aache  
his frende alle the hardnes of his sone  
and he counseyled the kyngc that he  
shold gyue hym noo sharpe wordes /  
for a chyld is better reformed by fayr  
and swete wordes / The day folowynz  
the kyngc came to his sone & beganne  
to clyppe embrace and kysse hym / and  
sayd to hym my ryght swete sone ho  
noure thou myn olde age / sone drede  
thy fader / knowest thou not wel that  
it is good to obeye thy fader & make  
hym glady / and for to doo contrarie  
it is synne / and they that angre them  
synne euyl / to whome Josaphat sayd

there is tyme to loue / and tyme to hate  
tyme of pees / and tyme of bataylle /  
and the ought in no wyse loue them /  
ne obeye to them that wolde put vs a-  
weye fro god / be it fader or moder /  
And whan hys fader salbe his seed  
fastnesse / he sayd to hym / seye I see  
the folye and wyte not obeye to me  
Come / and the shal knowe the trouthe  
For kalaam whiche hath deceyued the  
is bounden in my prysoun / and lete vs  
assemble our peple wyth kalaam / and  
I shal sende for alle the galylees / that  
they may sauley come wythout drede  
and dyspute / and yf that ye wyth you  
kalaam ouercome vs / we shal gyue  
and obeye you / and yf we ouercome  
you ye shal consente to vs / and thys  
plesyd wel to the kyngc / and to Jo-  
saphat / and whan they had ordeyned  
that he that named hym kalaam shold  
fyeste defence the septe of cryste /  
And suffre hym aftar to be ouercomen  
and soo were all assembled / Thenne  
Josaphat turned hym towarde nachor  
whyche sayned hym to be kalaam /  
and sayd kalaam thou knowest wel  
how thou haste taughte me / and yf  
thou defende the septe that I haue le-  
ned of the / I shal abyde in thy doc-  
tryne to the ende of my lyf / and yf  
thou be ouercomen I shal auenge me  
anone on the myn iunior / and shal  
plucke out the tounge out of thyn mowth  
wyth myn handes / & gyue it to dogges  
to thende that thou be not so hardy to  
put a kynges sone in erroure /  
And whan nachor herde that he was  
in grete fere and salbe wel that yf he  
sayd contrarie he were but dede / and  
that he was taken in his owne snare /  
and thenne he aduysed that it were  
better to take and holde wyth the sone  
thenne wyth the fader / For to eschewe  
the peryll of deth / For the kyngc  
had sayd to hym tofore them all / that  
he shold defende the septe hardely &  
without drede / thenne one of the may-  
ters sayd to hym thou arte kalaam /  
whiche hast deceyued the sone of the  
kyngc / and he sayd I am kalaam  
whyche haue not put the kynges sone  
in ony erroure / but I haue broughte  
hym out of erroure / and thenne the  
mayster sayd to hym / right noble and

meanyfyllous men haue worshipped  
our goddes / how darst thou thenne  
adresse the ageynst them / and he an-  
swered / they of caldee / of egypte / and  
of grece haue erred and sayden that  
the creatures were goddes / & the chal-  
dees supposed that the elementes had  
ken goddes whiche were created to the  
prouffye of men / and the grekes sup-  
posed that cures men and tyrauntes  
had be goddes / as saturne / whom they  
sayd to be his sone / and iupiter whiche  
as they say geth lord his fader & therfore  
his members in to the see / wherof grece  
be Venus / and iupiter to be kyng  
of the other goddes / by cause he trans-  
formed oft hym self in lykenesse of  
a beeste / for to accomplishe his aduoul-  
tyre / and also they saye that Venus is  
goddesse of aduoultrye / and somtyme  
mares is hyr husbond / and somtyme  
adonides / The egyptiens worshype  
the beestes / that is to wete a shepe / a  
calfe / a wyne / or suche other / and the  
cristen men worshype the sone of the  
right hygh kyng / that descended fro  
heuen and toke nature humayne /  
And thenne nachor beganne clerlye  
to defende the labbe of cristen men / &  
garnysshyd hym with many reasons /  
so that the maysters were all assayed  
and wyse not what to answer / and  
thenne Josaphat had grete ioye of  
that / whiche our lord had defended the  
trouthe / by hym that was enemye of  
trouthe / and thenne the kyng was  
ful of wodenesse / and commaunded  
that the counceyl shold departe / lyke  
as he wold haue trespasyd ageyn on the  
morne of the same daye / Thenne Jo-  
saphat sayd to his fader let my mayf-  
ter be with me this nyght / to the ende  
that we may make our collacion to gy-  
der / for to make to morowe our an-  
swers / and thou sholt lede thy mayf-  
ters with the / and shal take counceyl  
with them / & yf thou lede my mayf-  
ter with the / thou dost me no ryghte  
wherefore he graunted to hym nachor  
by cause he hoped that he shold deuyne  
hym / and when the kynges sone was  
comen to his chambre / and nachor with  
hym / Josaphat sayd to nachor / Ne-  
vertheless thou not that I knowe the / I  
wote wel that thou arte not iuliam /

but thou arte nachor the astronomer /  
and Josaphat prechyd thenne to hym  
the wyse of helthe / and conuerted  
hym to the feythe / and on the morne  
sente hym in to deserte / and there was  
baptysed / and lede the yf of an her-  
myte / Thenne there was an enchan-  
tour named theodas / whom he herd of  
this thyng / he came to the kyng and  
sayd that he shold make his sone returne  
and helpe in his goddes /  
And the kyng said to hym yf thou do  
so / I shal make to the an ymage of  
golde and offre sacrifices thereto / lyke  
as to my goddes / and he sayd take  
alwey al them that ken about thy sone  
and put to hym fyre bymmen and  
wel aoured / and commaunde them  
alle ways to abyde by hym / and after  
I shal sende a wyched spyrite that  
shal enflamme hym to luyrte / and  
there is noo thyng that may so sone  
deuyne the yonge men / as the faulte  
of bymmen / and he sayd yet more /  
there was a kyng whiche had wyth  
grete payne a sone / & the wyse mayf-  
ters sayden that yf he salve some or  
more withyn ten yere / he shold be  
the syght of his eyen /  
Thenne hit was ordeyned that this  
chylde shold be nourished withyn a  
pyte made in a grete rocke / and when  
the ten yere were passyd / the kyng  
commaunded that his sone shold  
be brought forth and that all thynges  
shold be brought tofore hym by cause  
he shold knowe the names and the  
thynges / and thenne they brought to  
fore hym jelvelles / horses and beestes  
of al manere / and also golde / syluer  
precious stones / & all other thynges  
and when he had demaunded the names  
of euery thyng / and that the mynyf-  
ters had tolde hym / he sette nought  
therby / and when his fader saw that  
he retched not of suche thynges / thenne  
the kyng made to be brought tofore  
hym bymmen quanytelly arrayed / and  
he demaunded what they were / for  
they wold not soo lyghtly tellye hym /  
whereof he was anoyed / and after the  
mayster squyer of the kyng sayd ia-  
pyng that they were deuyles that  
deuyne men / Thenne the kyng de-  
maunded hym what he lyuest had of



al that he had seen / and he answered  
fader my soule couereth noo thyng  
so moche as the deuyles that deuyne  
men / and therefore I suppose that none  
other thyng shal surmounte thy sone  
but hymme which moeue men alle  
waye to lecherie / thenne the kynge  
put out alle his myngsters and sette  
therin to be about his sone xij noble &  
fayre maydens / whiche alibere hym  
admonested to playe / and there were  
none other that myght speke ne serue  
hym / and anone the enchaunour sent  
to hym the deuyll for to enflame hym  
whiche breyned the ponge man with  
inforth / & the maydens withoutforth /  
and whan he felte hym soo strongelye  
trauaylled he was moche angry / and  
recommunded hym self alle to god /  
and he receyued deuyne comforte / in  
such wyse that al temptacyon departed  
from hym / & after this that the kynge  
salve that the deuyll had don no thyng  
he sente to hym a fayre mayden a kyn-  
ges daughter whiche was faderles /  
To whome this man of god prechyed  
and she answered yf thou wylt saue  
me / and take me alweye fro worshyp-  
pyng of thyddoles / conioyne the into  
me by couplyng of maryage / for the  
patryarkes / prophetes / and peter the  
apostle had wyues / and he sayd to  
hir / womman thise wordes sayest thou  
now for nougth / It apperayneth wel  
to crysten men to wedde wyues / but  
not to them that haue promysed to our  
lord to kepe vrgynyte /  
And she sayd to hym / now be it as  
thou wylt / but yf thou wylt saue  
my soule / graunte to me a lytel re-  
queste / yf with me onely this nyght  
and I promysse to the that to morrow  
I shal be made crysten / For as ye say  
the aungels haue more ioye in heuen  
of one synnar doyng penance / thenne  
on many other / There is grete que-  
don due to hym that doth penance / &  
conuerth hym / therefore graunte to  
me onely this requeste / and soo thou  
shalte saue me / and thenne she began  
strongely to assaile the toun of hys  
conscience / Thenne the deuyll sayd to  
his felabes / loo see how this mayde  
hath strongely put forth that she myst  
not moeue / Come thenne and let vs

knocke strongely agaynst hym with the  
spede now tyme couenable /  
And whan the holy ponge man salve  
this thyng / and that he was in that  
captiue / That the couetyse of hys  
fleshe admonested hym to synne /  
and also that he desired the sauacyon  
of the mayde / by entysing of the de-  
uyl that moeued hym / he thenne put  
hym self to prayer in wepyng / and  
there fel a slepe / and salve by a dy-  
son that he was brought in to a me-  
dow arayed with fayr floures / there  
where the leys of the trees demened a  
swete sounde / which came by a wynde  
agreable / and therout yssued a mer-  
ueyllous odour / and the fayrste was  
right fayr to see / and right delectable  
of taste / and there were setes of golde  
and syluer and precyous stones /  
and the beddes were noble and precy-  
ously adorned / and ryght cleve wa-  
ter ranne there by / and after that he  
entred in to a cyte of which the walles  
were of fyne golde / and thone by me-  
uayllous clerenesse / and salve in the  
ayer somme that sange a songe / that  
neuer eer of mortal man herde lyke /  
and it was sayd this is the place of  
blessyd sayntes / and as they wolde  
haue had hym thens / he prayed them  
that they wolde let hym dwelle there  
and they sayd to hym / thou shalt yet  
hereafter come hyther with grete tra-  
uayle yf thou mayst suffre / and after  
they ledde hym in to a right horryble  
place ful of al fylthe and stench / and  
sayd to hym this is the place of wyc-  
ked peple / and whan he alwike hym  
sened that the beaute of that damysel  
was more foull and styntyng thenne  
alle the other ordure / and thenne the  
wycked spyrytes came agayn to the-  
dole / and he thenne blamyd them / to  
whome they sayd we ranne upon hym  
tofore he marked with the sygne of  
the crosse / & troubled hym strongelye  
and whan he was garnysshed with the  
sygne of the crosse / he persecuted vs  
by yete fore / Thenne theodose came  
to hym with the kynge and had word  
that he shold haue peruerced hym /  
But this enchaunour was taken of  
hym / whome he supposed to haue taken  
and was conuerced and receyued

baptisme / and lyued after an holy lyf  
 and thenne the kynge was al despay-  
 red / and by counceyl of his frendes he  
 deliuered to hym halfe his wyame / &  
 howe be it that Josaphat despyred wyth  
 alle his thoughte the deserte / yet for  
 to encrese the feyth he receyued the wy-  
 ame for a certeyn tyme / and maad  
 churches and reposed crosse and con-  
 uerted moche people of his wyame to  
 the fapth of ihesu cryste / and atte laste  
 the fader consented to the reasons & pre-  
 dicationes of his sone and hyleyd on  
 the feyth of ihesu cryste / & receyued  
 baptisme / and lefte his wyame hole to  
 his sone / & entended to werkes of pi-  
 nance / and after synysse he was lyf  
 laudably / and Josaphat oke war-  
 ned the kynge karachye that he wolde  
 goo in to deserte / but he was reyned  
 of the pple longe tyme / but atte laste  
 he fledde alweye in to deserte / and as  
 he wente in a deserte / he gaf to a pour  
 man his habyte ryal / and abode in a  
 ryght pour golbne / & the deuyll made  
 to hym many assautes / for somtyme  
 he ranne vpon hym lyth a liberde  
 draibon / and menaced to smyte yf he  
 lefte not the deserte / and another tyme  
 he apperyd to hym in the forme of a  
 bylde best / & fomed & ranne on hym  
 as he wolde haue deuoured hym / and  
 thenne Josaphat sayd / Our Lord is  
 myn helpar / I doubt no thyng that  
 may may do to me / and thus Josa-  
 phat was llybo yere Ragaunte & erpdy  
 in deserte / and coude not fynde laalaam  
 and at the laste he fonde a caue in the  
 erthe and knockyd at the dore & sayd /  
 Fader blesse me / and anone laalaam  
 herde the voyce of hym / and was vp &  
 wente out / and thenne eche kyssed o-  
 ther and embraced seraytlye / and were  
 glad of their assenblyng / and after  
 Josaphat recounted to laalaam al thys  
 thynges that were happenyd /  
 And he rendyd & gaue thankynges  
 to god / therfore / and Josaphat dwelled  
 there many yeres in grete and mer-  
 uaylous penance ful of vertues / and  
 when laalaam had accomplisshed his  
 dayes / he restyd in pes aboute the yere  
 of our lord four hundred & four score  
 Josaphat lefte his wyame the yere  
 yere of his age / and ledde the lyf of

an hermyte fyue and therty yere / and  
 thenne restyd in pes ful of vertues /  
 and was buryed by the body of la-  
 laam / and when the kynge karachye  
 herde of this thyng he came vnto that  
 same place with a grete compagne / and  
 toke the bodyes and bare them wyth  
 moche grete honoure in to hys cyte  
 where god hath shewed many fayre  
 myracles at the tombe of thys llybo  
 precious bodyes /

## Thus endeth the story of laalaam and Josaphat

Here foloweth the historie  
 of Saint Delaghen the Pope  
 With many oter histories &  
 gestis of the Lombardes / and  
 of Machmete Wyth oter co-  
 nycles /





**Elagieu the Pope**

was of moche greet ho-  
lynesse / and demened  
hym labradly in the  
see of rome / and in  
his laste ende he ended

**I**n our lord ful of vertues / but thys  
was not that pelagien the predecessor  
of saynt gregory / but another before  
hym / To this pelagien succeded jo-  
han the thyrd / and to johan senedycte  
to senedycte pelagius / to pelage  
Sagore / **I**n the tyme of thys pe-  
lage came the lombardes in to ytalie /  
and by cause many knowe not thys  
hystorie / I haue ordeyned it to be  
sette here / lyke as it is sette in thyse  
re of the lombardes which pauke the  
hystorygrapher of lombardes hath com-  
piled and expolined in dyuers cron-  
icles / He sayth that there was a mul-  
titude of peple of germanye yssued fro  
the wyng of the see ocean & sayled  
wibard the north the ple of scan-  
dynare and enuytonned many contrees  
and made many litylls /

And at the laste they came in to panno-  
nye / and durste not goo fether / and  
there askabysked to holde theyr perpe-  
tuel habytacyon / These men were cal-  
led hunes / and afterwar they were  
called lombardes / and yet as they were  
in germanye / Agamou kynge of the  
lombardes sonde seven chyldeyn caste in  
to a peryne for to be drowned / which  
were borne at one burthen of a comyn  
woman / and when the kyng had them  
founden by was of aduenture / he merr  
uayled moche / and wyth hys spere  
he beganne to torne and mooue them  
and one of the chyldeyn toke and helde  
the spere wyth his honde / and when  
the kyng salve that he was aliffed  
and made hym to be taken and nou-  
rished / and called hym grete lampsey-  
on / and sayd that he shold be of soo  
gret purffaunce that after the deith of  
the kyng of the lombardes / he shold  
be made kyng of them / aboute that  
same tyme in the yere of our lord four  
hundred and foure score there was a  
bysshop of the hertys armen as sayth  
Eutropeus which wold haue bapty-  
sed one named barnabe / and when he

sayd barnabe 3 baptyse the in the name  
of the fader / by the sone wyth the holy  
ghost / by which he wold shelve / the  
sone and holy ghost to be lasse thenne  
the fader / and anone the water ka-  
nysshed alwey / and he that shold haue  
be baptyfed stode to the chyrche for to  
be baptyfed / In that tyme flouryd  
medarde & gylarde brethern bothe of  
one burthen & borne in one day / & bothe  
made bysshoppes in one day / & in one  
day bothe they deyen in our lord / and  
tofore this tyme it is sayd in a cron-  
icle aboute the yere of our lord four  
hundred and one / as the hertys armen  
grelbe in fraunce / The byp of the  
substaunce of thre persones was the  
wyrd by opene myracle lyke as phylly-  
ker reherseth / for as the bysshop fange  
masse in the cyr of Bisanace / he saue  
thre dropes right clere al of one grete  
nesse which were vpon the auler / &  
alle thre ranne to gyder in to a precious  
gemme / and when they had sette this  
gemme in a crosse of golde / alle the  
other precious stones that were there  
fyllen out / and this gemme was clere  
to them that were clene out of synne /  
& it was obscur & darke to synners /  
and it gaue helthe to them that were  
seek / & encread them that worshyp-  
ped the crosse / after thys wygnyd a  
kyng vpon the lombardes which was  
named albuyn a stronge man & a no-  
ble which had a litylle wyth the  
kyng of the gebydags / & drowped  
theyr host / and shelve theyr kyng /  
wherefore the sone of the kyng that  
was slegne succeded his fader / & came  
wyth a grete purffaunce arnye agens  
albuyn for to venge hys fader /  
And albuyn moeyd hys strengthe  
ageynste hym / and surmounted hym  
and shelve hym / and ladde alwey wyth  
hym Rosamonde his wyf in capti-  
ty / but after he toke hir to his wyf / &  
he dyd doo make a cuppe of the skulke  
of that kyng & closed it in fyne golde  
and syluer / and dranke out of hyt /  
In that tyme Justynus the lasse go-  
uernyd thempyre / which had a prence  
chaast named Marles / which was a  
noble man & stronge / which went to  
litylle ageynste the ghothes that thene  
had taken al ytalie & he surmounted

them and slewe their kynge / & made  
 wyes in al ytalie / and after yet for al  
 his grete byctours and weel he suffred  
 grete enuy of the womyns / For he  
 was falsely accused vnto thempour  
 and the wyf of the emperour named  
 Sophye dyd to hym so grete despyte  
 that she sente hym worde that she shold  
 make hym to spyne & clyppe wylle  
 with hir chamberes to whome narres  
 sente hir answer sayng / I shalle soo  
 purchas to sette such a cloth in thy  
 lomme / that durynge thy lyf thou  
 shalt not synge it ne take it down /  
 Thenne narres went to Neopolyn / &  
 sente to the lombardes / that they shold  
 leue that poure londe of panonny / and  
 that they shold purseyue the ryght  
 plentiful londe of ytalie / and whan  
 albyne herd this thyng / he lefte pa  
 nonny & entred with his lombardes  
 in to ytalie the yere of our lord 57  
 dred 47 / and they were accustomed  
 to haue longe herdes / wherfore on a  
 tyme as it is sayd artheyn espyes came  
 to spye them wherof albyne had knowl  
 ledge / and commaunded that alle the  
 bymmen shold vnsynce theyr heer / &  
 hynde it vnder their chynnes in such  
 wyse / that they shold seme men /  
 And therfore were they called longe  
 & fardes / and so after lombardes / and al  
 by cause of longe herdes / and other say  
 whan they oughe spghe wyth the  
 wandelyngs or wandellys / they went  
 to a man that had a spyryte of prophes  
 ye for to praye for them / and that he  
 shold blesse them / and by counceyl of  
 his wyf they shold put them by the  
 wyndolwe wher as he prayed wylowd  
 thortpente / and the bymmen put their  
 heer aboute their chynnes in siede of  
 herdes / and whan he openyd his wynd  
 dowe and salve them / he espyeth and  
 sayd / who sen thyse longeherdes / and  
 thenne his wyf sayd to hym / that he  
 shold geue the byctours to them that  
 he had named / Thenne entred they  
 in to ytalie / and toke almoste alle the  
 cyties / and slewe al the yshabytans /  
 and assaged the yere pauze / and at  
 the laste they took it / and the kynge  
 albyne had swore that he shold stee  
 al the crysten men / & as he shold entre  
 in to pauze his hors knelid wofore the

gate of the cyte / and coude not make  
 hym to arse wyth his spores / ne in  
 none other maner / tyl by the war  
 nunge of a crysten man he had charged  
 his othe / and so then came the lami  
 bardes to mylane / & in a lytel tyme  
 they suboued to thegm al ytalie saue  
 Rome and romanyole / whiche allweye  
 was adhaunte to come / for it helde  
 allweye wyth come / & whan the kynge  
 albyne came to Rome / and had ordey  
 ned a grete feste / he commaunded to  
 bringe forth the cuppe that he had to  
 make of the heed of the kynge / & dyd  
 drynke therof / and gaue hit to Rosar  
 munde his wyf & sayd drynke wyth  
 thy fader / & whan rosamunde knele  
 it / she had grete despayne / and hat to  
 ward the kynge / and the kynge had  
 a duc whych helde and laye by a da  
 moysel of the queenes / and on a tyme  
 she was out / & the queene entred in  
 to hir chambre and sente for the duc in  
 the name of the same damoysele /  
 And whan he was come & had don  
 his wyll / she sayd to hym wotest thou  
 who I am / and he sayd y am my lare  
 & she sayd nay / I am rosamunde the  
 queene / wherfore my husbunde shall be  
 angry / but I praye the that thou wyll  
 auenge me on hym / for he hath slayne  
 my fader / and hath doo made a cuppe  
 of his heed / and hath made me for to  
 drynke therof / & he wolde not graunte  
 hyr / but promysed to hir that he shold  
 fynde one that shold doo hit /  
 Thenne whan he shold come she toke  
 alwey the kynges armes & fonde faste  
 his swerde in the shethe / so that he myzt  
 not draue it out / whych henge at his  
 beddes fete / and whan the kynge was  
 a slepe in his bedde / she homprede en  
 forced hym to entre in to the chambre  
 & whan the kyng felte hym he sprang  
 vp & toke his swerde / but he myght  
 not draue it out / and began strongly  
 to defende hym wyth a stole / but that  
 othe whiche was wel armed preuayl  
 led on the kynge and slewe hym /  
 And toke alle his tresoure / and went  
 wyth rosamunde to rauenne / & whan  
 rosamunde was in rauenne she salve  
 a fayne yonge man whiche was pro  
 uoste of the towne / & desired to haue  
 hym to hyr husbunde / and she gaue



to hir husfonde to drynke / and anone  
he fette the bytternesse of the kengm / &  
commaunded to Rosamonde for to  
drynke the resydue / whych she refu-  
sed / and he toke hys swerde and con-  
strayned her to drynke it / and thus  
they perished and deyed both to gy-  
re / and after thys the lombardes made  
a kenge named adolaoth whych was  
baptised / and receyved the feyth of  
criste / and theodolyn quene of the  
lombardes a deuoute and moste cristen  
lady ordeyned at melane a moche fayr  
oratorye / To whome saynt Gregory  
sente the booke of dyaloges / and she  
conuerted agysulphs her husfonde to  
the feyth / whiche had first ben duc  
of Taurynense / and after was kenge  
of the lombardys / and he maad pres  
to be had wyth the Emperour / & wyth  
the chyrche / and the pres was maad  
hyllbene the Romayns and the lombar-  
des the day of the feste of saynt Ger-  
uase and saynt prothase / and therfore  
establisshed saynt Gregory to kenge the  
offyce in the masse / *Exequatur dominus  
pacem* /

**A**nd in the natyvyte of  
Saynt Iohn baptist the pres was  
al confermyd / and thys Theodolyn  
had a specyall deuotion to the blessed  
saynt Iohn / and sayd that by the me-  
rite of hym her people was conuerted  
and to hym she made the sayd oratorye  
at melane / and it was shewed by re-  
uelacyon into an holy man that saint  
Iohan was patron and defendour of  
her peple / and Iohan Gregory was de-  
scapyn succeded after hym / and to hym  
succeded boneface the thyrde / and to  
hym boneface the fourth / at whos re-  
queste Iocase the emperour gave to the  
chyrche of cryste the temple of Canthe  
on / aboute the yere of our lord 3  
hondred and ten / and he at the requeste  
of the thyrde boneface establisshed the  
see of Rome to be chiefe and hede of  
al the chyrche / For before the chyrche  
of constantynople wrote hir sef grete  
tek of alle other chyrches /

And Iohan Iocase was dede / Heracle  
reigned / and aboute the yere of our  
lord 3 hondred and ten / machomete  
the false prophete and an enchauntour  
deceyved the agarenes or ymaacelys /  
that is to saye the sarazyns in thys

manere as it is tolde / in an hystorie  
of hym in a certeyn conynge / There  
was a clerke moche renomed at some  
whiche coude not come to the worschyp  
that he desired / and in grete despayne  
departed thens in to the parties ouer  
the see / and dwelbe to hym by his spe-  
mylacyon moche peple / and fonde ma-  
chomete / and sayd to hym that he  
wold make hym lord and chiefe of  
alle the peple / and after he noutisshed  
a dolbue and layed whete and ocher  
corne in the eerys of Machomete / and  
sette the dolbue vpon his sholdre / and  
fedde hym out of his eere / and was so  
fedd and accustomed that allwey whan  
he salbe machomete he felle on hys  
sholdre / and put his hylle or becke in  
his eere / and thenne this clerke called  
the peple and sayd that he wold make  
hym lord ouer them alle / On whome  
the holy ghoost shold descende in the by-  
kenesse of a culuer or a dolbue /

And thenne he let the dolbue flee se-  
cretlye / and he stode vpon the shol-  
dre of machomete whiche was emonge  
the ocher / and put his becke in hys  
eere / And whan the peple salbe thys  
thyng / they supposed that the holy  
ghoost had descendyd on hym / and  
had shewed into hym in his eere the  
worde of god / and thus deceyved ma-  
chomete the sarazyns / whych with his  
adherentes assayled the regalme of  
perse / and alle the parties of the or-  
ryente into Alysandre /

Thus it is sayd conynge / but thys  
that shal here folowe is had fro more  
treibler hystorie / For thenne macho-  
mete made and fayed his labes  
to be made of the holy ghoost whych in  
the syght of the people ofte came into  
hym in the forme of a dolbue / and in  
his labes he put somme thynges of  
the olde and newe testamente /

For whan he was in hys fyrste cage  
he hauntd egypte and Palestyne and  
was a marchaunte and ladde camel-  
lys / and conuersed of & with Jewes  
and wyth cristen men of whom he had  
taken the olde testamente & the newe  
and after the custome of the Jewes  
the sarazyns ben circumcised / and eke  
no wynges flessh / And machomete  
tolde hem that the cause was / that the

Sylwyne was made of the donge of the  
 camel after noes flood / and therefore it  
 ought to be eschewed / as an unclene  
 best of clene peple / and to cristen men  
 they accorde / wher as they byleue on  
 god almyghty maker of alle thynges /  
 And this false prophete meddled and  
 affermyd somme twelue thynges wyth  
 the fals / he sayd that moyses was a  
 grete prophete / but cryste was greter  
 and mooste souerayn of the prophetes /  
 e was borne of the vyrgyne marie  
 wythout seed of man / and he sayth in  
 his booke that is called alcharron / that  
 whan cryste was a chyld he made byr-  
 des of the flyme of the cathe / but he  
 meddled / krynnyng wyth hys wordes /  
 For he sayd that Ihsu cryste was  
 not krynnyng deede / ne aroos not ageyn  
 but that it was another in lyknesse  
 of hym that he had put in hys stede  
 Ther was a lady named Eadgyth  
 whiche was lady of a prouynce na-  
 med arawanye / and salbe that this ma-  
 chomete was kepar and gouernour of  
 a grete compaignie of sarasynes e ielwes  
 e supposed that daryne mageste had be  
 in hym hyde / e she was a wydolwe / e  
 she toke machomete to hyr husbonde / e  
 thus was machomete pryncer of alle  
 that prouynce / e after by false demon-  
 straunces he deceyved not onelye thys  
 lady / but he deceyved ielwes e crysten  
 men / so that he sayd to them openly  
 that he was messyas that was promysed  
 in theyr salbe / and after this ma-  
 chomete fyl ofte he theppentynal pas-  
 syon / and whan the lady his wyf  
 salbe hym ofte falshe / she was moche  
 sorowful that she had wedded hym / e  
 he thought to please hir / e appeased hir  
 in thys wyse e sayd that he salbe ofte  
 the aungel gabryel whiche spake to  
 hym / and that he myght not suffre the  
 breghtnesse of hym / wherfore he must  
 fayne by cause he myght not sustene  
 hym / and hys wyf / e other supposed  
 and belyuyd that it had ben twelue /  
 and in another place it is wode that  
 a monke named sergyus an heretike  
 that introduced machomete / whiche  
 monke by cause he fyl in to heresy of  
 nestor was expulsed fro his monas-  
 trey / and came in to arabye e abode  
 wyth machomete / how he it / it is sayd

in another place that he was archde-  
 ken in antyoche / e as somme saye he  
 was a iacobyte / e preached the draun-  
 syngon / and sayd that cryste was  
 not god / but he was an holy man con-  
 ceived onely of the holy god e borne  
 of a vyrgyne / e that byleue the sara-  
 yns / e the sayd Sergyus taughte  
 to machomete many thynges of thowde  
 and newe testamente /  
 And whan machomete was orphan  
 of fader e moder he was under the go-  
 uernaunce of his uncle / and by longe  
 tyme adoured thyddles wyth the people  
 of arabye / as he wytnesseth in hys  
 alcharron that god shold saye to hym /  
 Thou were an orphelyn / and I haue  
 taken the / Thou abodest longe in the  
 error of ydolatre / e I brought the  
 out therof / Thou were poure / and I  
 haue enryched the / Al the people  
 of arabye wyth machomete worshyp-  
 ped Venus for a goddesse / e therof  
 cometh it / that the sarasynes holde the  
 fryday in grete honoure / lyke as the  
 ielwes doon the saturday / and cristen  
 men the sonday / e whan machomete  
 was enryched wyth the rycheffes of  
 thys wydolwe eadgyth / he mounted  
 in soo grete folke of thought / that he  
 thought to hurpe to hym the wyame  
 of arabye / e whan he salbe he myght  
 not doo it by dyolence / and also that  
 he was despyed of his felawes whiche  
 had ben alweye grete wyth hym /  
 Thenne he sayned hym to be a pro-  
 phete / e them that he myght not deaue  
 to hym by myght / he drewe to hym  
 by sayned holynesse / e thenne he be-  
 ganne to byleue the counceyl of that  
 Sergyus / whiche was a moche sub-  
 tyl man / and enquired alle that he  
 shold do secretly / e reported it to the  
 peple and calld hym gabryel / e thus  
 machomete in saynyng hym self to be  
 a prophete / helde alle the seignourye  
 of alle that peple e alle byleueden by  
 theyr gremence / or for fey / or for  
 doute of siberde / that thyng is no more  
 trewe / thenne that whiche is sayd of  
 the dolwe / and is more to be holden  
 and by cause that thys Sergyus was  
 a monke / he wold that the sarasynes  
 shold be the habyte of a monke / that  
 is to be a go wne wythout any hood



and in the gylt of monkes they shold  
make many knynges / and that they  
shold adoure ordynatlye / And by  
cause that the Jellys worship toward  
the weste / and the crysten men toward  
the east / therefore he wold that hye pe  
ple shold adoure toward the southe /  
And so doo yet the sarazens / and ma  
chomete publisshed to them many of  
the labes that the sayd Sergeus  
taughte hym and toke many of moy  
ses labes / for the sarazens wesshe  
them ofte and specially whan they  
shold praye / for thenne wolde they  
wesshe al therr members of the body /  
by cause they shold praye the more clene  
and in therr prayng they confessyd  
one onely god / to whom is none lyke  
and they sayd that machomete is his  
prophete / and they faste every yere  
an hole moneth / and whan they faste  
they ete no thyng but in the nyght /  
and faste alle the day / and as sone  
as the day cometh / as whan they may  
dysceine blacke fro whyte / they be  
gynne to faste / and faste tyl the sone  
is down and nyght / e in that whyle  
none of them dar ete ne drynke / ne  
haue to doo wyth his wyf / but they  
that ben seek be not constrained to thys  
It is also commaunded to them that  
ones a yere they shold come vnto the  
holys of god for to adoure / and in  
bestementes wythout some to goo a  
houe / and caste stones byllbene theyr  
thys for to stone the cruel ther wyth /  
Whiche be whiche they say that adam made  
for alle his chyldeyn for to praye in /  
and lefte it to habraham and Ismael  
and atte laste it was lefte to macho  
mete and to alle hye people / **A**lthys  
myght ete alle maner of flesche saue  
swynes flesche and blood / and flesche  
that had be strangled or founde dede /  
Eche man myght haue foure wyues  
wedded at ones and refuse e repudye  
thre tymes / and take them ageyn but  
not the fourth tyme / and he myght  
haue no more than foure wyues lath /  
sully / but he myght haue concubynes  
and suche wymmen as many as he  
may hye e as many as he myght here  
and them he may selle but yf she be  
wyth chylde / and it is graunted to  
them that they may haue wyues of

their olde wyues / that their knyght  
may be the stronger emonge them in  
frendshyp / and as to therr possessyons  
be that demaundeth must haue wytnes  
ses to proue his demaunde / and the  
defendaunte shal be hysworn by his othe  
whan they be founde in adoulttrye  
they be stoned both to gyder / e whan  
they doo fornicacion they shal haue  
four score lasses / machomete said that  
thaungel gabriel had shewed to hym  
that it was graunted to hym of our  
lord that he myght goo to other men  
nes wyues / for to engendre men of ver  
tu and prophetes / and one of hye ser  
uauntes had a fayre wyf / and he des  
fended and forbode his wyf that she  
shold not speke with his lord macho  
mete / e on a day he founde hir spekyng  
wyth hym / and thenne anone he put  
hyr from hym / and machomete wey  
ued hyr and sette hyr emonge hye  
other wyues / and thenne he doubtd  
the murmure of the peple and saynd  
that a wyrtynge was sente to hym fro  
heuen / in whiche was wyrtyn yf any  
man repudied his wyf / that he shal  
repudye hir shold haue hyr to hye  
wyf / whiche thyng the sarazens kepe  
for a lawe vnto thys day /  
Al thes that is taken emonge them is  
kethen the first and second tyme / The  
thyrde tyme his hande is cutte of / The  
fourth tyme his foot is synon off / hit  
is forboden to hem to drynke wyne / e  
as they afferme our lord hath promy  
sed paradys to them that kepe thys  
lawe and other / that is to wyte a  
gardyn or a place of deysces enuyron  
ned with rennyng water / In whiche  
paradys they shal haue setys paradys  
ble / ne they shal haue neyther / ouer /  
moche hete ne colde / e they shal be e  
ete al maner meates / what somer they  
desyre they shal anone fynde redy to  
for them / they shal be clad in clothes  
of sylke of al colours / they shal be con  
ioyned to right fayr virgynes / e al they  
they shal be in delicias / e thaungels shal  
come as botylers with vessels of golde  
e syluer / e shal gyue in them of golde  
mylke / e in them of syluer wyne / and  
they shal saie to them etc e drynke in  
gladnes / e machomete sayth they shal  
haue thre shotes or ryuers in paradys

that one of mylke / that other of hony  
and the thyrd of ryght good wyne  
wyth ryght precyous espyces /  
And that they shal see there ryght  
fayre aungellys and so grete that fro  
that one eye to that other is the space  
of a day iourneys / Into them that by  
leue not to god and machomete as  
they afferme / is ordeyned the payne  
of helle wythout ende / and to them  
that in what souer synne haue syn-  
ned / and been bounden therein / yf in  
the honour of theyr deite they bylene  
in god and to Machomete / in the day  
of dome whan machomete shal come /  
they shal be sauyd / and the saracens  
enuoeluped in darkness afferme that  
machomete the false prophete to haue  
had the espyrte of prophete aboue  
alle other prophetes / and they saye  
that he had ten aungellys obeyssaunte  
to hym whiche hezpe hym /  
And they say yet that tofore godd crie  
and heuen and erthe / the name of ma-  
chomete was tofore god / and but yf  
machomete shold not haue been / heu-  
ne erthe ne paradys had neuer be made  
Ne they lye sayenge that the mone  
came to hym / whome raynyng in to  
his wombe / he departed in to tibo partes  
and after iogged them ageyn to gy-  
der / And they saye that there was  
all camle of flesche offryd to hym /  
whiche spake into hym and sayd / he  
ware that thou ete me not / For there  
is kynnyng within me / and yet neuer /  
thelesse after cratyng perpe there was  
kynnyng gyuen by whiche he deyd /

¶ But now late vs retorne to the  
hystorie of the lombardes / for thenne  
the lombardes were moche contrarye to  
the chyrche of Rome and to the empyre  
so that if they had raynyed the feyth  
And thenne pepyn the greetest prync  
of the folkes of fraunce was deyd /  
and charles his sone succeded hym  
whiche was also named Eutyses /  
and he dyd many bataylles and had  
many byctoryes / and lefte tibo so-  
nes prynces of the yvall halle charles  
and pepyn / but charles leuyng the  
pompe of the worlde was maad a  
monke of cassennace / and pepyn got  
weynyng moche nobly and worthyp-  
fully the folkes of fraunce /

And for as moche as Ehylderyk the  
kyng was not prouffitable / pepyn  
came into the pope and ardyd coun-  
tyl whether he shold be kyng that  
had but onely the name of the kyng  
or he that gouernyd the Royame /  
And thenne the pope answered / that  
he ought to haue the name of the kyng  
that gouernyd wel the royaulme /  
And the frenschmen were enhardyd  
wyth this answer / and made pepyn  
kyng / and closed ehylderyk in a mo-  
nastory aboute the yere vii c c l /  
And thenne whan astulphus kyng  
of the lombardes had despoyled the  
chyrche of Rome of hyr possessions  
and seynorpe / Seipen the pope  
whiche came after zacharye requyrd  
ayde and helpe of pepyn the kyng of  
fraunce ageynste the lombardes /  
and came hym self in to fraunce / and  
thenne pepyn assemblyd a moche grete  
hoost / and came in to ytalie / and he  
spceded the kyng astulphus / e rayn-  
quysshed hym and took of hym four-  
ty hostages / that he shold restor a-  
geyn to the chyrche of rome alle that  
he had taken alweye / e that he shold  
nomore tormeute it / But whan pe-  
pyn was departed he dyd noo thyng  
of that he had promysed / and sone af-  
ter as he went on hontyng he deyd  
sowynly / and despyte succeded hym /  
aboute the yere of our lordz v hondred  
e xliii dagokerte kyng of fraunce as  
it is contayned in a cronycle whiche had  
reigned longe tyme tofore pepyn began  
fro his chyldhode to haue saynt denys  
in grete reuerence / for whan he seyd  
the angre of his fader lothare / he fledde  
anone to the chyrche of the blessed saint  
denys / and after whan he was maad  
kyng / he loued e honoured hym ston-  
gelye / and after whan he was dede /  
he was shelled to an holy man in a hely  
on that his soule was brought to the  
Iugement / e many sayntes opposed a-  
gynst hym that he had wolkyd for chyr-  
che / e as the wicked spirites wolde  
haue raynysshed e lad hym to payn / the  
blessyd denys cam e deluyerd hym / or  
pauenture the folke of hym was reso-  
red to the body e dyd penaunce / the kyng  
edmonens of fraunce Incouerd saint de-  
nis more dyshonestely / than he oughte



to doo and<sup>r</sup> brast: the boоны of hys  
arme and bare hem alwey couerwylpe/  
and anone he weye madde / In that  
tyme was led the honourable clerke  
in englonce / and how he it that he is  
counted in the cathologie of sayntes  
yet he is not called of holy chyrche  
saynt lode / But worshypful lode / and  
tys for double cause / The fyrste is  
for his olde age he was blynde / and  
he had one that ledde hym by twines  
and askelpe where as he pteched / the  
word of our lord in euery place / and  
on a tyme he ledde hym by a kylee ful  
of grete stones / and his leder moe  
kynge hym sayd that there were assem  
blyd moche peple that were seyle for  
to here his ptechyacion / And thenne  
beganne he to pteche moche arantlye /  
and at the last ende he concluded with  
per omnia secula seculorum / and anone  
the stones answere wyth an hys toye  
amen our honourable fader / e by cause  
that the stones alkyd hym honourable  
so the chyrche may say wel that he is  
honourable / **A** The second cause is that  
after his dethe a moche deuoute clerke  
despyd to make a vers to sette on hys  
tombe / and began in thys wyse / Hac  
sunt in fossa / and was ended wyth  
hys sancti ossa / but it was no trewe  
vers / and whan he coude not brynge it  
to a trewe metre / he was ful of thouzt  
alle a nyght / e on the morn he fonde  
graue on his tombe by the handes of  
aungellys the vers ful maad in thys  
manere / Hac sunt in fossa / lode bene  
rabilis ossa / whos body is worshypped  
by grete deuocyon in gene /  
In the tyme of aboute the yere of our  
lord seuen hundred / zacharias kynge of  
fryse shold haue ben baptyfed / e had  
thenne one foot in the fontstone / and  
that other without / and demaunded  
whether the more parte of his predece  
sours were in helle or in heuen / and  
whan he herde that moo of them were  
in helle than in heuen / he said it is more  
holy to folowe the more parte than the  
lesse / e withowte his foot that was  
in the font / and so was he deceyued of  
the deuyll / whiche promysed vnto hym  
goodes without nombre / and the fourth  
day after he deyed soverynly / and ye

ressed perdurably / In the champayn  
of ytalie wher barley and corne fyl  
doun fro heuen lyke rayns / It is red  
that in the same tyme the yere of our  
lord seuen hundred and fourty / whan  
the body of saynt benet was broughe  
to the monasterye of floriamore / and  
the body of saynt scolastica his suster  
was broughe to a romane / Charles  
the grete wolde haue borne the body to  
the castel of camense / but by myracles  
that were shewyd it was forboden /  
In that tyme was a grete tremblyng  
of the erthe / by whiche cyties were  
turned and fonsken / and other bygh  
montayns and hylls were borne and  
transported hole and sauf seuen myle  
thens / **A** The body of saynt pernell  
doughter of saynt peter the apostle  
was transported fro thens where it  
was / and was founde vryson in mar  
ble by the honde of Saynt peter / thys  
is the tombe of the golden petronelle  
my doughter / and as sygetere sayth  
they of thyr tourmentyd them of ar  
menye / and whan the pestilence had  
been somtyme in theyr londe / they of  
the contrey by the admonestement of  
cristen men shaued theyr hedes in ma  
ner of a croffe / and by cause that by  
that ygne they receyued theyr helthe  
they reuyned that maner of shauynge /  
At the laste chepy after many yeres  
was dede / and charles the grete  
his sone succeded hym in his regne /  
and in his tyme adryan the pope satte  
in his see at Rome / e sente messagers  
to charles the grete / and requyred hym  
of helpe ageynst despoere kynge of the  
lombardes / whiche tormented strongly  
the chyrche lyke as astulph his fader  
dyd / and charles obeyed to the pope  
and assemblyd a grete hoost / and en  
trepyd by the montayns in to ytalie / e  
assaged purssauently the yal cyte  
of paye / and took despoere and hys  
wyf and his prynces / and sente hem  
in exyle in to fraunce / and restablisshed  
to the chyrche alle the droghts and  
ygghes that had be taken from them /  
In that tyme were in the hoost of  
charlemanyne Amys and Amel / on  
whiche were twe ryght noble kyngs  
of our lord ihesu criste /

Of whome þen wode meruayllous ac-  
tes / which fyl and dreyed at mortuary  
wher as charles ouercame the lombards  
des / and there thenne sayled the regne  
of the lombards / For after that tyme  
they had neuer kyng / but such as the  
Emperours gaf to them / And  
thenne wente charles to Rome / and  
the pope assenbled a synode of an hon-  
dred and thre and fetyr bysshoppes /  
In which synode the pope gaf to char-  
les power to chese the pope and to or-  
deyne the see of rome / And also he  
graunted to hym the iurisdiction to  
gyue to archbysshoppes and bysshoppes  
to fore their consecracion / Thys sones  
were made kynges & were al enoynted  
at Rome / That is to wete Heryn  
kyng of ytalie / and willys kyng of  
acquytayne or guyene / and thenne  
florysshed alcuynus mayster of charles  
and thenne pryvye sone of charles be-  
gan to rebelle ageynst his fader / wherof  
he was conuyct / and wes shorne a  
monke / aboute the yere of our lord  
seuen hundred four score & thre in the  
tyme of heleyn emperesse and of hir  
sone constantyn / There was a man  
dyggynge in a longe wall as it is  
wode in a certeyn cronycle / & he fonde  
a chesse of stone / and fonde therein a  
man lyng and letters contaynyng  
this folowynge / Crist shal be borne of  
marie the vergyne / and I beleue in  
hym vnder constantyn and heleyn the  
emperesse / O sonne thou shalt see me  
ageyn / and whan adryan was dede  
þen was sette vpon the see of Rome /  
and was pope / and a man right honou-  
rable in al thynges / & the kyngesmen  
of adryan had and hure kep hit to  
ward hym / and on a tyme as he wode  
the gretter letanyes / they moeynd the  
peple ageynst hym / and darbe out his  
eyen and cutte of hys tongue / but  
god by myracle restabyllyshed ageyn  
his tonge and his syght / and after he  
fledde to charles / and he templed hym  
in his set / and punysshed the culpa-  
bles / Thenne the Romayns by  
admonestementes of the pope the yere  
of our lord seuen hundred four score &  
four / Charles left the empyre of con-  
stantynople / and they made hym empe-  
rour and cowlbened hym / and by the

honde of þen the pope / and callyd  
hym azar augustus / and anone after  
constantyn the gret / The see Imperyal  
was in constantynople / and by cause  
the forsayd constantyn had gyuen and  
left Rome to the byayres of Saynt  
peter thapostle / and had ordeyned the  
same for theyr see / Neuerthelesse for  
the dygnite they callyd emperours  
of Rome / and so were they tyl the  
empyre of rome came to the kynges of  
france / and after that the other were  
callyd emperours of Constantynoble /  
or emperour of the grekes / and the  
other þen callyd emperours of Rome /  
and it was moche meruayle of thys  
emperour charles / for as longe as he  
lyued / he wold neuer marie none of  
his doughters / and sayd he myght in  
no wyse fortere theyr companye / and  
alcuyn his mayster wrote vnto hym  
vpon this thyng and sayd / how he it  
that thou be blesyd in other thynges  
yet in this thou arte vnhappy in for-  
tune / and declaryd to hym what he  
wold saye vpon that matre / And  
neuerthelesse the emperour dyd by dys-  
symplacyon so as there shold be no  
suspecyon therof / but neuerthelesse it  
was moche spoken emonge the peple /  
and wher someuer he wente / he lede  
them with hym / In the tyme of thys  
charles thoffyce of saynt ambrose was  
moche lerte / and thoffyce of saynt gre-  
gorie was solempnely publysshed /  
and thautortye of the emperour helde  
moche thereto / for as saynt austyn reter-  
eth in his booke of confessyon / Saynt  
ambrose had many persecucyons of ius-  
tyna the emperesse / which was of the  
heresye aaryen / and was alwayed in  
the chyrche bothe he and his folke as  
tholyque / and therfore estabyllyshed he  
to synge the ymynes and the psalmes  
after the custome of them of thozepent  
lest the xple shold abyde in the stouth  
of erour / and afterward it was or-  
deyned though al the chyrche / & thene  
gregory came afterward & chaunged  
many thynges / and adde some ther-  
to / and somme he toke alweye / The for-  
ly faders myght not see al that honed  
atte begynnynge to the beaute of thoffice  
but dyuers faders ordeyned dyuers  
thynges / for there hath in begynnynge



For it beganne somtyme at the lesson  
as it is doon on the holy saturday on  
easter euen / Celestyne the pope ordey-  
ned to synge a psalme at thyntwyte  
of the masse / and saynt gregory or  
denied thyntwyte of the masse to be  
sungen / and a vers of the psalme that  
was sungen / and somtyme they sange  
psalmes aboute the aulter / and was  
enuyronned of clerkes in maner of a  
crowne / and sange by accord to gyde  
and therof was sayd thoms / a quyer  
or a compayne / Bus Flauianus  
and theodorus establysshed that there  
shold be songe on one syde one vers /  
and another on that other syde / and  
thys helde they of ygnace which was  
dypuynke taught / Saynt Jerome  
ordeyned psalmes epytles and gos-  
pells / and for the more parte the day  
ly seruyce and offyce and nyghtly sauf  
the songe / Gelasyus and Gregory  
added thereto allellis / and sange to the  
lessons and gospellys grayles tracte  
and alleluya / ambrose Gelase & gre-  
gory establysshed songe at the masse  
Hylaryus added to gloria in excelsis  
deo laudamus te / and so forth as fol-  
loweth / Motherys abbot of saynt galles  
made the sequences psalmes in stede of  
pneuma of alleluyas / and pope nychole  
ordeyned that they shold be songe at  
masse / Hermannus of almayn maad  
Sancti spiritus assit nobis gracia /  
Aue maria / e alma redemptoris mater  
and symon barzona pater bysshop of  
compostelle made Salve regyna / and  
as sygebert saith robert kyng of frunce  
made the sequence of sancti spiritus as-  
sit nobis gracia / and as Turpin re-  
keth charles was fayr of body / cru-  
el of syght / Dyr fote longe of his sta-  
ture / his face a palme and an halfe  
longe / his kerde a palme longe / hys  
forke a foot large / he smote with one  
strok a man armed on horsbacke fro  
the wypp of his heed vnto the singlys  
or gythes of the hors / he drewe and  
stretchyd out of lengthe lyghtly foure  
hors thone of yron / he wolde lyfte vp  
fro the erthe wyth his one honde an ar-  
med man ryght vp to hys heed /  
He wolde ete an hare al hole / or tibo  
fennys or an hole ghoos / he dranke by  
al or noo thyng /

And that was hyne wyth water / he  
dranke soo lytel at hys dyner that he  
wolde drynke but thre tyme / he foun-  
ded many abbes and monasteryes /  
And at the laste he made Jhesu cryste  
kyr of alle hys goodes / and synel  
hed his lyf laudably / And kollys  
his sone succeded hym in the empyre  
whiche was a man ryght debonayre  
aboute the yeres of our lord Dyr hon-  
dred and yd / In whos tyme the  
bysshoppes and the clerkes lest they  
gyrdelys byssued wyth golde / and  
theyr outrageous and dysgysed clo-  
thyng and away they put of e layd  
it a parte / and theodulph bysshop of  
orlypaine was falselpe accused to the  
empeur / and was sente to augyers  
to prysen / and as it is conteyned in  
a cronycle / on palme sonday as the pro-  
cessyon passed before the folys where  
he was in prysen / he openyd the wynd-  
ow / and whan he herd that they were  
in pces & sange not / he began to synge  
the fayr verses that he had made / that  
is to wete / Gloria laus & honor sit  
tibi rex xpi / and the empeur was  
presente / and hit plesyd so muche to  
ther empeur that he toke hym out of pri-  
son / and restablyssed hym in to hys  
see / The messagers of mychel them-  
prou of constantynople brought yef-  
tes to kollys the sons of charles / and  
emonge al other they brougt the bookes  
of saynt dnyse of the Jewryche of auns-  
gellys translated out of greke in to  
latyn / and he requered them wyth  
grette ioye / And thenne were there  
aboute a thienty seel men of dyuers  
maladys / which al were helyd that  
nyght in the chyrche of saynt dnyse /  
And whan kollys was dede Lothayr  
helde the empyre / and kollys & charles  
his brethern made a kataylle agensse  
hym / where there was so grette occysion  
of one and other / that there had neuer  
before ben such in no tyme in fraunce  
& atte laste it was accorded that char-  
les shold reigne in fraunce / & kollys  
in almayne / and lothayr in ytalie /  
and in the parte of fraunce whiche is  
named Loayne / and after that he  
lefte the empyre to kollys hys sone  
whiche was empeur after hym / and  
he took the habyte of a monke /

And it is sayd in a cronycle that ser-  
ge was thenne pope/whych afore was  
named/ os porcy / that is to saye the  
molbth of aswyn/ but his name was  
chaunged/ and was called/ Sergeyus  
and so than forthon it was ordeyned/  
that alle the popes shold chaunge their  
names / by cause our lordz chaunged/  
the name of hym that he chaas to be  
prync of thapostles / for as they be  
chaunged/ in name / soo shold they be  
chaunged/ in perfection of lyl / and by  
cause that this man was choyen in to  
a noble offyce / he shold not be defou-  
led by a dyshoneste name /

In the tyme of this wolys in the yere  
of our lordz viij hundred and vij as  
it is sayd in a cronycle / in the paroch  
of magonac a wycked spryte smote  
on the wallkes of the holwes as it had  
be wyth hammers / and spake openlye  
in solyngz dyscordes / and tormentz  
so the peple that in what holwe he entrid  
anone the holwe brempz / and whan  
the prestres sayd the letanyes / he cast  
at them stones / and greuyd them cru-  
elly / and atte laste he confesyd that  
whan holy water was caste he hypde  
hym vnder the cope of a certeyn prest  
as his famylpar / accusyng hym that  
he had synned wyth the daughter of  
the procurour / In that tyme the kyng  
of bulgarys was conuerted vnto the  
feythe / e was of so grete perfectyon  
that he made hie oldest sone kyng / and  
he hym self toke thabyte of a monke /  
but his sone gonerned hym so porgely  
that he toke ageyn the ryte and labur  
of the paynymz / e thenne his fader  
reprised his knyghthode / e purseyldyd  
his sone / e toke hym e put hym in pri-  
son / and thenne he ordeyned his other  
sone to be kyng / e reprised his habyte  
ageyn / It was sayd that in ytalay  
that tyme in the cyte of bryge it rained  
blood thre dayes / e that same tyme cam  
in to fraunce breezes or boastes Jnnu /  
mercable whiche had vij wynges / syge  
longe feet / e llybo teeth harder than any  
stone / e flode by compaignes as armed  
men by the space of a day iourneys /  
stratychyng a four myle for fyue myle  
brode / e they deuoured al thyng that  
was grene in trees and in herbes /  
and came vnto the see of brytayne

but in thende they were dwolbnd in  
the see by force of the wynde / but the  
kete of thoccean see threlyde them to the  
yuage / and the ager was coumped  
of their wotyng / and therof enselbed a  
grete fampyne and grete mortalite /  
that almoste the thyrd parte of the pe-  
ple peryschyd and deyed /

And after this the fyrste otto was  
empeur in the yere of our lordz ix C  
and xxxviij / and as this otto on an  
ester day had ordeyned a grete feste to  
his prynces / afore they were sette / a  
sone of one of the prynces in the maner  
of a chylde toke one of the messys of  
mete fro the borde / e the kezar smote  
the chylde wyth his fylte and slewe  
hym / And he that had the chylde  
in keepyng saue that / and slewe hym  
anone that had slayne the chylde / and  
whan thempour wold haue dampned  
hym without audyence / he toke them /  
perur and threlyde hym to the grounde  
and wold haue strangled hym / and  
wyth grete payne he was taken from  
his handes / and after thempour made  
hym to be kepte / and sayd that he hym  
self was culpable and to blame / and  
for the honour of the feste / he let the  
man goo frely his waye / e after this  
fyrste otto / the second otto succeded / e  
whan the ytalayns had ofte tymes bro-  
ken the peas bytvene them and the ro-  
mayns / he came and made a grete co-  
mune feste to al the barons / bysshoppes  
and grete lordes / and whan they were  
al sette at dyner he enuyronned them  
al wyth men of armes / and thenne  
he made his compleynt / and dyd doo  
name them that were culpable by wr-  
tyng / and anone dyd doo synge of  
her heedes there /

And vnto alle the other he made good  
chere / and moche honoured them /  
And Otto the thyrde came after hym  
the yere of our Lordz ix hundred four  
score and ten / And he had to surname  
the meruaylle of the world /  
And as it is sayd in a cronycle he  
had a wyf / whych wold haue been  
kone or lemmay vnto an erle / And he  
wold not consente to hyr / Wherefore  
she had soo grete malys vnto hym  
that she dyffamed hym in such wyse  
vnto hyr husband the Empeur /



that he commaunded to smyte of hys  
 hed wythout hauinge any audyence /  
 But tofore he was hyldeed he prayde  
 his good wyf that she shoulde sheibe  
 hym innocent & not gylty by the preef  
 of hys prey / and thenne after came  
 a day that the emperour shold do right  
 to wydolbes and to orphans /  
 And thenne thys wydolbe came and  
 brought the heed of hir husband by  
 thene hys armes / and demaunded of  
 what deth he ought to haue that had  
 slayne a man wrongefully / And he  
 sayde that he ought to haue hys heed  
 smytyn of / and thenne the sayd thou  
 art he that hast slayne my husband /  
 by the false entysement of thy wyf  
 innocentely / and that I shal preeue  
 that I salde trouthe by the beyn ge of  
 thys brennyng prey /  
 And whan the emperour salde that  
 he was al assaffred / and gaue hym  
 self to be punysshed in to the hands  
 of the Iroman / Neuerthelesse by the  
 prayer of the bysshoppes and of the bar  
 ons / the emperour took tyme of tyn  
 dayes / and after of viij / and after  
 of seuen / and after of vij / tyl the cause  
 was examyned / & the trouthe knolde  
 en / Thenne the emperour the cause exa  
 myned and the trouthe knolde / dyde  
 doo brenne his wyf al quyeke / & gaue  
 to the wydolbe four castelles for hys  
 redemption / whiche castelles been in  
 the bysshoppes of lymencie / and been  
 calld the teryms of the dayes / And  
 after this emperour reigned Henry  
 which was duc of bayern in the yere a  
 m & ij / and gaue his suster named  
 Gersyle to the kyng of hungarye in  
 marriage / & that same kyng & al hys  
 peple she conuerted to the feythe / & the  
 kyng was named stephen / whiche  
 was of so grete holynesse that god en  
 nobliffed hym by many myracles and  
 this Henry the emperour & his wyf kuny  
 gundys Were tothe clene Virgins / and  
 lyued an holy lyf / and resyd after in  
 wes / & hym succeded conate a duc of  
 fraunce which had wedded the nece of  
 saynt Henry / In that tyme was seen a  
 leme in heuen ful of fyre brennyng /  
 & was moche grete / & was aboue the  
 sonne / which was seen fallyn to the  
 earth / Thys emperour put somme of

the bysshoppes in pryson / & brened the  
 subarles of melane by cause the arch  
 bysshop of melane fledde out of pry  
 son / & on Whysfunday as the emperour  
 was coloued in a bytel church / there  
 was so grete thonde & so horrible that  
 somme yssued out of their wyte and  
 other deyed for fere / & brened the bysshop  
 that sange the masse / & the secretarys of  
 the emperour sayden that they had fro  
 saynt ambrose right in the secret of the  
 masse whiche menaced and threthend  
 the emperour / In the tyme of this con  
 rad the yere a thousand yd as it is  
 sayd in a cronycle that therle lymolde  
 and his wyf fledde in to a foreste der  
 dyng the yre of the kyng / and there  
 hode them in a bytel holbe / and as  
 the emperour wente for to hunt in the  
 same foreste / the nyght came upon  
 hym / and must nedde abyde there in that  
 bytel holbe al nyght / and the lady  
 kyng grete lyth chylde as wel as she  
 myght admynystrer such thyng as  
 was necessarye the beste wyse that she  
 myght / and that nyght she was deli  
 uerd of a sone / and a toys came to  
 the emperour / whiche sayde to hym / con  
 rad the chylde that is now borne shal  
 be thyn heyre & gendre / that is sone in  
 lawe / & whan he atows in the mor  
 nyng he calld to hym ii of his squy  
 ers / & sayd to them goo ye and take  
 alwey this childe fro the modre by force  
 and helve it in pyeces & bryngge them  
 to me / and anone they wente hastelye  
 & toke alwey the chylde fro the modres  
 lappe / & whan they salde the chylde of  
 so fayre a forme / they had pyte and  
 were moeuyd with mercy / and layde  
 hym upon a tree that he shold not be  
 deuoured of wyldes bestes / & they toke  
 an bare & slept hym & toke out his herte  
 & brought it to the emperour / & p same  
 day a duc passed by that forest & herd  
 the childe crye & dyd it to be broughte  
 to hym / and by cause he had no sone / he  
 made it to be borne to his wyf / & made  
 it to be nourysshed / and sayned that  
 he had engendred it and named hym  
 Henry / & after whan he was nourysshed  
 he growde & was of right fayr forme &  
 wel bespoken & gracious & curys to  
 euery body / & whan the emperour salde  
 hym that he was soe fayr and wyse /

he requyred hym of his fader & maade  
hym to dwelle in his court / & whan  
he salde that this chylde was so graci  
ous and curtyse / that he was prayesd  
of every man / he doubted that he shold  
reigne after hym / & if there he wolde  
he had commaunded to haue he slayne  
and wrote letters to his wyf with his  
owne honde / and they conteyned thys  
wordes folowynge / as moche as thou  
lovest thy lyf / as sone as thou hast  
receyved this letter that thou slee this  
chylde / & as he wente that he was lodged  
in a chyrche / and he kyngd very restyd  
hym vpon a bench / & his pure henge  
doun in whiche hys letters were /  
Thenne there was a preest there whiche  
despyed moche to see what was in hys  
purs / and opened it / and salde the  
letters sealyd with the kynges seale  
and without brekyng of the seale he  
opened them / and redyng the felowys  
he abhorred it / and subtylly he rasede  
it / and wrote as hit sayd thou shalt  
slee hym / he wrote thou shalt gyue  
our doughter to thys chylde for to be  
his wyf / and whan the quene salde  
thys letters sealyd with the kynges  
seale / and that they were writen with  
his owne honde / she calld the prynces  
& and solempnyfied the matrimonye  
& gaf hir doughter to hym to be his  
wyf / and the maypage was don at  
a con / and whan it was tolde to the  
emperour that the maypage of hys  
doughter had been solempnely maad /  
he was moche aghast / and whan he  
knewe the trouthe of the eldres quere  
and of the duc that fonde the chylde /  
and of the preest that had sette in the  
letter the thynges abovesayd / he aper  
ceyved wel that the ordenaunce of  
godd ought not to be contraryed / and  
anone he sente for the chylde / & recey  
ved hym as hys sone / and establisshed  
hym for to be his heire / and to reigne  
after hym / and in the place where this  
chylde was borne / he founded a noble  
monastery whiche is at thys day na  
mede Bisyne / This henry put oute  
of his court al the iougylers / & gaue  
to poure men alle that was wonte to be  
gyuen to mynstrells / In that tyme  
was so grete dyscorde in the chyrche /  
that there were thre chosen to be pope /

and a preest namede gracyen gaf to  
the othe moche money / and they leste  
the see to hym / and he was pope / and  
as henry the emperour came to Rome  
for to appease the stryues / Gracyen came  
ageynst hym / and offryd to hym a  
cowlne of golde for to be to hym a  
nape / and he passed forth by & sayd  
nedd alle thys thynges / and dyd doo  
holde a sene / in whiche he contempnyd  
gracyen of symonye / and sette another  
in his place / how be it it is sayd in a  
nother place in a letter that he sente to  
matthylde the countesse / that the sayd  
preest was moche symple / and that he  
had by money gotten to hym the papacye  
& that after he knewe his erroure  
and by the meane of the emperour he  
deposed hym self / and after this henry  
was Emperour the thyrde henry / and  
in his tyme haue was chosen to be  
pope / and was callede leo / and as he  
went to Rome for to take the see / he  
herde the boys of aungellys synge  
Our lord sayth / I am he that knoweth  
the thoughtes of men /  
This pope made the lyf of many sayntes  
/ In that tyme the chyrche was  
troubled by herenget whiche affermed  
the body and blood of our lord not to  
be truely in the aulter / but figurat  
lylly / ageynst whom wrote lantfranke  
prouer of beccense / and anelme came  
to hym out of bourgoyne for hys do  
ctryne / whiche was moche aournyd  
with vertue and wysedom / and was  
there prouer after hym / In thys  
tyme was iherusalem taken of the saraz  
ynes / and after was recouered by crys  
ten men / and the bones of saynt nycholas  
was there brought in to laar / thewof  
is sayd whan there shold be longe a  
nelbe hystorie of saynt nycholas in a  
chyrche whiche was of the holy crosse  
and was subgette to the chyrche of our  
lady of Tarentyne / The bretheren  
prayd moche instauntly their prynces  
our that they myght synge thys nelbe  
hystorie / whiche in noo wyse wolde  
graunte to them / and sayd they ought  
not chaunge their olde for noo nelbe /  
and yet the bretheren prayd hym more  
instauntly / and he in despyte sayd /  
goo your way / For in no maner shal  
ye neuer haue bynne of me that this



nelbe songe shal be song / and whan  
the fesse of saynt nycholas come / The  
brethern sayd theyr matynes alle in his  
upnesse and their bygyllles / e whan  
they were alle in theyr beddes / Saynt  
nycholas apercyd byslyly and moche  
fersully to the prour / and dreibe hym  
out by the heer / and smote hym down  
on the pavement of the dorewar / e began  
to senge the hyscorpe / O pastor eterne  
and at every note he smote hym wyth  
a rodde that he helde in his honde right  
greuously on his backe / and sange  
melydously this anthem Unto the  
ende / and thenne the prour cryed so  
hilde / that he awoke al his brethern  
and was borne to his bedde / as halfe  
dead / and whan he came to hym self  
he sayd / goo ye and senge the nelbe  
hyscorpe of saynt nycholas from hens  
forth / In that same tyme the abbotte  
of the couente of molesyne and xxi  
monkes wyth hym went for to dwelle  
in deserte / for to kepe more strynglye  
the professyon of theyr pale / and there  
establyssed a nelbe ordre out of the  
ordre / Hyldebrande prour of clug  
ny was made pope / and was callyd  
gregory / and whan he was in the lasse  
ordres and was sente as a legate / he  
conuaynyssed meynaynkously at by  
ons the archbysshop of ebronpance of  
synonye / For this archbysshop had  
corrupted alle his accusers soo that he  
myght not be conuaynyssed /  
And thenne the legate commaunded  
hym that he shold say / In nomine  
patris et filii / and he myght not say / et  
spiritus sancti / by cause he had synned  
in the holy ghoost / and thenne he con  
fessed his synne / and was depose / e  
named thenne the holy ghoost wyth clere  
woys / and this myracle rehereth here  
no in his booke that he made to marhelwe  
the emperour / and whan this henry  
was dede / it was wypon on his tombe  
where as he was buryed wyth other  
kynge / Dere lyeth henry the sone of  
henry the fader / henry the selfader / hen  
ry the olde selfader / and after this  
henry / reigned henry the fyfthe in the  
yere of our lord a thousand C and one  
which was the pope wyth the cardynal /  
lys / and lefte hem in the bypoc of  
bysshoppes and of abbottes / e took

the ryng and the staffe pastoralle /  
In that tyme bernarde e his brethern  
took the relygion of cysteaulx / in the  
paroch of lyege a solbe lare a pygge  
haungyng the bylage of a man / and an  
henne had a chyllyn wyth four feet  
and after this henry succeded Lothayre  
in whos tyme a woman in spayne chyl  
ded a monke whiche had double body  
and that one ioyned to that other by  
the backes / and wfore had the sem  
blaunce of a man hole of body and  
membrys ordynatlye / and begynne  
was the semblaunce of a woman hole  
in alle propertees /  
After Lothayr reigned Conrade the  
yere a thousand an hondred e xxxviii  
That tyme deyed hughe of saynt byc  
tor / whiche was a right excellent doc  
tor in al sciens and deuoute in rely  
gion / of whome it is sayd that whan  
he was in his laste infirmyte / e that  
he myght receyue no mete / yet he requy  
red allwey to haue the body of our  
lord wyth grete deuocyon / e thenne  
his brethern wolde please hym / and  
brought to hym a symple hoost of sa  
cred in manere of the body of our lord  
and he knelwe it wel in spyrte / and  
sayd / Godd forgyue you brethern /  
wherfore wolde ye deceyue me / This  
is not my lord that ye bringe to me  
and anone they were asschid and  
rann and fetter to hym the body of  
our lord / and thenne he salbe hym  
whome he myght not receyue / e byf  
te by his handes to heuen and sayd nob  
I see the sone ascende to the fader / and  
the spyrte to godd that maad hym /  
And wyth this wordes he gaf by  
his spyrte / and the body of our lord  
kanyssed alwey fro them that helde  
hym / **E**ugene abbott of saynt anas  
tase was establyssed pope / But he  
was put out of the cyt / by cause the  
senabours had maad another pope /  
And thenne he come in to fraunce / and  
sente saynt bernarde wfore hym whiche  
prechyd the waye of our lord / e dyd  
many myracles / And thenne flourd  
Gylberte the patryark / Frederyke  
neuuele of conrade was emperour in  
the yere of our lord a thousand C liii  
And that tyme flourd maister pieter  
humbarz byshop of paris / whiche

compleded the book of sentences / The  
glose of the salter and of the epytles  
of pauls moche prouffably / and in  
that tyme were sen the mones in heuen  
and in the myddes of the thre was the  
segne of the crosse / and it was not  
lange after that thre sonnes were sen  
also / And thenne was Alysaunde  
chosen reghtfully for to be pope / and  
ageynste hym were chosen octauyan  
Johannes cremenfis of the tytle of  
saint calypte / and Johannes perscu  
metencis successly to the papacye / e  
were ennoblyshed by this fauour of  
the emperour to the see / e this discorde  
and scylme endured eeghtene yere /  
Withyn whiche tyme the almayns whiche  
the dybellyd in tofane for the emperour  
assayled the Romayns whiche were  
at mountport / and sleibe fro none to  
euen songe soo moche people / that there  
were neuer so many romayns slayne  
holb be it that in the tyme of Hanyhal  
there were soo many slayne that thre  
bushelles were fylled with golde rynges  
that were taken of theyr syngers /  
whiche Hanyhal dyd so sende to cariage  
and many of them were hurped at  
saint stephens / and saint laurences /  
and it was wryton vpon theyr sepul  
ture / that they were ten tyme a thous  
sand and ten thousand / e x tymes  
xij hundred and an halfe / and whan  
the emperour frederyk vsward the holy  
londe and wysshe hym in a ruer / and  
there he persshed and dyed / and as  
other saye he waterd his hors and hys  
hars fyl down in the water / and so he  
dyed / Henry was emperour after hym  
in the yere a thousand an hundred four  
score e ten / In that tyme were soo  
grete raynes thondres e lychtynnges  
and tempestes / that neuer had been soo  
grete that ony man myght remembre /  
For stones fyl as grete as egges / e  
were square whiche were medlyd  
wyth the rayne / e destroyed the vygnes  
trees and the corne / and sleibe men  
teefys / collyps and other byrdes / and  
somme folkes were sen sleyn by the  
ayer in that tempeste whiche were coles  
brennyng in theyr bylles and beekes  
and sette fyr on goldes / e thys Henry  
was alwey a tyrant ageynste the  
chyrche of Rome / and therfore whan

he was dede Innocent the pope opposed  
ageynst phyllyp his sone / that he shold  
not be emperour / and helde wyth the  
partye of otto sone of the duc of Saxe  
one / e made hym to be crownded kynge  
of Almayne at acone / In that tyme  
many barons of fraunce went ouer the  
see for the deliuerance of the holy  
londe / and they took Constantynoble /  
In that tyme began thordre of frenche  
prechours and of the menours /  
Innocent the thyrde sente messagers to  
phyllyp kynge of fraunce for to assaile  
the londe of albygeours for to take fro  
him the hertyes / and he toke them alle  
and dyd to branne them / e after thys  
Innocent the thyrde crownded Otto  
emperour / and toke of hym an othe  
that he shold kepe the reghte of holy  
chyrche / and anone he dyd ageynste  
his othe that same day / and dyd doo  
robbe e despoyle them that cam to come  
en pylgrymage / wherfore the pope curs  
sed hym and deposed hym fro the em  
pyre / In that tyme was saint ely  
sabeth daughter of the kyng of hongary  
whiche was wyf to the lantgraue of  
thuringe and hessen / whiche amonge  
other Innumerable myracles / she wysed  
xij dede men / and gaue syght to one  
that was borne blynde / Out of whos  
body oyle ffloweth vnto this day /  
Whan otto was deposed / Frederyke  
sone of Henry was chosen / and was  
crownded of honoure the pope / And  
thys man made reght noble labours for  
the lybertee of the chyrche and ageynste  
heretikes / and this emperour habouns  
dede aboue alle other in glorie and in  
rychtes / but he abused them euyl by  
pryde / and was a tyrant ageynste  
the chyrche / and sette two cardynalles  
in pryson / and such prelates as pope  
gregory had do be assembled at the  
counceyl / he toke them / and therfore  
he was acursed of the same pope /  
And after gregory dyed / whiche was  
oppressed with many greuous trybu  
lacouns / And thenne was Inno  
cent the fourth made pope / whiche  
was of the nacion of yene / and he  
assembled a counceyl at Lyons wher  
he deposed the emperour / and thenne  
was the empyre toye /



Thus endeth the storpe of the lombardes

**4** Here foloweth of Saynt Symeon

**W**hit Symeon was borne in antioche & was moche vertuous / and fro the tyme that he was in his moders hely / he was

chosen of god / and whan he was yhere olde / he kepte his faders shepe / e on a tyme he behelde the chyrche / and anone as he that was replenysshed wth the holy ghoost lefte hys shepe & wente to the chyrche / and he accompa / nyed hym wth a good auncient man and sayd to hym in thys manere / Saye fader what thyng is that / that is here wode / I praye you enseigne & teche it me for I am symple and ygnor / taunte / Thenne this good auncient man began to speke of the vertues of the soule / and how this poure present lyf ought to be despyed / and not with stondyng that the vertues ben accom / plished of many truly and laudably and by the helpe of god in relygion they ben accomplished more lightly / Thenne saynt Symeon fyl to the feet of this good olde man and said to hym praye from hens forthon thou shalt be my fader and my moder / For thou arte mayster of good werkes / e after this good councyl I shal goo in to the chyrche / where as god shal ordeyn for me / and thenne he excoloured to hym the rule and the dre of relygion and tolde hym how he must haue moche payne and affliction / and hym lesy / uerance to haue moche payence and perse / uerance / Thenne anone he tolke leue of hym / and wente to the chyrche of saynt Eymothe / and layed hym to fore the gate / and abode there thre dayes & the nyghtes without mete or drynke / Thenne the abbot came and lyfte hym vp / and demaunded wherfore he was

comen thider / Thenne Saynt Symeon answerd to hym and sayd / I desyre moche to be seruaunte of our lord / I praye the that thou receyue me in to thy monasterie / and that thou commaunde me to serue al thy brethern / he was re / ceuyed of the abbot / and was there fyr monethes obeyenge to the brethern humbly / Whan the other fastyd fro morne to euenfonge tyme / he after vij dayes toke hys refecton / and the other dayes he gaue his prouende to poure peple / On a tyme he came to the pyte of the place and fonde there a corde / which he toke and bonde faste aboute his body fro his regnes to hys sholdres he strayned so sore and faste that hys flesshe roted / Under the corde soo moche that the corde wente to the bones / and vnnethe myght the corde be seen / On a day one of the brethern aper / ceuyed that he gaf his mete vnto the poure peple / he and the other tolde it to the abbot / and also they said that so grete synche yssued out of his bo / dy that none myght abyde by hym / e that the termyne that came out of it had fylled alle hys bedde / The abbot was moche angrye & had despoyle hym naked / e whan he sawe the corde he escheped sayenge / O man fro whens comest thou / me semeth that thou wylt destroye the rule of our relygion / whan thou wylt not serue god by dyscrecion as othe doo / I praye the departe hens and goo where thou wylt / wth grete payne they toke of the corde wth lycht he was bounden and helyd hym / after he de / parted fro the place wthout wytyng of any of hem / and entred in to a pyte in deserte wthout water / where as wycked spyrites dwellyd / That nyght the abbot had a reuelacion / that a grete multitude of men of armes had enuyconned the abbay / and sayd wth an hygh voye / gyue to vs the man of god / or elles we shal brene the and alle the abbay / for thou haste dryuen alwey the man iuste and de / bonayr / **4** Thatbot tolde this to hys brethern / and the next nyght came the semblable dysyon / he was al astuffed and sente his monkes for to serche and feteche hym / and they fonde hym not /

thence the abbot wente wyth them/ and  
they came to the pytte and there maad  
theyr prayers and descended therein /  
and brought hym ageyn by force to  
thabbe / The brethern of thabbe kne-  
lled before hym and appoynted hym for  
uenesse/ and after he abode an hole yere  
and after secretlye he departed ageyn  
and wente vnto a montayne faste by  
a cloyster of stones and dwelled so there  
yere / Thence his neyghbours cam thys-  
der by deuotion / & enhanced his cel-  
lars four cubytes of height / and there he  
dwelled seven yere after / and after  
they made to hym another of twelue  
cubytes of height in which he dwelled  
& after they made another of twenty  
cubytes / & after that another of xxx  
and there he abode four yere / and by  
spede hym he dyd do make ij chapelles/  
and many seek men were heled by hys  
vertue / and he conuerted many sara-  
zyns to the feythe / after thys hys thys  
woted an hole yere and al that yere he  
felde hym on that other foote / but the  
bermyng fyl to the grounde from hys  
thys / he had a felowe which was cal-  
led anthonye / whiche wrote hys lyf  
and felde hym companye / whiche ga-  
dred vpon the bermyng / and deliuered  
them to hym / and he toke them and  
laid vpon hym his sore sayng / e-  
uer thys that god hath geuen you /  
There was a kynge a saracen named  
the lye that herde the fame & renome  
of hym / and came to hym in terey  
feythe/ and whyles the holy man pray-  
ed / one of the bermyng fyl out of hys  
thys / and the fether kynge toke it vpon  
and when he looked on it hit was a pre-  
cious stone / Thence sayd to hym this  
holy man / O man this is not happed  
ne made by my merite / but it is made  
by thy feythe / and thence he thanked  
god and departed / **S**even yere after  
his moder came and wold vsyte hym  
but it was forboden hir/ for no woman  
myght entre in to that place /  
Thence the holy man sayd to his moder  
abide a lytel and we shal see you yf  
it please god / and she wepyng in dayes  
and four myghtes receyued hys sone /  
and thence it happed that she slepte /  
and the holy man prayed for hir/ and  
she dyed / After thys there was made

to hym another celle of forty cubytes  
wherein he dwelled / seven yere after /  
that is to wote vnto his deathe /  
In which tyme there was a dragon  
right venemous which was in a caue  
nyght to hym / which infected so the  
place that nothing grewe aboute hym  
In whos right eye it happed that a  
snake entred / and he came alle blinde  
to the dore of the monasterie / & lay  
there as to age helpe / he sette his ryght  
eye by a pyler / & was there in dayes  
wythout doinge any harme to any body  
dy **T**hence commaunded saynt Syme-  
on that they shold take erthe & lay  
water on hit / and laye it there vpon/  
and when they had soo don / anone  
ysued out of his eye a snake of a  
cubyte longe / and when the peple sawe  
thys myracle / they glorified god /  
But notwithstanding they fledde for-  
red that they had of the dragon / and  
the dragon abode there styll tyl alle  
the peple were gon / Thence he arose  
and adoured at the pates of the monas-  
terie almoste twe houres / and after  
wente in to his caue withoute doinge  
harme to any body / another tyme a wo-  
man dranke out of a caue by nyght  
wherein was a lytel serpente / and hit  
swaled douyn in to hir body / wherefore  
she wente to dyuers medecynes and  
physycons / but it auayled to hyr no  
thyng / many yers after she was  
brought to this holy man the which  
commaunded to take of the erthe and  
water and laye it on the moulthe of  
the woman / and anone the serpente  
ysued out / which was thre cubytes  
longe / and anone clefte a fonde which  
was hinged vpon there the space of iij  
dayes / many men seying it /  
On another tyme many folke & kytys  
dyed for default of water / and at his  
prayer sodenlye the erthe opened / and  
there was founde a pytte of ryght  
good water for to drynke / whiche  
endureth vnto thys day / **A**nother  
tyme other people abode longe whyles  
he was in his prayer and wente a litle  
a lache / Under the shadowe of a tre / &  
they salbe an herte passe by / where  
they commaunded thus sayng / we  
conure the by the prayers of saynt Syme-  
on that thou tary a whyle / and so



he dyd / and they toke hym & slewe  
hym / and as they ete of hym they  
became lepers and mesellys /  
Thenne they wente wyth the skynne  
into saynt symeon / and were there y  
pere / and vnnethe myght they be helyd  
and for wytnesse therof they henge vp  
the skynne of the herte / There was  
a lye parte there aboute whiche des-  
troied the people of the contrie / thenne  
thys holy man commaunded to take  
of the water of that monasterie / and  
to spraynge it on the grounde al aboute  
wher as he wente / and whan they had  
so doo / anone after they fonde the lye  
parte dede / he exortyd alle them that  
he knewe / that they shold not liue  
by hym humble synnar / and neuer  
thelesse al they of thortent / and the  
barrennes of that contrie liue by hym  
There was a theef named jonathas  
whiche was chased of many knyghtes  
and he entred in to the monasterie &  
embraced a pylle and began to wepe /  
Thenne saynt symeon demaunded what  
he was / and he answered I am jona-  
thas the theef that am comen hyther to  
doo my penaunce / and anone came the  
der the officers of antioche and sayd  
to thys holy man gyue vs thys cruel  
man / for the keestes been redy to de-  
uoure hym / Thenne saynt Symeon  
answered I may not / For I doubte  
that he that sente hym to me / whiche is  
gretter thenne ye be / wyl be wothe /  
and seven dayes longe he embraced the  
pylle / and after sayd to the holy man  
yf thou wylt I wyl goo my waye /  
Thenne he sayd to hym wylt thou goo  
yet for to do harme / he answered nay syr  
but my tyme is accomplisshed / And  
so sayeng he gafe vp his soule & dyed  
and saynt Symeon enclyned down to  
make his prayer lyke as he had be ac-  
customed / and the people aboute hym  
thre dayes for to haue his blessinge /  
Thenne anthonye came to hym sayeng  
arise vp syr and gyue vs thy blessinge  
and he wente and herde hym not dra-  
wyng his brethe / but as an odour of  
a precious oynement issued out of  
his body / Thenne he beganne to wepe  
strongely byssing his eyen and hys  
herde / & sayd alas syr why hast thou  
forsaken me / I neuer herde thy doctryne

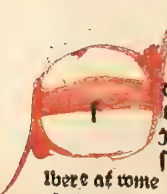
angelyske / what answer shal I gyue  
to the seek peple / that shal requyre the  
me of what couerynge shal I couer thy  
body / and there by force of heuynesse  
he fel a slepe / **¶** Thenne apperyd to  
hym thys holy man sayeng / I shal  
not leue this holbe ne thys holy mon-  
astyr / In whiche I haue ben enli-  
mynded / but goo down and sanctifie  
and appease the people / and shewe in  
antioche that I am in rest / and esse  
not thou to serue god in thys place  
here / and god shal render and gyue  
to the a good reward /  
Thenne he awoke and beganne stronge  
lye to wepe ageyn / in sayeng what  
relyques shal I take of the syr in re-  
membraunce of the / Thenne he remeyd  
the body moche strongely / and thenne  
had anthonye moche more drede / and  
durste not touche hym / but wente dou-  
anone and wente into antioche to the  
bysshop and tolde hym of the dette of  
thys holy man / and anone he came  
wyth thre other bysshoppes and the  
mayster of the knyghtes of the towne  
and sengo courtyns aboute the cello  
& bare his body by shaulder tofore a py-  
lle / and anone the byrdes assemblyd  
aboute the cello & felle lyke as they  
wold haue axyd theyr mete / & cryed  
so strongely / that men & bestes enfor-  
ced them to crye & wepe at the toyes of  
the byrdes / **¶** The montaynes and  
the felde sheldyd segne of heuynesse  
so that the compleynt was herd seven  
myle / and there came there aboute a  
chylde blacke and derke / & anthonye  
saie an aungel come from heuen for  
to dysce / whiche had hys face clere  
as fyre / and his vestementes whiche  
as snolbe / & aboute ten of the clacke  
he saie vii auncyent men that spake  
to hym / but he knewe not the mystrye  
that they sayd / The prelate of an-  
tioche wold haue had hys herde to  
put in his relyques / and as sone as  
he put his honde for to take it / Anone  
his honde was drye / but they maad  
there soo many prayers for hym / that  
he was helyd / Thenne here they the  
body in to antioche / and the bysshop  
ware that neuer persone shold haue  
noo thyng of his body / whan they  
were comen in to a cite / that was

## **The lyf of saynt Symeon**

callyd merce fyue myle fro antioche /  
the body awoke there so that noo man  
myght moeue it / a man that had been  
deaf and dumble the space of forty yere  
by cause he hady desolwed a woman  
in his holys / whych woman kuedy  
hym not / he came and fyl down to  
fore the harte sodenly / and beganne to  
cye and say / Al may and seruante  
of god / thou arte wel come to poynce  
for me / for thy comyng hath guarnt  
shedy me and geyu to me helthe /  
Thenne he arose and took one of the  
staues that bare the hyer / and anone  
was al hool / and seruyd hym al the  
dayes of his lyf / anone pffard out of  
the solbne alle the peple of antioche /  
and receyued the body moche solemp  
nelye in synngyng / psalmonysyng / e  
glorifyng god / and with grete plens  
te of lyghtes brennyng the body  
in to the grete chyrche which is callyd  
the chyrche of penance /  
Many other myracles hath our Lord  
shewyd at his sepulture / e moore  
shewyd after than before by his lyf /  
Thenne let vs praye to this holy saynt  
Symeon that he praye for vs vnto our  
lord that he haue mercy on vs amen /

**Thus endeth the lyf of Saint  
Symeon**

**Here foloweth the lyf of  
Saynt Polycarpe marter**



**P**olycarpe was  
discyple of saynt Johan  
theuangelyst / e Saynt  
Johan ordeyned hym bish  
shop of suuere / and there  
were atrome thenne also sextykes /  
that one was called marcyon / e that  
other valenty / the which hady deuy  
ued moche peple by there fals doc  
tryne / Thenne saynt polycarpe wende

to Rome on efter day / and there by  
his pedycacon he broughe ageryn to  
the feythe them that they had decerued  
He wrote to the phyllypenses a moche  
fayr epytyle and moche prouff table /  
the which is yet redde in asye vnto  
this day / **H**yt happenyd that in  
the tyme that marcus anthonyus and  
lucius aurelius reigned which was  
the yere of grace an hundred thre score  
and elbo was made the fourth persian  
cyon on crysten peple after the myghtour  
New thowgh al asye / Saynt polycarpe  
herde how the peple cryed and  
was moeued / he therfore was neuer  
moeuyd but abode wythout drede / and  
he was gracious and curtyse in ma  
ners and playfant in regarde / and  
fayred allweye in the cyte as an har  
dy champion of god / he was so moche  
requerd of the peple that he departyd  
fro the cyte wyth theyr famyllyer fren  
des / that he wende to the felde nyght  
vnto the cyte / e there he prayyd alle  
the nyght for the pes of alle holy  
chyrrche / and therof hady he a custome  
alle the dayes of his lyf / It happed  
that thre dayes before that he was tar  
ken / as he prayyd in a nyght / he hady  
a vyssyon that hym semed that his heer  
was brente / and when he awoke he  
tolde to them that were wyth hym the  
vyssyon / and expolnedy it to them  
sayng / that for certeyn he sholdy be  
brent for the loue of god / when he  
saue that they approched hym that  
woldy haue taken hym / he wende to  
mete wyth hem / and ryght gladly re  
ceyued hem / wherof they were moche  
astuffed that they were commaunded  
to take so goody a man / and anone he  
layed the table to his enemyes / and  
made to them as goody chere as they  
hady ben his frendes / and gaf to them  
largely wyne and mete / and gaf of  
them leue to praye an houre / and alle  
that houre he prayyd moche deuoutlye  
for alle the state of holy chyrche /  
When the houre was passed he moun  
ted vpon an asse / and was broughe  
in to the cyte / and as they ledde hym  
herowys came whych was prouost  
of the contree / and his fader wyth hym  
and they toke hym in to a charpote  
wyth them / and sayd to hym moche



swete lye / wherefore do ye not sacrifice  
as the other doo / what harme is it to  
calle azar his lord / and to doo sacr-  
fise to the goddes for to lyue surely /  
and whan they salve that it auaylled  
not / and that allweye he was ferme  
and constaunt in the salve of god /  
they were moche wrothe wyth hym  
and dyd to hym moche harme in the  
charpote / and as he appoched the cite  
grette multitude of peple began to mur-  
mur agens hym / anone a boye des-  
cendyd from heuyn sayeng vnto hym  
polycarpe be stronge and constaunt /  
that boye was herde of many / but none  
salve it / **T**henne anone hyt was  
tolde to the prouoste alle openly / that  
polycarpe had thre tymes confessed to  
be crysten / whan thys tydynge were  
herde / al the peple of the cite of suure  
paynyms and Jewes beganne to crye  
in grete yre / This is the mayster and  
doctour of al the crysten peple that he  
in aspe / and hath destroyed alle our  
goddes / we require that he be brente  
a le quyeke / Thenne the peple assem-  
bled moche wood and broughte hym  
to a stake / and whan they broughte  
hym to the stake / they wolde haue  
bounden hym to the stake and nayl-  
yd the bondes wyth grete nayles /  
Thenne he sayd to them let me alone  
for he that hath ordeyned me to suffre  
thys torment of fyre / shal gyue to me  
vertue of pacyence / wythout moeyng  
me from thys place for to endure and  
suffre the flamme of the fyre /  
Thenne the tyrantes lefte the nayles  
and bonde hym with cordes to the stake  
and his handes bounden behynde hym  
And as in hys passyon he prayled &  
blessyd our lord and the fyre was  
burnnyng and a grete flamme sty-  
ng / a moche notable myracle was  
shewyd right there to moche peple /  
whych god shewyd to them that it  
shold be shewyd vnto alle othe /  
And the myracle was thys / that the  
flamme departed alle aboute hym in  
maner of a chambre / by vertue of a  
swete wynde that came from heuyn  
and the body of the martyr was not  
as fleshe brente in the flamme / but  
as fyre as it had be purged in a  
founne / and they that were aboute

hym fette an odour so swete as it had  
ben enance or precous oghement /  
Whan the tyrantes salve that the fyre  
myght not consume the body of the  
glorious martyr / they maad the my-  
nistres to appoche / and dyd kin to  
smyte hym thorough the body wyth a  
spere / and thenne issued out of hys  
glorious body soo grete haboundance  
of blood that it quenched the fyre /  
and whan the people salve the myracle  
they departed hauyng moche meruayle  
that they dyd soo moche cruelte to the  
frendes of god / and wyth thys glori-  
ous martyr were swelue othe mar-  
tyrs martyrd for to gete the ioye of he-  
uyn / the whiche graunte vs the fater  
the sone and the holy ghoost amen /

**T**hus endeth the lyf of saint  
Polycarpe martyr

Here folowech the passyon of  
Seynt quyrace

**I**n the tyme that Ju-  
lian thapostata went  
for to fyghte agens  
them of perse he came in  
to Iherusalem and dyd  
doo seche saynt quyrace the bysshop  
whiche of hys frendes was calld Ju-  
das / but the quene Seynt Helayne  
after he was baptised dyd doo calle  
hym quyrace / And whan he was  
broughte tofore Iulian / he promysed  
to hym many rychesses and honours  
so that he wolde doo sacrifice vnto the  
ydoles of iheruzar / and by cause quyr-  
ace wolde not doo it / Iulian com-  
maunded to strayne hym on a bank-  
and wyth a forke of yron he made to  
opene his moulthe / and put in n osten-  
leed burnnyng / For to burne hys

entwylles / quyrice suffred it moche  
 paciently wythout makynge of ony  
 crye holynge allweye vp to ward: heuyn  
 and aboute two houres aftar / when  
 they that were there supposed he had ben  
 ded / he lyfte vp his voyce sayenge /  
 Ihesus fader eternall / respkendaunte  
 lyght whiche neuer may be extynct /  
 I blesse the / for thou hast made me  
 worthy to haue partycypacion wyth  
 thy fadres / Therefore I requyre the that  
 the pryde and elacion of this euyl ty-  
 raunte may not ouercome me / but that  
 thy purffaunce allweye conferme me in  
 stedfast constauce of feythe / & when  
 he had accomplysshid his oryson / Ju-  
 lian sayd to hym / Quyrice loo how  
 I see the jangle / I haue herde of such  
 wordes / Doo sacrefyse to our Lord  
 julyan / and thenne thou shalt do wy-  
 sel / **E**thenne Quyrice answered  
 to hym / I hyleue / & haue hyleued hym  
 that is traw god: that shal destroye the  
 and thy pryde / Thenne julyan dyd do  
 bynge a cruat of copper / and dyd do  
 laye and scratche out the body theron /  
 and put vnder it burnynge coles / and  
 dyd doo sturbe salt on the body / and  
 adoue that dyd do he hym with wod-  
 des / to thende that his hely & entwyl-  
 les shold haue the more payne & tra-  
 uayle / and after they turned his hely  
 towarde the fyre / & he his backe with  
 woddes / and thenne he with an hygh  
 voyce beganne to praye in hebrewe /  
 The tyraunte was moche admeruayl-  
 led of the grete payence that he had  
 and dyd do shyte hym in a hial holwe  
 vnto the tyme that he had deuyded of  
 what deth he myght make hym to deye  
 and aboute tibo yere after / saynt anne  
 the moder of saynt quyrice came to  
 hym and exhortid hym to suffre paye-  
 ently for the loue of god /  
 Anone the myngsters of the deuyll  
 ibente and tolde to the tyraunte / the  
 whyche commaunded that the shold be  
 brought to hym / and when he salde  
 that the wold in no wyse do sacrefyse  
 to theyddes / he commaunded that the  
 shold be hanged by the heres / and  
 as the henge he made to tere of alle hir  
 napples or byngles / and in this torment  
 she was four houres without spekyng  
 Thenne julyan sayd to hir / what is

thys that they doo to thyng byngles /  
 thenne she answered to hym / O hounde  
 out of thy wyte / werkar of al my-  
 quyte / yf thou haue ony garter for  
 mentes / gyue them to me / for I am  
 al redy to fyght / ageynst thy fader the  
 deuyll / ouer whom I haue hope to haue  
 vycorpe moynauit on hym the name  
 of ihesu criste / **E**thenne the tyraunte  
 commaunded to take grete laumpe  
 breynnyng and settynge to hyr sedes /  
 The holy woman cryed vnto god &  
 makynge hir prayres the wyndes vp  
 hyr spyrte vnto our Lord /  
 The crysten pple that were there bury-  
 ed hyr / after this julyan comman-  
 ded that Quyrice shold be brought  
 tofore hym / and sayd to hym quyrice  
 say to me of what enchauntemen-  
 tes & what enyl craft hast thou used  
 by which it semeth that thou felest no  
 tormentes / and therefore thou wylt not  
 sacrefyse to the yddes / Thenne  
 Quyrice answered to hym / o cursyd  
 foole / and indygne hounde that wruer  
 test the myght of god to enchaunte-  
 mentes and euyl werkys / Wherefore  
 thou shalt be bete by wounde celesty-  
 al / Thenne commaunded julyan to  
 make a grete pyte / and by enchaun-  
 tours dyd doo affmble alle maner of  
 serpentes and venemous bestes / and  
 dyd doo put them in to the pyte /  
 And after he made to caste the holy  
 man in the myddes of them / and as  
 they thurbe hym therin / he beganne to  
 saye / right swete ihesus I yelde to the  
 graces and thankynges / for not one  
 ly in the / woldest thou kersye and ap-  
 plye the prophete of dauid / but in us  
 that ben thy lytel creatures whyche  
 thou hast created hast wylled to haue  
 thy grace / for loo how it pleaseth the  
 that we goo vpon the serpentes / & that  
 we marche and trede on the lyon and  
 on the dragon / and as he sayd so / ju-  
 lian commaunded to berne alle the  
 bestes / **E**thenne a knyght allyd  
 Among sayd to the Emperour julyan  
 O kynge out of thy wyte and wood-  
 how fast thou the wyte to put thys  
 man to dethe / thyng enchauntours and  
 thy goddes whyche ben deuyable may  
 not make the meraylles that he dothe  
 and in trouthe / hold forth on I am



certeyn that the godd of cryssten men is  
moche myghty / For whiche wordes  
Julyan commaunded to synge of his  
kedy / and as he was ledde into the  
place for to be hyscheyd / he beganne to  
saye / Ihesu cryste whiche arte the godd  
of quyrice receyue my soule in pees /  
and so sayenge he stratched forth his  
necke and was hyscheyd / and thus  
suffred his martyrdom /

Julyan callyd quyrice and prayd  
hym and exhortyd that he shold renge  
the carycrysse / Thenne quyrice an-  
swerd hym / O heret peruerter / eueyl  
and without pyte that seest no thyng  
that woldest that I shold leue my godd  
whiche gyueth to me and to other cre-  
atures so many goodes / and that I  
shold become myschaunte and sembla-  
ble to the / **¶** Thenne Julyan was  
moche angrye / and commaunded to  
hange a grete caldron of oyle vpon  
the fyre / whiche oyle was so hotte that  
they that were there aboute / vnder the  
myght endure the fume that yssued /  
And he commaunded to sette saynt  
quyrice therein / whiche entred therein  
in makinge the sygne of the crosse /  
and sayd / lord Ihesu cryste whiche hast  
sayntysyd the same iordan / and hast  
gyuen to me the holy sacrament of  
baptisme by water / See now wher  
I shal be yet baptysed in oyle /  
Yet haue I the thyrd martyrdom to do  
by the Westhyng of effusyon of blood  
whiche I haue longe targetd fore /  
Thenne the tyrant replenysshed of  
brathe and of yet more than before /  
commaunded that he shold be smytyn  
with a sharpe darre in to the breste /  
and as he was so smytyn he prayd  
godd that he myght departe out of the  
world / and thenne gaf by his soule  
into our lord / whiche was the fourth  
nonas of maye / Thus saynt quyrice  
of whom the speke was the same  
Judas proprely / by whom saynt Be-  
layne fonde the very holy crosse /  
And after that he was baptysed saynt  
belayne recommaunded hym into the  
bysshop of Iherusalem whiche was at  
that tyme / whan the sayd bysshop was  
dece / belayne that thenne was in Ihe-  
usalem wente to Rome to the pope  
Eusebius / whiche ordeyned Judas

to be bysshop of Iherusalem in chaun-  
gynge his name and callyd hym quyrice  
pace / To whome godd gaf so moche  
grace / that he enchaunted a wey the fendes  
by his prayer / Saynt belayne deli-  
uerd to hym many sayre petas for  
to dysturb and departe to the pouer  
and at the prayer and requeste also  
of hyr was made a fayre feste of the  
Inuencion of the holy crosse /  
And ye ought to knowe that whan  
the very crosse was founde / and by  
vertue therof a dede man was resyd /  
The croul whiche is of alle goodd enu-  
ous was herde cryenge in the ayer / O  
Judas by the I am chaunced oute and  
dymmysyd / but I knowe wel that  
I shal be aduengyd agaynst the / I  
shal teyle another kyng that shal re-  
nge the carycrysse / the whiche by my  
counsell and by myn enforment  
shal make the to suffre so many tour-  
mentes / that thou thy self shalt renge  
the carycrysse / Thenne sayd Judas  
to hym / He that proprely hath power  
to reyse dede men / put the in the depe  
bottom of helle in fyre perdurable /  
Saynt Quyrice suffred martyrdom  
as sayd is for the loue of our Lord /  
By whiche he hath gotten the glorie  
perdurable / the whiche he graunt to  
vs / that for vs suffred dethe and pas-  
sion AMEN /

**¶** Thus endeth the passyon of  
Saint Quyrice

# Here foloweth the lyf of saynt Thomas dalquyne



## Ant thomas Dal-

quyne of thordre of the  
fayre prechours was a  
right fourwayn doctour  
hight & of noble lgg-  
nage / whiche was borne in the wy-  
me of Seyple / and sofore that he was  
borne / He was sheldyng by opuyne  
pourueuance / For in tho parties there  
was an holy man in werke and in re-  
nomme / whiche wyth many other her-  
mytes hadde a ryght holy lyf / and al  
the peple had hym in grete reuerence /  
this holy man replenysshed of the holy  
ghost / came to the lady and moder of  
this holy chylde not yet borne / & wyth  
grete ioye sayd to hir / that she had  
conceyued a sone / and she supposyd that  
she had not conceyued / Thenne the ho-  
ly man sayd to hir / lady be thou glad  
for thou shalt brynge forth a chylde  
whiche shal be callyd Thomas / and  
shal haue a grete name and renome /  
thorow al the world in seynce and in  
holy lyf / and he shal be of thordre of  
the fayre prechours / alle whiche thyn-  
ges lyke as the holy hermyte had said  
were accomplisshyd in the name of the  
fayour of the world / and to the glo-  
rye of hys glorious saynt / whan the  
chylde was borne he was calld Tho-  
mas by his right name / He had the  
world and the kynge therof in despyte  
and for to lyue in the more holy and  
clene lyf / he entred in to the ordre of  
the fayre prechours / and after he was  
drawen out therof by hys brethern /  
and was clofed vp in a chambre in a  
toure thre yere / and by cause that by  
menaces ne fayr wordes his brethern  
myght not chaunge his good purposes  
ne reuoke it in no maner / they put in  
to his chambre a ponge damogel to the  
ynnocente childe for to subuerse hys  
good coage / & anone he toke a bonde  
of fyre and drew the damogel out of  
the chambre whiche was come for to  
deceyue hym / & after that he put hym  
in humble prayers deuoutly beseechyng  
our lord that by his benygne grace he  
wolde alwey maintene his chastyte /

Anone as he had made his prayers in  
aungels in meruayllous habyte apper-  
yng to hym / sayng that his prayer  
was herde of god / & they dyscreyved  
hym by the raynes sayng / Thomas  
We sen sente to the by the commande-  
mente of god / and in his name we  
gyde the wyth the gyrdle of chastyte  
whiche shal neuer departe fro the / no  
shal be broken / the whiche gyfte was  
gyuen to hym of speccial grace / & was  
in hym so faste and ferme / that he ne-  
uer after felte prichyng of his fleshe  
and so kept hym as longe as he ly-  
ued / as it appereth here after in hys  
lyf / whan he surmounted one of hys  
aduersaryes wyth his mynysters / hys  
good moder consydeyrng and haung  
mynde of that whiche the good man  
had tolde to hyr / and sheldyng holt  
he shold be of thordre of the fayre pre-  
chours / and lette hym to be ledde to  
them xably / not wythstandyng that  
sofore his brethern wolde haue em-  
pysshyd hym of thentrynge in to the ordre  
and of his stude / for whan he was  
returnd in to the ordre by consente of  
his good moder / he began to stude  
whiche was as swete to hym as is to  
the bee to make the honey / and lyke  
as of the bee the honey is multiplyed  
right so in lyke wyse was by this glo-  
ryous doctour the honey of holy scrip-  
ture / wherof he made meruayllous bo-  
kes in theologie / logyke / philosophye  
naturel / and moralle vpon the euan-  
gelys in so moche that the holy church  
thorow out al the world of hys holy  
science is replenysshed /

And as he thus proufftyd he was  
sente to parys / thenne his brethern herde  
that he shold departe anone came after  
hym sayng / that it apperteyned not  
that a chylde of so grete signage as he  
was shold be in thordre of mendyants  
ne of trelvantes / & al to rente his cot  
& cope / & wolde haue taken hym alwey  
from his good purposes / & whan he was  
restored to thordre to serue & gyue pray-  
syng to our lord / he sette al his entente  
to stude in thynkyng on god whan he  
was in contemplacion that his thowt  
was replenysshed wyth grete ioye / for  
many tymes there as he was in a se-  
crete place / & set al his entente in pray-  
er



he was seyn lyfte vp many tymes /  
 without ayde of ony thyng corporell  
 This thenne is wel an holy doctour  
 for thus as he sette not his thoughte  
 in this world / so sette alle his herte  
 and his thoughte toward god / and  
 was enhaunced as he that had not  
 had no fleshe ne bone ne ony weyghte  
 We ree that the blessed doctour dys-  
 puted / redde / or wrote / or argued /  
 or dyd somme other vertuous thyng /  
 and after whan his prayer was paste  
 anone he had in his moubthe that whi-  
 che he shold dyspute or write / as yf  
 he had tofore longe estudyed in many  
 booke / alle whiche thynges he shewed  
 secretly to his felawe namede fre-  
 raynold / **4** To whome pryncely he  
 shewed al his other secrets as longe  
 as he lyued / and wolde that none  
 other shold knowe it / to the ende that  
 the kynghome of the world shold not  
 surpasse hym / For the science that he  
 had was not of humayne studye / but  
 was of the admyrystacion deuine by  
 the prayers and seruyce that he dyd to  
 our lord / This holy man is thenne as  
 moyses was / whiche was geuen to  
 the daughter of phara /  
 For lyke as he was taken out of the  
 see and saued and reueryd vnto the  
 sayd daughter / Ryght soo the sayd  
 blessed doctour / not withstandinge  
 that he was borne of the grete signage  
 of the erle of alquyne was by the pouer  
 waunce of god reueryd to his moder  
 holy church / and caste out of the flos-  
 of this world / and enhaunced and  
 noursysshed by the pappe and mame-  
 lye of the scripture of holy church /  
 And lyke as moyses made many  
 meruayllous signes tofore the chyl-  
 dren of israel / In lyke wyse hath  
 this blessed doctour and his science  
 and blessed doctrine in destroyng er-  
 rours hath alle these prechyd verite  
 and trouthe / **4** And his holy lyf  
 bynesseth as on a nyght this glory-  
 ous doctour was in his oryson and  
 prayers / the blessed apostles speke  
 and poule aperyd to hym and endu-  
 red hym in holy scripture / in especy-  
 ally of the prophete of prophecie alle  
 entirely and fully / This thenne is  
 an holy doctour to whome the chaun-

celter of heuen / and the doctour of des-  
 upne scripture haue openyd the gate /  
 and he that was rauysshid to heuen /  
 hath shewyd to hym the secrets of alle  
 the verite / and thus this blessed  
 doctour is taken from the world /  
 and made bourgeys of heuen / he beyng  
 yet in the carke / On another tyme  
 as he was in the couente of his ordre  
 at naples beyng in the church in de-  
 uoute prayers / he was enhaunced vp  
 and lyfte vp from the ground / the  
 beyghe of two cubytes and more /  
 Thanne a fere that salde hym was  
 moche astuffed and admeruaysshid /  
 and after was lorde a clere wyse of the  
 ymage of the crucyfyxe / tofore whome  
 the holy man was turned and made  
 his prayer / the whiche wyse sayd vnto  
 hym / O Thomas thou hast wytyon of  
 what rewarde wyll thou haue for  
 thy labour / Saynt thomas answered  
 to hym / lord I wyll none other rewarde  
 but thy self / for he hym self wrote in  
 his tyme and made the seruyce and of-  
 fice of the precyous sacraments of the  
 aulter / and for as moche as on a  
 tyme a questyon was moeuyd emonge  
 the scolers of parys / whil the accydens  
 myght by nyght be without subgette /  
 And how many they doubt / and de-  
 armyned all hooly vnto that / whiche  
 the glorious doctour shold saye / whiche  
 thyng he clerely shewyd to hem / and  
 for soo moche as sayd is that the de-  
 maunde or questyon was moeuyd of  
 our lord / it was geuen to vnderstonde  
 of the ende of his lyf / whiche was  
 nyght / and as he was sente fore of the  
 pope gregory the tenth / he wente by  
 champayne in the wyame of arpylle /  
 he began to be seke in such wyse / that  
 he losse enterly his appetyte /  
 And in passyng by the abbay called  
 Goffe neuue of the ordre of the Cyster-  
 any / he was prayed greatlye of the  
 monkes that it wolde please hym to  
 come to theyr abbaye /  
 His sekenesse beganne for to encrease  
 from day to day / And yet notwithstandinge  
 his maladye / he cessyd not  
 to solte and sprede his holy doctrine  
 of deuine scripture and sappen / and  
 thenne he was prayed of the mon-  
 kes for arpyllone to them the canticle

And that tyme it happed that in that  
monasterye was seyn a sterre thre dayes  
before his dethe in manere of a sonne /  
wherof they were assurred what it  
myght sygnefy / but certayn it segnes  
fynd that the holy man shold departe  
out of this world / wherbyn thre dayes /  
and that apperdyd wel / for whan the  
holy man was dede the sterre was no  
more seyn / and it was in the yere of  
our lord a thousande two hundred &  
four and eighty / and anone brother  
raynolde his fealbe wyneffed in twu  
the / parte sayng and openly prechynge  
in this wyse / I freer raynolde haue  
herde many tymes / and now the con-  
fession of this glorious doctour / and  
haue alibey founde hym clene and  
nethe as a chylde of feue yere of eage  
for he neuer consented ne had wyffe  
in mortall ne dedely synne / and it is  
not to be forgotten what meruayllous  
wkenes were shewyd / whan the bles-  
syd doctour shold departe out of this  
world / and of the entree of the wrou-  
table sepyer which was graunted  
to hym / for a freer moche deuoute  
salve in the houre of his dethe the holy  
doctour wdyng in the soole / & saynt  
poule entreng in to hym / and saynt  
thomas demaunded hym / of he had  
had good and trewe vnderstondyng  
in his cpyles / Thenne saynt poule  
answeryd to hym ye / as good as any  
creature lyuynge myght haue /  
And aboute that saynt poule sayd to  
hym I wyll that thou come wyth me /  
and I shal lede the to a place wher  
thou shalt haue of alle thynges more  
clere vnderstondyng / and it semyd  
to the freer that saynt poule dwelbe  
saynt thomas out of the soole by his  
cove / Thenne this freer beganne to  
crye saynge / Helpe brethern / for freer  
thomas is taken from vs / and by  
the wyse of this freer the other freers  
albooth / and demaunded that freer  
what he had / Thenne he tolde to them  
and expolned this sayd vylson /  
and the freeres made inquiryen of  
the twouthe / and fonde that it was so  
as the freer had sayd / for in the same  
houre that the freer had soo cryed /  
the holy doctour departed out of this  
world / and lyke as he had / had in

deuyne sayyence and segence a doctour  
and teacher / Ryght so in his passynge  
he had a ledar vnto the glorie perdura-  
ble / and longe after that he was put  
in his sepulture / the monkes doubted  
that the holy corps shold haue ben ta-  
ken albeys ageynst their wyll / for the  
glorious doctour had commaunded  
that his body shold be borne to naples  
for as moche as he was of that place  
wherfore the monkes translated his  
body from one place to another / wher-  
fore the prour of the abbay was in the  
myght greuously repreuyd in a dys-  
son of saynt thomas / The prour  
whych doubted the Iugement and  
sentence deuyne / commaunded that the  
body of the saynt shold be templed in  
the place that they had taken it fro /  
and asson as the sepulture was ope-  
nyd / there yssued so grete and swete  
an oduur / that alle the cloyster was  
repleynssed therewith / and it semyd  
not that any body had ben buryed there  
but it semed that there had ben alle  
manere of spyes / which body they  
fonde alle hoke in alle his members /  
The habyte of his ordre / his coxe / his  
sapulayre and coe were all wythout  
ony xyl corrupcion / and the oduur  
of his precious body and his habyte  
were swete smellyng by cupyd lvyt-  
nesse seuen yere after that he was tran-  
slatyd / and the body was translated  
al hole / Our blessed lord hath honou-  
red his blessed saynt with many mer-  
uayllous segnes and myracles / by  
his benefetes and merytes he hath re-  
sed some fro dethe / and some fro  
wycked spyrytes & fro the puyssaunce  
of the fende / And many from dy-  
uers maladyes haue been broughte to  
helthe by the grace of god & the mery-  
tes of this glorious saynt / We wyl all  
so that there was a freer moche deuoute  
called brother alker / whiche on a day  
was moche deuoutely in prayers before  
shaulker of the Virgyn marce / & he reue-  
rend psones meruayllously thynnyng  
apperdyd to hym / that one of the elbeyn  
was in the habyte of a bysshop / & the other  
in the habit of freer prechours which had  
a crolne on his heed wiche byst wyth  
precious stones / & aboute his necke two  
colyers one of syluer the other of golde /



And on his breste he had a grete stone  
 which of hys bregghenesse caste oute  
 many rayes of clerenesse / and onlu  
 myned alle the chyrche / his coxe that  
 he had on was ful of precyous sto  
 nes / Hys coxe and sapulayr were  
 alle shynynge of whychenesse /  
 When the frere saide thes syght he mer  
 uaylled moche / Thenne he that was  
 in the habyte of a bysshop sayd to hym  
 I am auspyn that am sente to the / to  
 the ende that I shelve the glorie of  
 brother Thomas of alquyne / whiche  
 is in heuen in glorie lyke vnto me /  
 But he proceeth me in the ordre of  
 byrgynge / and I hym in dygynge  
 pontyfical / Many othe sygnes and  
 myracles hath our lord shewyd vnto  
 the honoure and glorie of his glori  
 ous saynt / Saynt Thomas / Whos  
 merites be vnto vs aydaunce and hel  
 pyng **AMEN** /

### Thus endeth the lyf of Saint Thomas Dalquyne

### And here foloweth the lyf of Saynt Gayus

**G**at thyme when dy  
 oclaspay and mappyn  
 en reygned empoures  
 Gayus that was pope  
 of Rome called & made  
 to assemble alle the crysten people to  
 wyter and sayd to theym / our Lord  
 hath ordeyned two degrees or states  
 to them that hyleue on hym / that is  
 to byte confessours and martres /  
 And therfore yf somme of you be fere  
 ful and in doubt that they shall not  
 molbe suffre martyrdom / let theym  
 euer haue trelbe and beay confessyon  
 and stedfaste in the septe / and goo  
 must they byth cromayen and by  
 burgen for to saue theym selfe /  
 And they that are bylpyng for to a

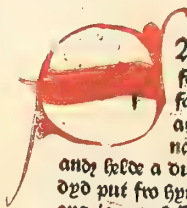
byde byth me bythm thes cyte / in  
 the name of god let them abyde / For  
 the seperacyon of the persones in fere  
 contres / may not separe that the de  
 uyne charge hath assembled /  
 Thenne eschepd to hym Egburcpen /  
 sayeng holy fader I beseeche the that  
 thou leue me not to tounne my backe  
 for the persecutours / For to me it  
 shal be grete ioye and comfort to suf  
 fre bodylye dethe for to geete and en  
 ioye lyf eternall / **¶** When Saynt  
 Gayus saide the septe of Egburcpen  
 and his constaunt courage / he began  
 to lyepe for ioye /  
 There abode wyth hym Marcellen /  
 Marke theyr fader Transquylyn /  
 Schasteyn / Egburcpen / and Saynt  
 Nychostrate / with hym hys brother  
 Eastore and his wyf Zoe / also clau  
 dyng and bycoryn his brother / wyth  
 them his sone Symphorpen / the bys  
 shop ordeyned vnto weakens Saynt  
 marke and marcellen / and maad  
 preest transquylyn / he dyd ordeygne  
 saynt schasteyn deffensour of the churche  
 and the othe he ordeyned and maad  
 subdeakens / nyght and day they were  
 contynuelly in grete deuocyon / fastyng  
 wepyng / and sayeng theyr prayers &  
 orysons / and deuoutely prayed our  
 lord that of his benygne grace he wold  
 make them able & worthy to be accom  
 panyed with the martres by beay pa  
 cyence / and there by theyr prayers ma  
 ny one were helpyd of their sekeneffe /  
 many a blynde persone was restorpyd  
 of sight / & many enemies or deuyles  
 were put out fro many a creature / so as  
 thurien yede thurugh the towne / he saide  
 a man that was fallen from hys vnto  
 solbe / in so moche that he was al to bur  
 sten & broken of al his membris / and  
 may woldy haue made his graue for to  
 burie hym / Soone thurien approched  
 & began to say pater noster ouer hym  
 saye & softe / & Incontynent after he  
 was hole / & rendred hym in to good  
 helthe to his parentes / & sone after he  
 had hym a syde fro the peple & conuer  
 tyed & baptysed hym / So as Zoe was  
 deuoutely in oryson & at hir prayers  
 she was taken & ledde by the paynym  
 vnto a statue of martyrdom for to haue  
 constrayned hir to sacrefye thyddoles /

She thenne answered/ye wyll constrayne  
a woman for to sacrifice vnto the sta-  
tue of mars for to helpe that your  
mars deyleth and taketh his pleasure  
in wymmen / and how be it that he  
may do his wyll of the shamefull be-  
nus / Neuerthelater he shal not haue  
the bychrype of me / For I knew the  
bychrype of me at my forthe / Thenne  
she was taken and ledde in to a pry-  
son ryght darke and moche obscure and  
there she was fyue dayes wythoute  
syght of ony lycht / without drynke  
and wythout mete and wythoute the  
syght and heeryng of ony body / but  
onely of hym that had closed or shette  
hys theym / who often sayd to hir / by  
famine or by salbe & lacke of mete  
thou shalt deye here in tenebres or  
darkenesse yf thou sacrifice not vnto our  
myghty goddes / ¶ The syxte day she  
was hnd out of prysyn / and hangyd  
she was by hir heereys to an hyght tree  
and vnder hir they made a smoke of  
donge and of ordure or fylthe wyche  
rendred an horryble stench / & by thys  
tormente of martyrdom she expyred and  
rendred hys soule vnto our lord / con-  
fessyng euer hys ryght holy name /  
¶ After the tynantes toke the holy corpe  
and at the necke of hit they henge a  
grette stone / and caste hit wythin the  
ryuer of tybre / to thende that the cris-  
tens shold not take it to make of hit  
a goddesse / and after that she thus  
had requered hir martyrdom / she ap-  
pareysshed before saynt sebastyen and re-  
counted to hym how she had suffryd  
martyrdom for the loue of our Lord /  
¶ The wyche thyng as saynt sebastyen  
referred hit to his felawes / transquy-  
lyn escryped and sayd / the wymmen  
proceden vs to the crowne of glorie /  
why lyue we so longe / On the seuenth  
day after thys transquylyn allone hye  
and publyke beganne to denounce the  
name of god / and anon he was tak-  
en and caste wyth stones / and whan  
he had rendred his soule to god he  
was caste in to the watre of tybre /  
¶ And as nygostward and claudyn with  
them caltorpe / bychrypn and sympho-  
ryen were aboute to haue out of the  
ryuer of tybre the bodies of the mar-  
ters / they were taken & ledde vnto

the perfect or iuge Gabryel wyche  
inuyded them to sacrifice vnto the ydol-  
les by the space of ten dayes / One  
tyme by manaces / that other tyme by  
fayr wordes benyng to haue brought  
them to thys ydolatre / but euer they  
were stedfast & constaunte in the feyth  
wyche Gabryel whan he sawe them soo  
constaunte / he yede and tolde it to the  
emperour / and the emperour commaun-  
ded that they shold be forthwyth toun-  
mentyd by dyuers tormentes / But  
whan he salbe their stedfast pleyse he  
commaunded that wythout delaye they  
shold be caste in to the myddes of the  
see / anone gabryel for to accomplysh  
the commaundemente of the emperour  
made to be hangyd at the necke of ech  
one of them a grette stone / and thowen  
they were vnto the bottom of the see /  
¶ There were consumed or ended theyr  
martyrdoms shoryffhyng as lyches be  
for god / In sempiterna secula where  
we al may haue parte amen /

Thus endeth the lyf of Saint  
Gabus

Here foloweth the lyf of saynt  
Arnolde



¶ Saynt Arnolde was  
fader of cheppyn / & graut  
fader of charles the grete  
as a doctoure recounteth  
named pyeter Dampen  
and helde a duchye in borayne / wyche  
dod put fro hym alle worldly affecti-  
ons / as rycheesses wyf and chyldren /  
and haunted the desertes for to lede  
best solitarie lyf /  
¶ On a day so as he passed ouer the ry-  
uer of meuse / and that he was about  
the myddes of the byrde where the wa-  
ter was more depper than in ony other  
place / he toke a ryng that he had and  
caste hit wythin the water / sayenge



whan someuer I shal receyue & haue  
ageyn this ryng / thenne shal I be  
kne that I shal be assopled of al ny  
synnes / and after from thens he de  
parted and wente in to a deserte /  
where he was longe tyme as dede to  
the world and luyng wyth god /

In that tyme deyed the bysshop of  
mets and happed that saint arnolde  
was chosen for to be bysshop there / So  
thenne on a tyme as he obseyued hym  
fro etyng of ony fleshe / as he eury  
dyd whyle that he was in the deserte  
or wode / was presented vnto hym a  
fesse / and as hys cook dressed and  
seked it / he founde bythyn his kely  
the sayd ryng / and yede & shewyd  
it to the holy bysshop / wherof he was  
right ioyeful and glad / & ye ought  
to wyte that fro the place where the ho  
ly man had caste the sayd ryng in to  
the water / vnto the place where the said  
fesse was presented to hym was four  
and twenty myle by water /

And whan the holy man aduysed  
hym / and that whel he knelbe for ar  
teyn the sayd ryng / he thanked god  
of hit that he gaue to hym knowlege  
of the remysyon of his synnes / From  
thens forthon euer fro better vnto bet  
ter deuoutelpe and by holy perseu  
raunce he entended to ferue our Lord  
and yet as now is the sayd ryng  
bythyn the paleys of mets / men may  
be meruaylled and meruayllunge to  
magnespe and preysse god / Hold in  
this present lyf they may not lyeue  
wythout perilles / but he is borne in a  
good houre that acquereth graces of  
god / and that maketh iustye on hys  
olue fleshe as longe as he is luyng  
in hit / I say this by cause of this  
holy man that was at so good an houre  
borne / that so moche of graces he gate  
and acquerd towarde our lord /  
That he was certayned and ensured  
of the remysyon and pardon of al his  
synnes as tofore ye herde saye /  
Soone whan he was possessyng hys  
bysshopryche / he dyd dyscrepue and  
departed to the poure so moche and soo  
largely of his olue goodes / that the  
poure folke came thider fro fere coun  
tries and cyties for to be counceyled  
and helped by almesse /

He was also kely tendyng to alle  
good werkes / and in special to re  
cyue relygious folkes / monkes and  
poure pylgrymes / He hym selfe  
blessed theyr feet / he clothed them of  
nelbe / & to them gaue spuler ynough  
to passe on theyr weye / assone as other  
of nelbe came / he was as redy for to  
helpe them / as he tofore was / for the  
honour and reuerence of god / In  
watchyng / in fastyng / in deuoute  
prayers and in oryson / he employed  
euer the tyme / none myght not duely  
reherce ne telle the grette abseyntes  
that he made / For whan he had fasted  
the space of thre dayes he was content  
to haue a lytel bredd maad of barley  
and a lytel water / and euer mooste  
creetly that he coude he ware vnder  
his clothes the hayre / in so moche / that  
by force of abseynt he right greatly  
had maad lene hys fleshe /

On a tyme durynge the thre dayes whi  
che he fasted he dyd do make a proce  
ssyon / wherat many creatures were /  
byghet moche deuoutelpe purged / and  
soo as the proceffyon was in doynge /  
there was a woman tourmentid & sore  
kayd by the deuyll that began to crye  
solwe and hye / whan the holy man  
saue this woman he made the sygne  
of the crosse ouer hir / and soone after  
she was delguerd fro the enemy that so  
tourmentid hir / In the tyme of  
dagoberte kyng of fraunce / so as he  
was bythyn his palays / a leper came  
there that beganne to crye after the ho  
ly man / and demaunded mete and  
clothynge / Some commaunded the ho  
ly man that he shold be ledde home /  
and soo as he mynystrid and took  
to hym that was needful & necessarye  
to hym / he dyd demaunde of hym yf he  
were baptysed / for he was of burburge  
Thenne answered the leper to the ho  
ly man allas for nay / For I that am  
poure creature haue not founde none  
that hath gyuen to me the precyous  
gyfte of baptesme / and anone the ho  
ly man baptysed hym / & incontynent  
after that hys sekeneffe lefte hym and  
departed fro hys body / and soo he that  
before had be a sinner and sore seek  
by the meryte of the holy man / was  
leste and made hole both of body and

## The lyf of saint arnolde

of folble / On another tyme a man nammed naddo whyche was dronke & full of lyege beganne to moeke and dyspreyde the holy man sayenge that he was not the man of god / but that he was ful lufy and redy to al delyses wherfore it happed that so as he & hys sone wente to bedde / sodaynly by the wyllke of god they clothyngge were all aboute on a fyre and beganne to brenne / Thanne they cryed and called for water / but the water dyd nought to hyt so that the fyre took on theyr sirttes towardy the genytwyses / & from them they myght not haue of their clothes and / Whan they sawe that no remedy they myght put to it they yede oute of theyr chambre and began to laye them self as wynges down in to the ordure or fyllde and in to folble and stygn / kryng waters / but alle thys awayled them nought / For few more in to more they genytwyses dyd brenne / And so as I beleue at that same houre was bespyed that / that our lord sayd by the molle of damp the prophete / sayenge / Detrahentem secretis proxiimo suo / huic persecutor / That is to say in englysshe / thoo that secretly blame & dyspreyde theyr neyghbours them I shal persecute / that same noddedyd in thys estate and knolleded his synne / and so dyd his sone by the sayd sentence / So as the holy man was perseuerynge in vertues for to kepe and chesche the kyngdome of thys world / he departed fro the cyte and wente into a place not ferre fro hit / where he dyd do make a lital hows and made hym self to be closed and shytted therin / and there he was continually in prayers and orysons lyf tyng his handes towardy heuen / It happed by aduenture that the fyre took the hows of the kyng / and so moke it greiue that the howses there aboute beganne to brenne fast / Sodaynly the peple were moeyd / whan they saw that al the cite was espyred on a fyre and flamme / and they yede forth wyth to the cello of the sayd holy man where he was dwouetly in his orisons & prayers thus as he was accustomed to be / Anone one that was called romanyus toke hym by the hande &

sayd / yf thou wost howe many of god to the ende that thys fyre consume ne domage the not wyth the cyte / Thanne the holy man answered I wyll not departe / but lede me nygh the fyre and yf god wyll that I shal be lanted I am in his handes here as I am / Thanne they of the cyte cam wyth hym hande in hande into the fyre / & after commaunded that eche one of theym shold falle in prayers / & whan the holy man had made his prayers they rose vp alle / and thanne he lyfte vp his handes and made the signe of the crosse / & thenne anone the fyre quenched / and made after noo manere of domage / and after that houre one of his latheryn sawe in a byspon towardy heuen the sygne of the very crosse in a manere as flamme / and at thother syde he herde a voyce that sayd / ceste thou thys crosse / by that hath the byshop arnolde deliuered the cyte fro thys nyght / After thys saint arnolde relinquerystid and lefte the world al enterly and wente in to a desert emonge the wyldeddes where he maad a lital hows wyth somme monkes that were dwellynge there / where he helde hym euere in holy medytacion and deuyn prayynges / and whan any poure peple came there / he frendely receyved and seruyd theym theyr hoosen he dyd pulle of / their feet he wesshed / & made clene theyr shone / and also moche kenynge by he maad theyr beddes / & made theyr mete redy and so he was bothe work and bysshop to gyder / longer and thyrtie suffryd he many tymes / so that he myght of hys olbne mete fede his felabres / he sette a parke alle precyous paymentes and moche dew he helde the hayre that was rough and harde / In thys lital good dedes doynge the good man rendered hys folble to god / and after his obsequy doon / the byshop hys successour that had to name goerous asssembled to order a grete compaigne of peple / lital byssoppes and many clerkys also / and alle to wayer they wente in to the desert / and whan they came into the place there as the wyse was / sayenge bygyles moke for lymptely / and after they took the



corps andz here it alwey with greet hon-  
our and reuerence into the cytre /  
Andz as they came to a ryffel or cha-  
nel andz wolde haue passyd it / hit hap-  
pyd that they which bare the corps be-  
hynde fyl down / but as I suppose the  
aungels susteyned the corps in the ayer  
for they that bare hit before yede euer  
andz lette d; not / andz they that were  
fallen hadz noo harme / but stoodz vp  
anone and bare the corps ageyn as  
they dyd before / In the tyme that  
this holy man was on lyue / there  
was a man that lyuedz moche lech-  
wously / the holy man repreuyd hym /  
many tymes therof / andz prayed hym  
that he wolde leue that lyf / andz doo  
penyence or that he sholdz deye in that  
state / It happedz so that as the holy  
corps was borne to the cytre / andz as  
they passyd thorough the said mannes  
grounde / the same holy corps at then-  
tre of the sayd mannes grounde / stoodz  
styll / in so moche that they that bare  
it coude not moue it from thens /  
Wherefore the bysshoppes / the preestys /  
the clerkys andz all the pple that were  
there / were moche meruaylledz and sore  
troubledz / also by cause that the nyght  
was nyght andz they wist not where  
they myght be lodgyd / Thenne a duc  
that was in the compaigny namedz nod-  
do / sayd thus to theym / ye se how he  
refuseth to entre wythyn the grounde  
of this synnar / my towne is here nye  
I counayle that we retorne thider / for  
to abyde andz reste vs there alle nyght  
For also we ne haue here what to fede  
this peple wythal / for of al prouysy-  
ons or store / I ne haue but a lytel byer  
withyn a lytel vessel / andz a lytel brede  
yf it pleasedz to god andz to the holy  
corps that we myght be there or the  
nyght come / and how be it that ferre  
alwey it was thens / Neuerthelasse  
by the wyll of god they were there  
right soone / andz them semyd that the  
holy corps bare hym self / andz namely  
that they were borne thider / where  
they came by day lyght /  
Andz thenne sayd noddo to them I  
pray to saynt arnolde that by his grace  
he wyl fede vs alle this nyght / For  
wel I wote that at his prayer we shal  
haue al that to vs nedeth / andz soone

with that lytel drynke andz brede that  
they hadz by the grace of god andz of  
the saynt they were alle fede andz ras-  
saffedz that nyght / andz yet moche re-  
mained of hit tothe of drynke and of  
brede / ¶ On the morne next wyth  
greet ioye they walkyd and bare the  
holy corps in to the cytre / They of the  
cytre also came to mete the corps in pro-  
cessyon wyth greet reuerence / as he  
that hadz ben their pastour or gyde of  
theyr soules / whiche of longe tyme  
they had not seen / e moche reuerentely  
they buryed the holy corps in the chur-  
che of the apostles / A woman that  
Zule hadz to name whiche of longe  
tyme hadz losse hyr syght / came to the  
sepulchre of saynt arnolde / andz fer-  
uentlye hyr prayer there made by hym  
reouerdz hyr syght /  
Another woman on a sonday brought  
godz punysshid hir / for hir ij. handes  
were styffe andz contrefayt / she came  
in to the churche where the holy corps  
laye / besought the saynt wyth feyth /  
ful hert fore wepyngz andz anone reco-  
uerdz helthe / The solempnyte of this  
glorious saynt is celebred the xviij. day  
of the kalendys of auguste in the ho-  
nour of god that lyueth / e wythoute  
ende regneth in sculo amon

Thus endeth the lyf of Saint  
Arnolde

Here foloweth the lyf of saynt  
Turpin

**Nint Turpen was** archbyschop of dol in eng-  
el breytayne / and was  
borne in a wolne nyggh to  
the sayd cyte / wher was

a chyrche of / Hys fader and hys  
moder were yssued of noble bygnage  
In that tyme a man of holy lyf / con-  
fessour and frende of god was arch-  
byschop of the sayd cyte and was na-  
med Sampson / Soo thenne as the  
wedde of holynesse / that is to wete tu-  
ryen / that yet was but a chylde of  
age / but he was by vertu of the holy  
ghost fylled wth grace / relenquyffed  
and lefte for loue of our lord all hys  
parentes whiche were of grette estate  
e the saye byuokode also that he shold  
haue / and came in to the cyte of dol  
to Ward saynt sampson / Whan Saynt  
sampson salve hym / he ordeyned e sette  
hym to kepe his keyn and hys other  
bestys / This presygyred he to hym  
gladly / sygnefyng that he shold be  
in tyme to come passour or gyde of the  
sheep of our lord whan he shold re-  
ceyue the dygnyte of archbyschop /  
And in this estate keepyng the bestys  
espyed of the loue of god and not  
of no thyng humayn / he dyd alle  
euery clerke that passed before hym / e  
prayed hym that he wold writte somme  
letters within a lytel payre of tables  
that he had for to lerne and knolbe  
them / Whan he beganne to knowe wel  
ynough his letters it pleased our lord  
that he shold lerne and knolbe thare  
of gramayr / and so moche of grace gaf  
god to hym that he had a melodyous  
and fayr voye at chyrche more thenne  
ony of his other felabres / and soo as  
by many a tyme his voye pleased  
moche to the archbyschop / he receyved  
and took hym styll wth hym / and  
of hym he made as of his owne adop-  
ted sone / and moche endeuyred hym  
to make hym to lerne the deuyne scrip-  
ture / and swetely gouerned hym /  
So moche grete and fructified the  
chylde in resplendour of lyght of alle  
good vertues / by good doctrynes e  
examplis / that the sayd archbyschop  
ordeyned hym master of the clerkes  
of his chapel / The wele of this chylde

turpen multyplied euery tyme better to  
better in the loue e grace of our lord /  
The archbyschop saynt sampson that  
as thenne was olde / consyderynge the  
holy lyf that turpen ledde / the good  
vertues of whiche he was fylled / and  
that he was in age parfyte / ordeyned  
hym archbyschop in his place / and  
namely he yet lyuynge wold see hym  
to be possessor of the dygnyte of the  
archbyschop / and so whan by the con-  
secration dyuine he was chosen to the  
sayd dygnyte / all the peple made ioye  
therof / For wel they perceyved that  
he was ful of the grace of god /  
On a tyme as he lyfte by his eyen to  
ward heuyn he saide a byndowthe wyde  
open and the aungels in paradys that  
bare the arke of the testaments of god  
and thenne he sayd to alle the peple  
I see heuyn opene / and the aungels  
beryng the arke of god / and yet I  
see our lord ihesu cryste sittynge on  
his tyfunal / and whan the peple had  
herde hym / they al togyder to the more  
and lesse / beganne of one voye of one  
herce and of one mowthe to prayse / to  
glorifye / and to magnifye the name  
of our lord / and so that tyme forth  
on / they honoured more the holy man  
thenne they had doon before /  
The holy man thenne commaunded that  
a crosse shold be made of wode / draf-  
ted and sette in the same place where  
he salve the forsaide byspon /  
On another tyme as he preachyd nyght  
to a chyrche / called carnyfrit / before  
a crosse made of stone / where as moche  
peple was assemblyd to heare his predi-  
cation / the whiche crosse had be som-  
tyme made in the honour and reuerence  
of our lord ihesu cryste / and of the  
glorious archaungel Saynt mychel  
on whiche crosse somtyme he descended  
fro the sholdres of the sayd archbys-  
chop / It happed that a ponge maye  
ded was broughte thider for to be  
buryed / the whiche by his prayer  
at the requeste of the peple was rep-  
sed to lyf / Of the storie of this ch-  
ryous saynt j ne may fynde more of it  
but we al shal praye to hym that to  
ward our lord he wyl be our good in-  
terassour and frende Amen /



Thus endeth the lyf of Saint  
Turpen

**A**nd here foloweth the lyf of  
Saint Fiacre

**S**aint Fiacre the glo  
rious hermyte made ma  
ny vertuous dedes in the  
terryfyrre or countrey  
of meauly in the protec

cion of saynt phawon that tyme bysshop  
of the cyte of meauly / many myracles  
needful and necessarye as thenne / He  
made in this worldy as the legende of  
the lessons of his sayntes shewen cleer  
ly ynough / and to the ende that this  
presente narracion that maketh of hys  
mencon be not to moche prolongede /  
and that the lyf of saynt Fiacre and  
of saynt phawon assembled to gyder  
may appere to them that shal rede hit /  
It is good as to me semeth / that at  
this begynnynge I make mencion of  
the excellencie of saynt fiacre / how for  
the loue of our lord he left his contrey  
bothe fader and moder and alle hys  
goodes / and came in to the parties  
of fraunce / On that tyme that the  
glorious saynt phawon lefte and re  
lynquysshed the worldly knyghthode  
and that he was ordeyned and made  
bysshop of meauly / the same monke  
named fiacre / of the nacyon of scottes  
being in his contrey and meued by  
deuocyon to serue our lord more streyter  
ly / departed with such felawshyp as  
fortune gafe to hym and came into  
meauly in fraunce / where he prayed  
the holy bysshop there / that he myghte  
dwell under his proteccion / Whan  
phawon had herde his demaunde ryght  
gladly he accorded to it / and as a py  
tous pastour graunted that Fiacre  
shold dwell with hym / after hys  
owne plesure / as longe as he wolde /  
Whan the hermyte fiacre had impetred  
his respycon or demaunde / he yede and  
take his syght solwe towarde the cyte

and onely with al hys herte e thowght  
and wythout spekyng made his pray  
er to god / that of hys grace he wolde  
haue pyte on hym / and so feruentlye  
he besought and prayed that hys face  
rendred grete dropys of water / and  
was ouer redde and fore chauffed /  
And whan the blessed saynt phawon  
saw hys face in such estate he beganne to  
be meruaylled and thende that he was  
agreyved of somme thyng / e anone  
he askyd to hym one of his scruaun  
tes and sayd to hym goo to ponde man  
and make hym come secretlye to speke  
with me / The messenger dyd as to  
hym was commaunded / and ledde  
saynt fiacre into the bysshop / whan  
he was before his presence / the holy  
man phawon ful of vertuous thoughtes  
to thende that better he myght declare  
his entencion / sayd to fiacre in this  
manere / My brother I requyre the /  
that thou wyll put fro the this sorow  
we and heynesse whiche is in thy  
herte / to thende that thou mayst better  
receyue my wordes / **A** Thenne sayd  
saynt fiacre to hym / Sayr fader reus  
rende / yf thou wyll haue pyte and  
compassyon on me / thou shalt molde  
make me to esse this heynesse at thy  
commaundement / **W**nt to the ende  
that thou mayst the better vnderstonde  
my answer / proude forth on thy de  
maunde / **T**henne the right reuerende  
bysshop phawon beholdinge on phacre  
sayd to hym / First my ryght dere bro  
ther I requyre of y to telle me in what  
londe thou were borne / and the cause  
why thou departedst fro the contrey /  
also where thou art bounde for to goo  
and what thy name is / **F**urthermore  
yf thou haue neede of counayl / of wor  
des / or of other thyng that I may do  
I calle god to my reorde that ryght  
gladly I shal endeuoure me to fulfyll  
it / **S**aynt fiacre thenne knelynge  
rendred to hym thankes and mercys  
and after sayd to hym / my fader and  
my moder engendred or begate me in  
an yle of scotlande named Hyrlande /  
and for as moche that I desyre to lede  
my lyf solytaryly / I haue relynqued  
and lefte my londe and my parentes /  
and I do seeke a place for to lede my  
lyf humylyte and solytaryly /

and by my ryght name I am called  
 fpace/ and therefore mekelye I beseech  
 thyng hyge and ineffable paternre  
 that yf there be in somme part of thy  
 bysshopyche / a lytel place wythin a  
 wode where I myght see and emplye  
 my lyf in prayers and in orysons / that  
 thou wylt not differre to me the graunte  
 of it / Whan saynt phawon herde thys  
 he was therof ioyful and glad / and  
 sayd to saynt fpace / I haue a wode  
 ferre ynough fro hens / whiche is with  
 in our olbne herpys / and is called  
 by the folke of the contrey brodyle the  
 whiche wode as I suppose is couenable  
 for to be lyf so lyste / and yf it be  
 so that thy desyre is to see it / let vs  
 lye goo thider to gyder for to behold  
 and see the place / Thenne answerde  
 saynt fpace / Soo as thy paternre  
 commaundeth / I desyre that it be don  
 anone / Thenne the pyuous and holy  
 bysshop as sone as he myght lede fpace  
 into the ryght desyre place / and  
 whan they were come thider / Saynt  
 phawon sayd to saynt fpace / My hert  
 ther thys place is belongyng to me by  
 myn olbne herpys comyng fro myn  
 auncestre / and yf it seme to the good  
 and plesaunt for to dwelle and abyde  
 in / as moche of hit behoueth to the / de  
 uoutely and with good herte I pre  
 sente it to the / and ful gladly I gyue  
 it to the for to do what thy good ples  
 sure / and whan thus he had graun  
 ted and sayd / fpace fyl to his feet  
 and for grete ioye / wepyng weped  
 to hym graces and thankynges / sayng  
 O right blessed fader the same place o  
 nely of syght pleseth me and delecteth  
 ryght grete / for it is an holy place  
 and ferre fro abydyng of ony folke  
 after these wordes they took theyre re  
 fecton or food of nouriture douny /  
 and sone after returned to gyder into  
 the cyte of meaully / e on the morne  
 next saynt fpace toke his leue of  
 saynt phawon whiche gaf to hym hys  
 blessing / and whan saynt fpace had  
 receyved it / he departed and went to  
 the place before sayd / where he founded  
 a chyrche in thonor and reuerence of  
 our blessed lady / and beyond it a ly  
 tel were thens he bylded a lytel holbe  
 wher he dwellyd / e there gathered

he the poure that passed for by / Whan  
 thenne he had don and accomplished  
 al that to hym semed necessarye for the  
 tyme / thys way frende of goddys  
 contynuelly wythout esse laboured  
 and watched in to the scrage of our  
 lord ihesu cryste / and euer in good  
 duties fro better to better multyplied  
 and moche bychepously agens his  
 aduersarye thencome respited / and ag  
 gens his fleste / and that that he had  
 ryght hertely to the poure gaf and  
 dystribued / yf somme were that tyme  
 that had loste theyre strengthe / or that  
 were dome / deaf / countrefet / stynde  
 or wepyd wyth the enemy / or of what  
 someuer sekeneffe that it had be / they  
 al came or made them to be borne into  
 thys holy man / and anone after that  
 he had layd his hande on them / by  
 the grace of our lord and by his pray  
 ers / they returned homeward as hole  
 as euer they were / and in such wyse  
 flouryd thodour of the renomee of the  
 myracles that our lord shewyd by hym  
 thorough al the bysshopyche of meaully  
 that they beganne al to haue grete hope  
 in his suffrages and prayers /  
 Emonge al other thynges it happed  
 that an holy man named chylenus  
 borne in scotlande / that was come fro  
 come as a pylgryme / e was arriued  
 wythin the terrytore or countrey of  
 meaully / whan he herde speke of the  
 good renomee of the holy man fpace  
 he anone wente towarde hym / e saynt  
 fpace moche benygnele receyved hym  
 and whan he understoode that they  
 were both of one londe / and by affe  
 nyte of blood nyght parentes / iustau  
 tely prayed hym that he wolde abyde  
 wyth hym certeyn dayes / whiche chyl  
 lenus accorded to it / e as they were  
 togider / and that they had receyved  
 the exortacion of theyre parentes / and  
 spake of the sibet sentences of the holy  
 scriptures / wherwyth they nourished  
 and fedde them selfe by the grete ioye  
 that they toke whan they spake of hit  
 They recommaunded eche other to our  
 lord and toke leue to departe one fro  
 other / And for certeyn the renomee  
 of hym grewe so moche and flewe so  
 ferre / that from ferre countreys moche  
 people came dayly to hym for to recouer



they helthe in so moche that the holy  
man sayd that of nedes he must make  
his habytacion or holyseng more spas  
cius & gretter than hit was & thowzt  
to hym good and necessarye to make a  
grette gardyn wherin he shold haue all  
manere of herbes good for to make po  
tage with for to feede the poure whan  
they shold retorne towarde hym / & so he  
dyd / & holl he it that saynt pharon  
before that tyme gafe to hym leue to  
take as moche of his lode as to hym  
needd / neuerthelesse he durst not take  
on hym the hardynesse for to make his  
holys gretter ne more than it was to  
fore tyl he had spoke ageyn with saint  
pharon for to demaunde leue of hym to  
throwe down the trees & other thynges  
growyng aboute his hows / to whome  
the venerable & curyous bysshop / gafe  
of his lode as moche as he myght  
pyke & delue & throwe down with hys  
olbne handes to do with al as of hys  
olbne lyuelode / saynt spacre thenne en  
clyned his heed & rendred thankes to  
saynt pharon & toke his leue of hym &  
retorned in to his hermytage / & whan  
he had made his prayer he dwelbe his  
staffe ouer therthe / nold may ye vnder  
stonde thyng moche meruayllous & of  
grette myracle / for by the wyll of our  
lord / wher somtyme the holy hermyte  
spacre dwelbe his staffe the trees fyl down  
hothe on one syde & on other / & wounde  
aboute wher he dwelbe his staffe was a  
dyche sodaynlye made / and in the mene  
whyle that he dwelbe so his staffe there  
cam a womā whiche meruaylled moche  
holl therthe claue & dyched / by hit self  
onelye by the wuchyng of the holy mā  
nes staffe / & with grette knise the ranne  
toward meauyn & denouced this thyng  
to the bysshop pharon / testeyng and  
ensuryng that the holy man spacre was  
ful of wicked & euyl arte / and not  
seruaunt of the souerayn god / & whan  
he thus had sayd retorned forthwith  
toward the holy man / & with an euyl  
presumpcion yede & said many iniury  
es & bylonyes to spacre contumeleyng  
& blasphemynge hym / & comāded hym  
by the bysshop that he shold cesse of his  
werke & that he were not so hardy to  
be ony more aboute it / and that for the  
same cause the bysshop shold come there

whan the holy man sayde that he was  
thus accused to the bysshop by a woman  
he cessd his werke that he had begon  
& made nomore of it / & satte on a stone  
moche thoughtful & broth / wherfore of  
our lord had before sheldyd grette mys  
racles by hym / yet gretter and more  
meruayllous myracle was made for  
hym / for the stone wher he sat / by the  
wyll of god weyyd & became softe as  
a pybble to the ende that hit shold be  
more able & easy for hym to yte on / &  
it was caued somlith as a pyt there  
as he sat on / & for testeyfacion & preef  
of this myracle / said stone is as yet  
kepe within his chirech / & many seek  
for like haue ben & are dayly helpd there  
of dyuers sikenneses onely to wuche &  
to haue wuched the sayd stone / The  
bysshop thenne by the prouocation of  
the sayd womans wordes cam toward  
the holy man spacre / & whan he sawe  
the meruaylles that god sheldyd by  
hym / as wel of the trees that by them  
self were throwen down to the erthe of  
epithes parte / also holl therthe onelye  
by frayng of his staffe / was dyched  
aboute / as of the stone that was thus  
caued and made softe lyke a pybble  
he knelbe wel that he was a man of  
grette meryte toward our lord / and  
few than forthon he loued the hermyte  
saynt spacre more thenne before and ho  
noured hym moche / the dyches before  
sayd ben yet as nold sheld to them  
that goo to vspyte his chirech / whan  
thenne spacre as is aboue sayd satte on  
the stone ful fory and brothe that the  
woman had so accused & blasphemyd  
hym to the bysshop / also for thyniuryes  
& bylonyes that she had sayd to hym /  
he made his prayer to our lord / that  
no woman shold neuer entre in to his  
chirech / withoute the be punysshed  
by somme manere of sikennesse /  
Wherof it happed on a tyme / that a  
woman of moche noble and ryche es  
tate / despyrd to knolbe what therof  
shold befall of a womā had entryd  
in to hys chirech /  
The which woman toke hir mayden or  
seruaunte & shoued hir sodaynly with  
in the chape / And anon seynge  
alle they that were there / the sayd  
woman loste one of hir eyen /

e the mayde innocente as to the dede /  
came out ageyn with hir playne helthe  
On another tyme / another Iwoman of  
Latynnall put one of hir feet wethim  
the said chapel or chyrche / but hir foot  
swelled by such manere that alle the  
legge / knee / and / thye of hit was gres  
upd with sekenesse / e many other my  
racles hath ben thew / shewed / wherfore  
the Iwymmen shal ne ought not entre  
in to it / The good e holy saint Iacoe  
in his lyf tyme resplendysshed by my  
racles e vertues / and after wendryd  
right gloriously his soule Into our  
lord / e sythe after his temporal dethe  
at his olde graue by hys merites e  
prayers / our lord shewyd and as yet  
nold sheweth many myracles / as to res  
tore in good helthe the pouer seek folke  
languysshyng of their members of  
what someuer sekenesse or langoure  
that it be / who with good e contrit  
herte cometh to the chyrche where the  
said graue or tombe is / and deuoutly  
beseketh e prayeth god / and the good  
e holy saynt Iacoe / the which by hys  
glorious merites may be Into vs good  
frende twyarde our sayd Lord and  
god amen /

## Thus endeth the lyf of Saint Iacoe

## Here foloweth the lyf of saynt Iulien

**S**aint Iulien was  
born in the cite of naples  
and his fader was called  
cristopholache and was a  
ryght grete physyphre

Whiche laboured strongely for the  
cristen religyon / in soo moche that he  
composed many fayre bookes moche  
prouffitable / as woundeth saynt Je  
rome e hugo / He becke to thempour  
anthony a book which he composed of  
the cristen religyon / e so moche he la  
boured twyarde the sayd emperour that

he had pyte e compassyon of the cristen  
peple / e not onely the emperour hym  
self / but also al his chyldren / and al  
the senabours of rome / e the sayd em  
perour made sythe a commaundement  
that no paynym shold not be so hardy  
to haue in despyte the sygne of the se  
ay crosse / Item pompe the troyn  
which was of the spayushe nacyon  
composed in to xliij bookes / al thesfor  
res that were thowgh al the world  
from the tyme e regne of mynym / that  
was kyng of assyre / Into the tyme  
e regne of thempour cesar / and wrote  
hem in latyn / the which hytore saint  
Iulien abreyed or shorted / e also com  
posed many othe bookes / which were  
to longe to reher / so hym was deuyn  
ly reueled or tolde / that moche he shold  
suffre before his dethe for to mayntene  
trouthe / as it apperith by a writte or  
letter which he sente to thempour an  
thony / where he saith thus / I shal haue  
ynough of persecutions of fautes of ys  
ron by them / ageynste whom I sayle  
or fyght for to mayntene the estate of  
trouthe / But whan that shal be I the  
shal haue knoblege that they be not  
physyphres / that is to weke / buyng  
arte e scyence / but that they be lours  
of al lanctes / for he is not worthy to  
be called a physyphre / which publyk  
ly affermeth e beseketh that / whiche  
he knoweth not / e that saith that the  
cristen are without a god / e putten in  
greter errour / tho that al wey are in  
errour / al the which thyng was thus  
accomplished / soo as saynt Iherome re  
counteth e euangelus also / for whan the  
said emperour was passed to god from  
this world / after hym reigned ij othe  
empours / the which were named / an  
thony e aurelyan that were grete per  
secutours of cristen peple / e so as Iul  
ien persueved in holy buyng e in ho  
ly doctryne he composed the second book  
for to defende with the religyon cristen  
It happed so that many othe physy  
phres were that grete enuye had at iul  
ien as moche for his holy lyf e honeste  
condicions wherof he was fylled / as  
for his grete sciens / accused hym to the  
emperour sayeng he was cristen e y he  
wold destroye theyr lathe / thenne was  
Iulien taken / and made hym to suffer



many tounmentes & dyuers paynes/ in  
whiche by cause that he constauntly re  
clamed euer the name of god/ they  
sprynckled and shadde hys blood by  
suche maner that he rendered & paue his  
soule to our lord ihesu crist with whom  
he resteth in pes & shal reste wythoute  
ende In seculum secula amen /

**¶ Thus endeth the lyf of saint  
Juleyn**

**Here foloweth the lyf of saynt  
demetrien**

**W**hile that themperour  
maxymen had the lord  
shyp of thessalonyense/ he  
made al the auctorours of  
the cristen feyth to be put  
to deeth / emonge whiche was demetrien  
that made hym self to be manifestyd &  
known of al without any fey or drede  
for sith the tyme of his yongthe he had  
euer ben stedfast & constaunt in good  
operacions or werkys/ & euer endowyn  
ned & taughte thoher / so th the deuyne  
sappence was descended in therthe / who  
by his owne blood had quickened or  
waked fro deeth the man/ whiche by hys  
synne was put to deeth / & as he prechyd  
somme of the mynysters & sergeauntes  
of themperour that were commytte &  
orderyned for to take the crysten men /  
toke saynt demetrien & wold haue pre  
sented hym Into themperour maxymen  
but it happed so that themperour was  
goon to see a batayll that shold be doon  
for moche he desired hym to see shedyng  
of blood humayn / in the same bataylle  
was a man named lyneus/ whiche by  
cause of the victories that he in his day  
es had had/ was moche loued of them  
perour / but as fortune chaungeth ofte  
it happed that this lyneus was there  
wounded to deeth / & whan the emperour  
was returned in to his paleys sorrowful  
& angry of the deeth of the said lyneus  
mencion of demetrien was made Into  
hym / thenne was themperour sore mo  
ued agens hym / in so moche that in  
the same prysyn wher he was sore kepte

wpd & hard holden / he made hym to be  
strecked thorough and thorough his body  
with sharpe speers / the whiche saynt de  
metrien / thus / euer wytnesseng the  
name of ihesu consumed there his mar  
terdom / Many myracles were made by  
his myrtes & by his good vertues / on  
al them that with good feyth deuoutely  
reclamed hym / a man that was called  
temperus / who hartely loued & serued  
god / gave moche of his goodes to the  
poore wher the holy corps of saynt  
demetrien was buryed / & made the  
place more greetr than it was tofore  
& bylded there an oratorie or chappell  
in honour of the said martyr saynt de  
metrien / One of the prefects or judges  
of thessalonyence that named was  
manam was moche agreable to god  
& to the world / on whiche thenemy had  
grett enuye for his good werkys & he  
gan to tempte hym sore & stronge / &  
first he tempted hym of the feyn dedely  
synnes / but god wold that he neuer  
shold ouercome hym / whan the deuyll  
saue that he myght not deapue hym  
he toke from hym al his temporal goo  
des & fynally smote hym with such a  
sekeneffe / that he had no membre left  
wyth he myght helpe hym / saue onelye  
his tounge / with the whiche he prayedy  
& thanked euer our lord / after this the  
enemy apperpd to one of his seruau  
tes in lykeneffe of a man & sheldyd to  
hym a redde / sayeng thus to hym / yf  
thy maister dyd put ones this redde  
or scrolle on hym / he shold be anon al  
hole of his sekeneffe / for it contyneweth  
within wyrtyn the names to the of the  
goddess & of thaugels / anon yede forth  
the seruante & tolde it to his maister  
whiche answered to hym / god that made  
me may saue me yf it please hym / and  
without his pleasure no thyng may be  
doon / al is his / & al thyng lyeth in his  
hande / he may wel take that is hys /  
therefore lete his wyll be doon / Soone  
after these wordes he fel in a slepe / &  
as he wold slepe he herd the voyces of  
saynt demetrien that commaunded hym  
that he shold make hym self to be borne  
within his chyrche / & that he shold there  
recouer his helthe / and whan he was  
borne thider he fel yet agayn on slepe  
and herd saynt demetrien that sayde /

## 4 The lyf of saynt Rigoberte

god that created the & that restoreth  
to the folke their helthe / whan he wyl  
sende to the comforte & helpe / whan he  
was abaſed ſw ſleep / he reſtored hys  
ſaynt demetrien wold hym in his ſleep  
god that heleth ſeek folke ſende to the  
comforte & helpe / & hys at the wordes  
our lord ſent to hym helthe & reſtored  
to hym the force & ſtrength of alle hys  
membres & ſtood vpon his feet / and  
forthwith kneld & thanked our lord  
& the glorious marter alſo / the ſolemp  
nyght of this glorious marter Saynt  
demetrien that many vertues hath made  
is celebrated the viij ydus of the month  
of october & his lyf was tranſlated  
out of grek in to latyn by ſaynt anal  
taſyſe & ſent it to charles the emperour  
to the prayſyng and reuerence of god  
whom by the merites of the ſaid glori  
ous marter ſaint demetrien heleth vs  
of alle our ſynnes amen /

### Thus endeth the lyf of Saint demetrien

### Here foloweth the lyf of ſaynt Rigoberte

**S**aynt rigoberte was  
archbiſſhop of raynes / e  
uer filled with holineſſe &  
regned in that tyme / in  
which two noble kynges

dyd regne in fraunce / that is to ſay  
childebert & daugoberte / & was extract  
or come out of the moſte excellent lye  
nage that was in al the regyon / Hys  
fader had to name conſtantin / and his  
moder was called francigene / whiche  
was of the contrey of porcyen / Saynt  
rygoberte fro the tyme of his yongthe  
gaſe & abandoned hym ſelf to heuen  
by & celeſtyal diſcipline / he lued chaf  
tyte / he was wedd in watchynges and

prayers / trewe lothe in worde & in dede  
charitable / ful of abſtynence / founded  
in humylyte / aſſured of ſapience / In  
juſtice twelve & juſte / prudent & wyſe  
in counceyl / & honeſte in al condicions  
al in good vertues he proceeded / thus as  
he greiue & perſeuered euer ſw better to  
better in ſpyritual dedes and that he  
was of age paſſyng / by election choſen  
al he was choſen and enſauned in to  
the dygnyte of archbiſſhop of raynes  
in which dygnyte by the grace of our  
lord he mayntened & gouerned hym  
ſo / that he was lothe luyd & diuide  
of al folke / It was no meruayle yf  
the good people lued hym / for moche  
they deſyred to here his good doctrine  
& monyſons ſpiritual / & humbly to  
ſerue hym / He no meruayle it was yf  
the euyl folke doubted hym / whiche  
for theyr ſynnes doubted moche to be  
repreuyd of hym / Saynt rym wytteth  
that by hym was / as it was by ſaint  
petr / that dyd appere to them that  
thought to do wel moche deſonaylye /  
And as ſaint poule that to the ſynners  
ſhelved hym incompaſſyble / for he pro  
myſed myſericorde to them that were  
in ſynne / to thende that they ſhould a  
mende them ſelf / & to the good folke  
he promyſed payne without ende / yf  
they ſyl from theyr good werkes /  
He ſayd the good folke / to the ende  
that they ſhould take noo ſayngworpe  
withyn them ſelf for their good dedes  
& the ſynners he recomforted / to thende  
that for their ſynnes and malys they  
ſhould not be deſperred / but that they  
ſhould be dyſgent for to put fro theym  
theyr ſynnes / & to ſalle in penaunce /  
therefore / by his good and dylygent  
predycacon he iuyced many one to  
do good werkes /  
By the multiplycation alſo of hys  
good doctrine many one ledde a lyf  
of holy conuerſacon / by his good en  
ſamples many one he wythdrewe vn  
to his holy compaign / thus he gaue  
hym ſelfe to alle folke / tranſplyng  
allweye for theyr ſaluacion /  
He was archbiſſhop of raynes after  
a man that was ful of grete vertues  
that men called rolo / whiche was  
nyght / coſyn to hym as ſomme folke  
ſaye / whan the forſayd rolo was dede



the ſpeege of raynes ſeaunte and was  
 boyde by many yerps for cauſe of ma-  
 ny thynges that were deſtroyed which  
 by longe proceſſe of tyme hady he gotten  
 and with grete deuocyon & dyligence  
 founded / alle the which thynges the  
 ſame glorious ſaynt Rigoberte repay-  
 red and reſtored in to theyr firſt eſtate  
 for he ordeyned a religyon of chanon-  
 nes and clerkes after the nombre that  
 they hady he in tyme before paſſed / &  
 ſuffſauntly ordeyned for theyr ly-  
 uynge / to ſhewe that they ſhould tene  
 & wayte byſpely & dyligently to the  
 deuyne ſcrutyn / They toke not the cano-  
 nyke breede / for the chanonnes that  
 were at y tyme / were not of ſuche rule  
 as the chanonnes be in tyme preſente /  
 but they gouerned them ſelf after the  
 rule of ſaynt auſtyn / Neuertheleſſe he  
 gaue to them many thynges whiche  
 they kepte as theyr olde good / to the  
 ende that perpetuelly they myght helpe  
 them with at their nede / He was alſo  
 the firſte archbiſſhop of raynes that  
 firſt ordeyned a comyn treſour in theyr  
 chyrche & general to al theyr ſhages /  
 neceſſarye in tyme to come / theſe wer  
 hys he made and many moo Innume-  
 rable vertues & myracles / & he fylled  
 with ſenelbred auncyents of dayes by  
 holy perfeueracion tended hys ſolble  
 vnto our lord cui honor et imperium /

Thus endeth the liſ of Saint  
 Rigoberte

Here foloweth the liſ of Saint  
 laudry

Wint laudry of Whym  
 krafter we ioyfully ſhal  
 make memorye & ſolemp-  
 nyte / was right glorious  
 biſſhop of parys / he re-  
 de

in the cathologe that is made & Writon  
 of the ſuccaſſyon and of the nombre of  
 biſſhoppes in parys / holy ſaynt denys  
 was reuyued by ſaynt clement / the  
 which ſaynt denys wayted euer for to  
 goo there as he wyſe the error of the  
 paynyms regned moſt / god that guy-  
 ded hym brought hym to parys & there

he was the firſt biſſhop / & there he ordey-  
 ned clerkes & officers for to ſerue the  
 chyrche / after ſaint denys was the ix  
 biſſhop ſaynt marcel / after ſaint mar-  
 cel the ix was ſaynt germany / & ſaint  
 laudry was the ix biſſhop after ſaynt  
 germany / & thus it apperyth that he  
 was the xxviii biſſhop after ſaint de-  
 nys / he ſat in the chayer of the chyrche  
 cathedral of paris in that tyme that the  
 noble chourps regned kyng in ſtaunce /  
 which by the grete & feruent loue that  
 he had to the chyrche of ſaint denys gaue  
 to the ſame many benefices and made the  
 ſaid chyrche moche ryche as the prey-  
 leges of the religious there teſtefien to  
 this day / xxv biſſhoppes were in the  
 chayer of the chyrche of paris before  
 ſaint laudry as aboue is ſaid / of whom  
 the names ſen Writon in the pryuple  
 ges of the ſaid chyrche / & neuertheleſſe  
 none of them al was made archbiſ-  
 ſhop / al the entencion of ſaint laudry  
 whyles that he lyued in this worlde  
 was to accompliſſhe myſericorde / and he  
 hym ſelf departed or dalt the almoſes  
 to the poure at al tymes / We haue ſen  
 & knowen that a man which men cal-  
 led Raoulgucard was ſingyn ſodayn-  
 ly & had the heed moche grete & ſwol-  
 len & was ſo red in y face o f hym that  
 al folke that ſawe hym demed & helde  
 hym for a leper / which man with grete  
 haſte cam to the preſence of ſaint lau-  
 dry & there he confeſſed hym moche de-  
 uoutly wepyng kengnelye his pe-  
 naunce / & after he came to the ſunday of  
 the ſaynt & with grete deuocion kyſſed  
 it / & whan he had done his offryng and  
 ſolbe with moche grete feyth & hope he  
 returned / & vnnethe he was comen to  
 his holls whan he became as hole as  
 euer he was / he therfore the name of  
 god prayſed / who for his good frende  
 ſaynt laudry he helde ſo promptlye the  
 forſaid patient / Upon a nother tyme a  
 ſauyer ful of paſſye ſo moche that he  
 coude not helpe hym ſelf with foot  
 ne with handes / his frendes ſeyng hym  
 ſo oppreſſed of this ſekenefſe made a  
 lurgeyn with a phyſicien for to helpe  
 hym It happed ſo that on a day as this  
 poure ſaw hym ſelf ſo oppreſſed with  
 the ſaid ſekenefſe / & noo remedy mozt  
 he founde to it / he beganne for to wepe

## ¶ The lyf of saynt mellonin

and to reclame saynt laudry / sayng  
o blessed saynt laudry vouchsaue to  
keholde on my myserye / and thenne he  
prayed to his frendes that they wolde  
bere hym Into the sepulchre of Saynt  
laudry / whiche dyd as he prayed them  
Thenne the bysshop of Carps named  
maurye that was there / seepng the  
denoncyon of the sayd seek man / pray-  
ed to saynt laudry that helpe he wold  
impetre Into godd for hym by his glo-  
rious merytes / and wyth one of the  
teeth of the saynt touched the places  
on hys body that moste grieved hym  
makyng the sygne of the crosse / and  
anone he became al hole /

Item it is rewe of a knyght named  
gyberte that had a thorne wythyn hys  
knee / wher to he founde no remedye by  
no manere of medecyne / and was as  
desperate / not onelye for the doloure  
and payne that he suffred / but also for  
faulste of hope to be heeled / The which  
knyght made hym to be borne in to the  
chyrche of saynt laudry / and wyth his  
sudarpe dyd to be made ouer hym the  
sygne of the crosse / and anone after  
the thorne pssued out fro hys knee /  
e Was al hoole helpe by the merytes  
of the saynt / whome we beseech to praye  
godd for vs Amen

## Thus endeth the lyf of Saint Laudry

## Here foloweth the lyf of saynt mellonyn

**I**n the tyme of the  
emperour Valeryn / saynt  
Mellonyn / whiche was  
borne in the grete Bretayn  
cam to rome to paye the  
tribute of his londe e for to serue the  
emperour / whan he came thider so as of  
custome was he wente in to the temple  
of mars for to sacrifice wyth his felas  
wes / he than herde the pope stephen wyth

a selbe cristen folke / to whome he pre-  
chyd the feyth of crist e theuangelke /  
he tended e openyd his eerys to vnder-  
stande his wordes / e anone he beleued  
on god e requyred to be baptysed / this  
mellonyn thenne was baptysed by the  
pope stephen e also taughte in the catho-  
lyke feyth / e anone he sold al beye al  
suche goodd as he had e gaf al to the  
poure for the loue of god / The pope pro-  
moted hym in to al the degrees of the  
ordre of presthode / in so moche that he  
hym self made saynt mellonyn prest / e  
so as in prayers / in watchyng / and in  
fastynges he perserueryd / on a tyme as  
he said his masse / bothe the pope e he to  
gyrd saw at the right syde of the altar  
an aungel that toke to hym a staffe  
pastoral sayeng in this maner / mel-  
nyn take this staffe / vnder the wyche  
thou shalt reyle e gouerne the cite of  
Roen / For al the peple ther is of godd  
e al redy to thy seauye e commaunde-  
ment / e notwithstanding that hyt is  
ferre from hene / e that the waye is to  
the right greuable / by cause that thou  
knowest not the contraye / neuerthelesse  
thou oughste not to doute of thyng  
for ihesu crist shal euer kepe the vnder  
the shadowe of his wynges / e thenne  
after these wordes he took e receyued  
the popes blessing e went on his waye  
e whan the euen came / e helde the said  
staffe in his honde / he mette wyth a  
man that was hurt in his foote which  
was slyt a sonder / this holy man made  
his prayer e anone he heled hym / fro  
thens he came to roen where he accom-  
plished wel e holply his offyce / and  
made there many vertues e myracles  
the which glorious saynt resyd in pce  
the xj day of the kalendes of the mo-  
neth of nouembre to the honour of god  
that lyueth e regneth / in finia secula  
Amen

## Thus endeth the lyf of Saint Mellonyn

## ¶ Here foloweth of Saynt ples



**Wint Puer Was**  
borne in lital Britayn  
in the dyocese of Ery  
guyr engendryd or  
begoten of parentes  
noble and catholyke

and was reuelyd to his moder in hys  
slep that he shold be sayntfyed / In  
his first eage he was of ryght good  
condycions / and right humbly & deu  
outly frequented the chyrche /  
heeryng entantyly the masses and  
the sermons / Moche of hys tyme he  
employed to studye hysly the holy let  
ters / and redde moche curyously the  
lyf of the sayntes & pepned hym selfe  
moche withal his powber for answe  
re them / the which by proesse of tyme  
was aourned of ryght grete wysedom  
and renomed ful of grete science /  
bothe in ryght cyuyl and in Cannon /  
and also in theologie wel letard / as  
it aperyde sythe / as wel in contem  
paryng iugement / as guyng counsell  
to the folkes vpon the fayte / of the  
conference / For after that he had oc  
currend and exerceid moche hysly and  
deuoutly the fayte of aduocacye in  
the besyshoppes couste of Eryguyr /  
euer pleyng wythoute takyng ony  
salarye / the causes of the myserable &  
poure prisioners / exprosyng hym self to  
it with his good grete / & not requyred  
by them for to defende theyr questyons  
and dyfferencas / he was chosen in to  
the offyce of the offycial / fyrste in the  
couste of the archdeaken of Resnes /  
and after wards in the sayd couste of  
the byshop of Eryguyr / which saw  
fully / iustlye / and dylygently accom  
plyshyd alle such thynges that ben  
parynyng to the sayd offyce /  
He focured them that were oppressyd  
and that had wronge / & to euerychone  
wondyd his owne / by right wythoute  
ony acceptacion or takyng of money nor  
none othe god / the which thenne cal  
led to the gouernement and guydng  
of soules / lare euer with hym the soyle  
of his breuery or porters / and so he  
made & ordeyned in the orde of prest  
hode / celebred as euery day / and herde  
moche humbly deuoutly & dylygently  
the confessions of his parisshe / he  
dyspreid the seek folke without dysse

rence / & recomforded them right wysely  
& taught to them the wyse of thei  
uacion / & deuoutlye admyntred to  
them the precyous & blessed body  
of our lord ihesu crist / & for certeyn in  
al thynges apertaynyng to the cure of  
the peple of our lord ihesu crist / commet  
ted to hym / he in al & oueral accom  
plished duely & right worthely hys  
mysterie / he prouffyd euer gooyng  
hysly fro vertues in to vertue / and  
was pleasaunte bothe to god & to the  
world / in so moche that the folke there  
ful bothe to departe fro his wordes &  
fro his felawshyp / & moche admyntred  
were they þat saue hym for cause of his  
friendly manere & for wonderfull holy  
nesse / what meruayle / he was of ad  
myrable or wonderfull humylite / which  
he thelde oueral / in habite or clathyng  
in dede / in wordes / gooyng comyng and  
seyng in dyners companges / he spake  
euer to the folke bothe more & lesse  
fribetlye & ful mekelye lokyng on the  
erthe / his hode before his face / that he  
shold not be preyed of the folke / &  
to schewe al ranytees / & by the space of  
yere before his deith he ne ware but  
cours clothe wisset or whyle / such as  
poure folke of the contrey ben acousto  
med to were / he helde the eylder & also  
the smel whyle the poure blessed her  
handes / & after with his owne hande  
admyntred to them the mete that they  
shold ete / and settyng hym self on the  
grounde etc with them of the said mete  
that is to beate brown brede / & somtyme  
a lytel podage / & amonge them that etc  
with hym he had noo pryrogatyue / but  
the moost dysfourmed & moost mysera  
ble he sat nyght hym / he laye al nyght  
on the grounde & had for his beddyng  
for shetes / for couerlet / & for hangyng  
oonlye a lytel strawe / Euer before the  
celebracion of his masse or he reuei  
dyd hym / he knelyd down before thauter  
& deuoutlye made his prayer wepyng  
& pteouslye syghyng / & of tymes as he  
celebrd his masse plenty of serps he  
fro his eyen alonge his face / the hu  
myltye of whom plesed moche vnto our  
lord as ones it apperid by a colombe or  
dowue of merueylous resplesour which  
openlye was seen slepyng within the  
chyrche of Eryguyr aboute the auter

where this holy saynt yues said masse  
and certeynly sul paxently he suffered  
alle iniuries and blasphemys / For  
whan men dyd moque hym or sayd  
euyl to hym / he anslyberd noo thyng  
but haunz his thought / on god sul  
seynd thei euyl wordes patientely  
and wyth grete ioye / A man he was  
of tranquyllyte for he louyd pces / and  
neuer he was moeyd to noo stryffe /  
Indygnacion or pr for no thyng that  
euer was doon to hym / He sayd noo  
wordes tumultous ne contumelous / ne  
other dyschordynate wordes / He was  
defensour wythout drede of the lyf /  
tes of the chyrche / wher it happed  
that as a sergeaunt of the kynges had  
taken e ledde with hym the bysshoppes  
fors of tregur for thenclosure of the  
centryme of the goodes of the forsayd  
bysshop / saynt yues thenne kepynz in  
the offys of offycal / certynously toke  
the sayd hors fro the sayd sergeaunt  
and ledde hym ageyn into the bys  
shoppes place / and how he it that men  
demed and hence that grete euyl or  
dommage shold falle therfore / as wel  
to saynt yues as to the chyrche / seynz  
that the sergeaunt was about to haue  
procured it / Neuerthelesse no manere  
of dommage came neuer therof neyther  
to the Saynt nor to the chyrche /  
Whiche thyng was holden and repu  
ted for a myracle / and not wythoute  
cause attribued to the merytes of the  
sayd saynt yues / for it is bykynd e  
testyfyd that he was chaste / both of  
fleshe and in thoughte al the tyme of  
his lyf / and also chaste both in wor  
des and of eyen / and lyued allweye  
so honestely and so chastely that neuer  
noo tokens of worldly maners appe  
rydd on hym / but certynly euer he  
abhorred and cursyd the synne of le  
cherye / and he accusomed to preche as  
geynst the sayd synne made many a  
persone to flee from hit /  
He was neuer founde solibeful ne ne  
glygent / but euer redy to oryson or  
predycacion / or ellys he was studyng  
in the holy scrpytures / or doynz wer  
kys of charyte and pyte / Euer he oc  
cupyd hym self in welk afar the doc  
tryne of the apostilles / He proufferyd  
hym to god in al thynges pryncipales

and wythoute confusyon in his wer  
kys / He treated to ryght the worde  
of vertue and of trouthe / and euer  
eschelyng alle fayne wordes / spake  
but lyal e wyth payne / cause the wor  
des of god and of saluacion pardu  
ble / and he prechynz the worde of god  
right wel and holdely brought ofte  
them that herde hym to compuncyon of  
herke and euermore into terys / and  
he exerceyng and occupyng hym in  
this holy opuracion or werke there as  
he myght he herde by the leue of the  
bysshoppes and dyocessens euer goynz  
on foot / prechyd somtyme vpon a day  
in foure chyrches moche ferre one from  
another / and to the ende that he shold  
not leue the custome of hys abstyne  
ce after this grete labour returned fast  
tyngz into his hows / and wolde neuer  
accorde wyth no man to dyne wyth  
hym / He had the spyrte of prophete  
cy / for he prophesyed that a reclus  
shold be seen emonge men by the byr  
of couetys / The which thyng happed  
not longe afar / For the myschaunce  
reclus / leuyngz the wyce of saluacion  
and of penytence / yede out fro his celle  
and toke a worldely and dampnable  
waye / This holy saynt yues labou  
red euer to pease alle dysordour and  
stryf afar his polber / and the folke  
which myght not accorde by his per  
suasyon / and admonestyngez / callyd  
soone to concord afar his oryson by  
hym made to god /  
It may not be recounted ne neuer it  
was seen in our tyme / the grete chary  
te / pyte / and myserycorde that he had  
toward the poure Indygent and sul  
fretous / toward the byddes and to  
the poure chyldren bothe fader and mo  
derlesse / alle the tyme of hys lyf / alle  
that he receyved or myght haue / as  
wel of the chyrche as of his patrimo  
ny he gaue to them before sayd wyth  
oute any dyfference / whan he was  
dyllyng at resues and promotyd to  
thoffys of offycal there at the courts  
of tharchdeaken / also or he chauncyd  
his manere of lyuynz / he made vpon  
the grete and solempne holydayes /  
plente of mete to be dresyd and redy  
for to et / and at dynet tyme he callyd  
and made to be called the poure folke



to dyner / and to theym admyngstred  
mete with his olbne handes / and after  
he ete with two pour chyldeyn whych  
for the loue of our lord Ihesu Cryste  
he susteyned at soke / for euer he was  
right curtyse to helpe chyldeyn / sothe  
fader and moderlesse / and as theyr fa-  
der sente them to soke / and with hys  
olbne susteyned them / payed also the  
salkarye to theyr maysters /  
He trueseyd ryght curtysely the pour  
naked of our lord / It happed ones  
that a goldne and an hode sothe of like  
clothe whiche he had do make for hym  
self to were / and so he salkyng gretter  
care of the pour naked theenne of hys  
olbne hode / gaue the sayd goldne and  
hode to a pour man / He helde hospita-  
lyte Indyfferently for the pour ppl /  
grymmes in an holbe whych he dhor  
make for the nonee / to the whych he  
admyngstred sothe mete and drynke /  
kedde / and fyre for to warme them in  
wynter / In wher someuer a place  
that he wente / the suffresours and pour  
that ranne to hym fro al spdes / folo-  
wed hym / for al that he had was re-  
dy to theyr behofe as theyr olbne /  
He gaue sudaryes for to burye byth  
the dede bodys / and byth his olbne  
handes helpe to burye them / a pour  
man ones came ageynst hym / and he  
haupng as theenne noo thyng wy to  
gyue hym / took his hode and gaf it  
to the sayd pour man and yede some  
hare hed / He chastyshed hys flesche  
moche sharpely / for he was so accus-  
med to be in orysons and in prayers  
and to studeye that the mosie parte of  
the tyme he passyd without slepe sothe  
day and nyght / yf he ne were fore tra-  
uaylled by studeye orysons or goeyng  
that he as consueyned must slepe / and  
whan he must slepe / he slept on therthe  
and in stede of a pyllowe he layed vnder  
hys heed somtyme hys book / and  
somtyme a stone / he ware euer the  
hayre vnder his sterre / Whyles that  
yet he was in the offyce of the offy-  
cepal in the cyte of treguer / He used  
broune bread and podage such as co-  
munelye shen pour labourers / and  
none other mete he ne had / and to hys  
drynk used colde water / e there lynes  
byth such mete e drynke by the space

of yj yere tyl he came to hys dedhe / he  
fasted eneney tentes / and al the ad-  
uentures of our lord / and fro thasand  
on vnto pentecoste / alle ymbre dayes  
alle bygyles of our lady and of the  
apostles and al other dayes stabyl-  
shed by holy chyrche for to faste / he fast-  
ed byth bread and water /  
And aboute alle thys duryng the yj  
yere aforseyd he fasted thre dayes in  
the weke byth bread and water / that  
is to weke iwen day freday e saturday /  
and on the other dayes he ete also but  
ones a day / and used bread e potage  
such as foloweth excepte the sondayes  
Crystemasday efterday / whysunday e  
alshalowen day / on whych dayes he ete  
thyng / his bread was rustyal brown  
made of barlepe or ootes / hys podage  
was of grette coles or of other herbys  
of keenys or of raddyshe wote sauerys  
onelye with salt withoute ony other  
lytour / sauf that somtyme he put in it  
a lytel flour and a lytel buttyr / and  
on efterday aboute his customed py-  
saunce he ete two egges / He neuer  
withyn the space of fourtyn yere before  
hys dedhe fasted of noo wyne / Saufe  
onelye at masse after that he had ta-  
ken the body and blood of our Lord /  
or ellys somtyme whan he dyed with  
the byshoppe / for theenne wherof hys  
water he put a lytel wyne / onelye for  
to chaunge the coloure / he fasted ones  
by the space of seven dayes without  
ony mete or drynke / euer keepyng in  
good felth / The forseyd Saynt  
yues luyed fyfty yere or there aboute /  
and in his laste sekeneffe he cessyd  
not to tchete theym that were aboute  
hym / and prechyd vnto them of their  
salute / and he compng kenebrelpe  
vnto his laste dayes / took humbly the  
sacramentes of the body of our Lord  
and laste vncion / luyng on his noble  
hedde beforeseyd / adioused allweye  
to the same with grette instaunce of hys  
frendes a lytel ferlybe / thre dayes be-  
fore his dedhe / and his hood in stede of  
couerchefe aboute his hed / had on his  
goldne / and refusyng al other thyng  
he was couerd with a lytel and hode  
couerletle sayeng that he was not wor-  
thy to haue ony other parements on  
hym / The pure and clene theenne /

haupngz the harte on his flesche / couerdz  
wyth his sherte / andz yssuengz oute of  
thys worldz / in the yere of grace M /  
thre hundredz andz thre / the xij day  
of may that was on the sonday after  
the assencion of our lordz ihesu cryste /  
wentz by vnto feuen / and lyke as he  
hadz ben a slepe without ony sygne or  
token of what soumeuer dobur he took  
the righte beneluous rest of dethe /  
Andz woz that coude recounte alle the  
myracles doon by hym / how he it that  
to none ne is possiblle / but allonelys  
to hym whiche can nombre or telle the  
multytude of sterres / andz impossibllz to  
echone theyr names / but by cause that  
to one right grete inconuenyence andz  
dyschonour were / yf by skoutye restay-  
nedz hym self fro vnteryngz andz kepte  
syple such thynges that are e apper-  
tynenz to the prayssyngz and laude of  
our lordz / andz namely there as plente  
andz habundaunce of his prayssyng is  
or sholdz be / e how he it that the saydz  
myracles are Insynpte or without ende  
newerthelesse we shal reherce somme of  
them / ¶ Etienne as it is recordez in  
the booke longe sythe made and accom-  
plysshedy of his lyf e of his vertues /  
that at his Inuocacion / by Tolles and  
prayers / by somme deuoutelye maadz  
vnto godz andz to the saynt in dyuers  
places / were fourtene dedz reysedy  
rekenydy allwey in the saydz nombre ij  
chyldeyn luyngz Within their moders  
wombe e dede before theyr baptysme /  
Wherof sythe recyuedz lpf / and at the  
Inuocacion of the same saynt ples ten  
demonysakes / madde folke or fylledz  
with wyckedy spirytes / were delpyerdz  
fro theyr foursenerye or madnesse / and  
fro alle wyckedy / spyrytes / viij con-  
tractes or fylledz wyth paralyse were  
by the same restorydy in goodz helthe /  
thre blynde were by hym enlumynedy  
Dyuers folke in ten places wyth alle  
theyr goodes were kepte e sauydy fro  
drownyngz in the see / One  
paralytike ydrowpiche or fylledz with  
dropsy was entylerly cured / another  
that had the stone grete as an egge / e  
the genytwys as grete as a mannes  
head was restyruedy vnto helthe / One  
condempnedz to be hangedy ffor thre ty-  
mes fro the gallows / andz al hole was

delpyerdz andz lete goo / A woman  
to whome the mylke wantedz wythyn  
hir pappes / were fylledz ful of hys  
Thyngez loste by dyuers persones andz  
in dyuers places were founde andz re-  
couerdz by myracles / ¶ Two dombe  
chyldeyn and dyuers other that hadz  
loste the vs of the tongne were restyru-  
edy of theyr spekyng / Thre or four  
wymmen with alle their byrthelwere  
delpyerdz fro the peryll of dethe /  
The fyre taken andz quenchedz in thre  
dyuer places was put out andz sothe  
men wymmen chyldeyn e good kepte /  
fro brannyngz wythoute to be hurtyd /  
ne in no manere of wyse dommagedy  
A woman fore agreuydy with an ayes  
toke a lytel bredd that before hadz ben  
wet in water by the handes of the  
saynt / ete it andz recouerydy helthe /  
The saynt hym self gpyungz forson  
almosces / the corne multiplydy in his  
garetz / andz the bredd in hys hande  
somtyne / ¶ Many seek folke were  
healedz yf dyuers seknesse e dobur  
one lye for to haue treuchedz hys hood /  
a man dresyngz the whelle of his wa-  
ter mylke / on whome sodaynly the wa-  
ter came fro hygh wysshynng / andz he  
besoughte the holy saynt ples / andz  
anoone he was sauydy fro drownyngz /  
On a tyme as the saydz Saynt saydz  
masse / whyle he celebredz andz helde by  
the hood of our lordz / a grete resplen-  
dour opperydy aboute it / whiche soone  
after the euacyon was doon dysappe-  
rydy andz ranyshtyd alwey /  
A poste ordeynedy to the werkys or  
makyngz of a brydge / not couenable  
to the saydz werke for faibte of halfe  
a foot of lengthe / after the prayer of  
the carpenters doon vnto the Saynt /  
was the sayd poste founde longe ynough  
andz couenable to the forsayd werke /  
In tyme of a grete Inundacion or  
floodyng / whiche couerdz the Wayes e  
places / the segne of the crosse maadz  
wyth the saydz holy mannes honde on  
the water cressedy andz ebbedy alwey /  
The hood whiche he gaf to a poure mā  
as aboue is saydz / andz wente larewed  
homelwarde / godz that hadz hym selfe  
in fourne or byknesse of a poure man  
recyuedz the saydz hoodz as it may be  
belyuydy / sente to hym ageyn the sayd



good / wherof was grete and mer-  
uaylous myracle / On a tyme when  
he had gyuen alle his bredd to poure  
folkes / soues of bredd were broughte  
to hym ynough to suffyse hym & the  
poure peple in his felabshyp wyth alle  
by a woman vnkynowen / the wyche  
after hir presente deliuered / thankes  
alwey and neuer was seen afayr /  
On another tyme as he had receyued  
a poure man apperyng ryght folble &  
dysfourmed & ouer foule in clothynge  
and had made hym to ete & sette hande  
at his owne dysse wyth hym / this  
poure man departyng and sayeng god  
be wyth you and at your helpe / hys  
golde that before was wonder folble  
as it is sayd / became soo wyche and  
of so grete resplendour and shynynge  
and his face so fayne apperyd and so  
bryght that al the hoies was repleyn  
shed and fylled wyth grete lyght /  
The archbyschop of narkonne was wey-  
d wyth a swonge ages / and by the  
feblenesse of his nature was reputed  
and holden as for dede of alle theym  
wyche aboute hym were /  
For his eyen were shette in manere of  
a dede man / at thynuocacion or cal-  
lyng to Saynt yues / maad by the  
salue of the sayd archbyschop by hys  
parentes and frendes / wyth wepyng  
ges / solbes and deuocions was the  
for sayd archbyschop / thorough the me-  
rites of the saynt restored vnto lyf /  
lyght and good helthe / by the grace  
and vertue of hym of whom is writen  
that he enlumyneth the eyen / gyueth  
lyf / helthe and blessing / lyght / sa-  
pience / the wyche god / creatour / en-  
lumynatur and sauyour / be than-  
ked / prayd and worshypped by all  
the specke and speckles amen /

Here foloweth the lyf of saint  
Morante

**T**he kyng theodoryk  
commaunded to Saynt  
morant of dolbey wyche  
was in payes / sone of al-  
daulte a noble strengh-  
man and of saynt Rotrud of marchy-  
ennes / the whiche had thre doughters  
Dyrgenes and sayntes / that is to be-  
clothe / eusebe / and eysente / Saynt  
rotrud dwellyd at marchyennes in a  
nonnerge wyth clothe and eysente  
hys doughters / by the ordinaunce of  
saynt amand / and with many other  
and there she passyd fro this worlde  
and eusebe hir other doughter dwellyd  
in an abbay of nonnes in haynegolbe  
wyth the graunte moder of saynt alde-  
haule hir fader the wyche was called  
gertraude / and the abbey nyuelle / of the  
pette and foundacyon of saint amand  
and in the same contreye were many  
abbayes of monkes / wherof as to come  
to our purpoos / Saynt morante and  
rotrud his moder dyd bylde & make  
an abbey on theyr olde groude & put  
monkes therein and gaf to them ren-  
tes and possessions for to lyue on /  
and called the place buell /  
The kyng theodoryk that bel wyche  
of it / commaunded to saynt morante  
that he shold make saynt amer to be  
ledde as prissoner fro pronne vnto  
the sayd nelbe abbay / and to do hym  
to be kepte / that he shold not scape fro  
thens and goo somwher in othre place  
Saynt morante came to pronne and  
fro thens brought with hym Saynt  
amer thorough cambray / and saint amer  
wyches that they made the dyner redy  
there / he went to our lady of cambray  
and made there his prayers knelyng  
he toke of bothe his gloves and hys  
habyte and caste them nyght to a glasse  
wyndowe / but the taves or lempes of  
the sonne susteyned them fro the groude  
as they had hanged vpon a staffe /  
And the holy man whiche euer looked  
humbly downwarde perceyued it not /

Thus endeth the lyf of saint  
yues

## ¶ The lyf of saynt Morante

Saynt morant folowed hym (one of) /  
 ter to the churche / and whan he came  
 there and sawe the myracle he was  
 al abasshed and prayed hym of mercy  
 of that he had brought hym thider  
 like as a prysoner / and besought hym  
 that fro thens forthon he wolde become  
 his fader in god and that to his com-  
 maundementes he wolde obeie /

Saynt amer thenne whiche wiche not  
 for that / lyfte hym self vp and reaf-  
 tyd on hym his habyte and gloves /  
 and thanked moche saynt morant and  
 sayd to hym that he shold obeie the  
 kynge / for thereto he was holden / and  
 that as for hym he shold obeie to our  
 lord and shold here in al payence his  
 aduersaries / & that gladly he wolde  
 goo with hym there as he was ordeyn-  
 ned for to goo / saynt morante thenne  
 ledde saint amer at buel in haynegolb  
 where many holy mynstres or abbays  
 were separat and gouernyd by the  
 dysciples of Saynt amande / whiche  
 were alle sayntes / Ther was Saynt  
 amer lyke as he were in paradise for  
 rest / al the contree there aboute res-  
 plendysshed with sayntes both men &  
 wymmen in grete penaunces / seruau-  
 tes and frendys of god euerychone  
 forard hym self to passe his felalbe in  
 wele without euyl and bicked enuye  
 and with grete charite one gaf en-  
 sample to another for to do wel /

Whan saynt morant & saynt Rotunde  
 his moder knebe and ynough wyse  
 the deuocion / humylite / payence and  
 doctryne of saynt amer / they prayed  
 hym that he wolde empyse or vnder-  
 take the cure or gouernement of the  
 abbey of buel whiche they had founde  
 on theyr matrimonye / they gaf theyr  
 owne self / theyr abbey / and al theyr  
 good to hym / and saynt amer recei-  
 ued them mekely and dybedyd there  
 togyder resablye /

Like the other holy men there desyred  
 moche to see his doctryne / saynt amer  
 enorded and taughte so moche / Saynt  
 morant that he made hym clerke and  
 ordeyned hym into deaken / & made  
 hym abbot of his owne holbe founde  
 in the honour of god our lord &  
 of saynt Petre / Saynt Amer dyd do  
 make a chambrer ioyning to the churche

for his oratorye wher in he resyde hym  
 with our lord / not slepyng / but wat-  
 chyng / fastyng / & contynuelly pray-  
 eng / There made the holy man his  
 holy penaunce as longe as he lyued /  
 And whan our lord wolde calle hym  
 into his company / he receyved his  
 rygghtes and toke leue of saynt mo-  
 rant and of the other freres and so-  
 ceryd there / and was hurged with in  
 the churche of saynt Peter of dolbay /  
 and wnderd and gaue his soule to  
 our lord aboute the yere of grace seven  
 hundred / ¶ I haue sayd before that  
 whiche I now say / the lyf of sayntes  
 were nyghe lyste and alle theyr legen-  
 des by the normans / whiche wasted  
 and spyle the londe with in hundred  
 and tibo and festy thyppes of men of  
 armes whiche aryed and came in  
 that same londe / and walcked thorough  
 fraunce into Romanye / gooyng and  
 comyng by the space of forty yere  
 and beganne aboute the yere viij hon-  
 dred and one and festy / yf one sa-  
 yd there were libeyne lyste / and yet  
 oner alle other dyuers libeyres were  
 that merueille it is / how we knowe  
 of none / Therefore we shal praye to  
 our lord Ihesu cryste /

## ¶ Thus endeth the lyf of saint Morante

## ¶ Here foloweth the lyf of saint Lowys kynge of Fraunce





**Alnt Lodes lom** /  
tyme the noble kyng of  
fraunce / had to his fader  
a kyngz ryght caryer naz  
medz lobys / this lobys

fader katapledz & foughte ageynst the  
heretykes andz ablygows andz of the  
contre of tholouse andz extyrped their  
heresye / andz as he returnedz in to  
fraunce he passyd into our Lordz /  
Thenne the chylde of holy chyldehode  
faderlesse / alode andz dwellyd vnder  
the keepynge of the quene blaunche his  
moder somtyme doughter to the kyngz  
of castelle / andz as she that lound hym  
tenderly / betoke hym for to be lernyd  
andz taughte vnder the cure and gouer  
naunce of a special maister in condycy  
ons andz in lettres / andz he also as the  
yonge salamon / chylde wyse andz dys  
posed to haue a goodz soyle / proufftyd  
right gretely in al thynges more than  
ony childe of his age / of whiche goodz  
lyf andz chyldehode his dekonayr moder  
enioyngz hir self / sayd ofte tymes  
to hym in thys manere / Ryghz dere  
sone rather I wolde see the deith comyng  
on the / thenne to see the falle in to a de  
dely synne ageynste thy creatour / the  
whiche worde the deuoute chylde took  
andz thete it soo wythyn hys courage  
that by the grace of godz whiche defen

dedz andz kepte hym / it is not founde  
that euer he felte ony aduocement /  
fatche or spotte of mortal cryme /  
In the ende by the pourueaunce of his  
moder andz of the barons of the londe  
to thende that so noble a wyauilme ne  
tholdz not fayle of successyon ryalle /  
the holy man took a wyf / of the whiche  
he receyued andz gate on hys faysr chyl  
dren / whych by souerayn cure le made  
to be nourysshid / endoctrined & taught  
to the loue of godz / andz despyr of the  
worldz / andz to knowe them selfe by  
holy admonesyngz andz ensaumplez /  
andz whan he myght tende secretely to  
them / despyngz them andz requyrng  
of theyr proufftye / as the auncyente  
thobye / gaue to them admonesyngz of  
salut / sechyng them ouer alle thynges  
to drede godz andz to kepe & absteigne  
them assduelly from alle synne /  
Garlandes made of Roses & of other  
flouris / he forwarde andz defendyd them  
to were on the fryday / for the crowne  
of thorne that was on such a day put  
on the heed of our Lordz / and by cause  
that he wyte wel andz knelwe that  
chastyte in delys / pyte in ryches / &  
humnyte in honour / often peryshe / he  
toke andz gaue his courage to sobryete  
andz goodz dyete / to humylyte and my  
sericorde / keepynge hym self ryghz cury  
ously fro the prykyngz / salutes andz  
watche of the worldz / the flesche andz  
the dwyll / chafpledy hys body andz  
brought it to serupure by the ensaum  
ple of the apostles / he forwarde hym self  
to serue his spyrte by dyuers castiga  
cion or chastysyngz / he Bledz the hayre  
many tymes next hys flesche / & whan  
he leste it for cause of ouer feblenesse  
of his body at the instaunce of hys  
olbne confessor / he ordeyned the said  
confessor to gyue to the poure folke /  
as for recompensacion of euery day that  
he faylledz of hit / fourty thyllynge /  
he fastyd allweye the fryday / and naz  
melpe in tyme of lence and aduents  
he absteyned hym in the dayes from al  
maner of fyssh andz fro fuytes / andz  
continuelly stauapledz andz paynyd  
his body by watchynges / orysones andz  
other secretes abspynences andz descey  
plynes / humylyte beaute of all vertues  
resplendysshyd so stronge in hym / that

the more lette he wrydd / so as dayd  
the more he shelld / hym self make &  
humble / and more foule he wrydd  
hym before god / For he was acust  
mede on euery saturday to wesse / with  
his olde handes in a secrett place / the  
feet of somme poure folke / and after  
drydd them wryth a fayre towel and  
kysse / moche humbly and semblably  
theyr handes dyscaryng or delynge  
to euery one of them a certayn of syl  
uer / also to seuen score poure men whi  
che dayly came to his court / he admy  
nystrdd mete and drynke wryth hys  
olde handes / and were fedde hatoun  
dantly on the dysples solumne /  
and on somme certayn dayes in the yere  
to elbo hundred poure before that he ete  
or dranke / wryth his olde handes ad  
mynystrdd and scrupd / theym bothe of  
mete and of drynke / He euer had  
bothe at his dynner and solper thre  
auncyente poure whiche ete nyght to  
hym / to whome he charitably sente of  
suche metes as were brought before  
hym / and somtyme the dysples and  
metes that the poure of our Lord had  
touchd wryth theyr handes / and speci  
alle the popes of whiche he sayne ete  
made theyr remenaunte or releyf to be  
brought before hym / to the ende that he  
shold ete it / and yet ageyn to honour  
and worship the name of our Lord  
on the poure folke / he was not asha  
med to ete theyr releyf /  
Also he wold not vs scarlate ne gol  
nes of ryche clothe / ne also furring of  
oure grete pryse and ceste / and na  
melye sythe he came fro the parties of  
seconde see the fyrste tyme ageyn / he  
couertyd by grete desire the growyng  
typ of the feyth / wherfore he as way  
louer of the feyth / and conetous for to  
ensaunce it / as he yet that of late con  
fallested and yssued out of a gre  
uous seeknesse / lyng at pontyfle wke  
the crosse wryth grete deuocyon fro the  
hande of the bysshop of parys / lede  
wryth hym thre of hys brethern wryth  
the greteste lordes and barons in hys  
royalme and many a knyght & other  
peple wryth hym / applyd on his waye  
and wryth ryght grete hoost arpynd  
in to egypte / the whiche setting foot  
on grounde / occupyd & took by force

of men of armes that same tyde re  
nommed whiche is called domete and  
alle the regyon aboute / thenne after  
the crysten oost espyred and bea wryth  
a moche grete and wonderfull seeknesse  
by the iuste iugement of god / many  
crysten men dyed there / in soo moche  
that of the nombre of elbo and thyrty  
thousand fyghtyng men ne was there  
left on lyue but sye thousand men /  
& god fader of myserycorde / wrylleng  
hym self the wede wonderfull and mer  
uaylable on his saynt / gafe & lete  
the sayd kyng champpyon or deffensour  
of the feyth / in to the handes of the  
euyl paynym to thende that he shold  
apere more meruaylable / and as the  
debonayr kyng myght haue sawd by  
the nyght theype nyght thens / alwayes  
he yeldd hym self wryth his good gre  
te to thende that he myght deliuer hys pe  
ple though the enche son of hym /  
He was put to grete raunson whiche  
paydd / wold yet abyde prysoner for  
the paymente or raunson of other hys  
lordes and barons / and thenne after  
he put and left so as Joseph / oute of  
the charite or prysyn of egypte / not as  
sleepng or dardful returned anone  
into the propre or olde parties / but  
fyrst abode conynuelly by the space of  
foure yere in syre where he conuerted  
many paynym to the feyth / and he  
kyng there / the crysten out of the pay  
nym handes / dydd and forstayed  
many townes & castells wryth stronge  
walles / He founde thenne aboute  
sydyne many dede bodies of crysten  
men of whiche many one was dysmem  
bred and eten wryth bestys / & stanke  
ouer moche / the whiche he gadred and  
assembled wryth his olde handes wryth  
thayde and helpe of his whiche vnnethe  
myght endure ne suffre the stench of  
them / humbly and deuoutly beuok  
them to the buryng of holy chyrche /  
and after this vnderstondyng the seke  
nesse of the quene his moder / by the  
counceyl of his barons assented / to re  
tourne in to fraunce / and as he was  
vpon the see on the thyrty nyght after  
nyght the ryng of aurore / the theype  
where the kyng was in / hurdd and  
smoke wysses ageynst the wete so ston  
gely / that the mariners and other



there wende that the thyppes shold haue  
 broken and be plunged in the see /  
 And thenne the presydes clerkys and  
 the other folke there awastred wyth so  
 grete hurtynge of the sayd thyppe /  
 founde the holy kyng deuoutely pray  
 eng before the body of our lord wher  
 fore they fermely beleuyd that god  
 almyghty by the merites and prayres  
 of this holy kyng / had saued them  
 from the forsayd wyll of deeth /  
 Thenne the sayd saynt so returned in  
 to fraunce / was receyued of alle there  
 wyth grete ioye / and the more ardent  
 lye or breynnyngly prouffytfulge from  
 vertue in to vertue / became to al maner  
 perfeccion of lyf / and holb be it that  
 mysfacion and pyte was growyng in  
 hym from his yongthe / Neuerthelesse  
 he shewed thenne more euidently his  
 charytable dedes on the poure folke so  
 courynge them prouffytably / soe as he  
 myght at theyr neede /  
 He began thenne to bylde and founde  
 hospytalles or holshes for poure people  
 to lye in / edifyed mynstres of relygy  
 on / and gaue perely to other poure  
 suffreours in dyuers places in the royaume  
 mouche money pecunyes or syluer  
 He founded many couentes of thordre  
 of freres prechours / & to many other  
 poure relygiours / bylde chyrches /  
 cloysters / dorchys / and other edify  
 ces couenables / gafe for godd largely  
 almofes to þe blynde / begynnes / dough  
 ters of god / and releuyd the mynstre  
 of many a poure nonnerge /  
 He enryched many a chyrche founded  
 by hym wyth grete reuenues & rentes  
 in whiche he many tymes exerceyde  
 thoffice of charite and of meruayllous  
 humylyte / humbly & deuoutely ser  
 uynge the poure wyth his olbne handes  
 by grete mysfeyrde whan he came in  
 parys or in other cyties / Vysyted the  
 hospytalles and other smalle holshes /  
 where poure peple laye in / & wythout  
 abhomy nacion of dyfformyte ne of or  
 dure or fylthe of somme paygent or  
 seek / admyngstred many tymes kne  
 lyng / gyuynge mete to the poure wyth  
 his olbne handes / In the abbay of  
 royalmonde whiche he founded and  
 doibed wyth grete reuenue & rentes  
 he shewyd notonly / that such and

semblable almofes he made there many  
 tymes / and yet greter meruayle a  
 monke of the sayd abbay / a leper an  
 abhomy nable and as thenne proued  
 bothe of nose and eyen by corrupcion  
 of the sayd seelknesse / the blessed saynt  
 solbys admyngstred humbly puttynge  
 knyng / wyth his olbne handes bothe  
 mete and drynke wythyn the mowthe  
 of the sayd leper / wythout ony abho  
 mynacion / The abbote there presente  
 wyche vnnethe myght see that / wepte  
 and syghed pteously / and holb be it  
 that to al Indygent he openyd the so  
 som of mysfeyrde / Neuerthelesse to  
 them that Watched in deuyne seruyces  
 and that prayed for solbles / he maad  
 greter almofes and ofar /  
 And by the grete almofes that he dalt  
 euery yere to the couentes in parys /  
 bothe of the freres predycaours / and  
 mynours / sayd somtyme to his famy  
 lyers / **Q** god holb this almofes is  
 wel sette or besolbed on so mouche and  
 so grete nombre of freres affluynge &  
 comynge to parys oute fro alle bondes  
 for to lerne the deuyne scrifytures and  
 to thende they myght shewe and biter  
 them thowgh al the world to the cure  
 and saluacion of solbles /  
 Other almofes that he dyd thowgh  
 the yere / no lunge shold suffyse for to  
 reherse it / He worshyppyd the holy re  
 liques wyth mouche grete deuocyon /  
 and assyduelly grete the cultuyng  
 of godd and thonour of the sayntes /  
 He bylde in parys a fayr chapel wyth  
 in the paleys ryalle / in whiche he purpo  
 sed and put ryght dylygently the ho  
 ly croune of thorne of our lord wyth  
 a grete parte of the holy crosse /  
 Also the pryncer of the spere  
 iderly wyth the syde of our lord was  
 openyd / wyth many other reliques  
 whiche he receyued of the empour of  
 constantynoble / He wolde speke to no  
 body whyle that he was at chyrche he  
 ryng the deuyne seruyce / wythout it  
 were for grete neede or grete stylyte of  
 the comyn wele / And thenne wyth  
 shorde and substauncyous wordes he  
 teryd that he wolde say / to thende that  
 his deuocyon shold not be letted /  
 He myght not here ne forther the repro  
 ches or blasphemys doon to the crysten

seythe / but he ennamoured of the loue  
of god / as phynees / punysshed them  
right greuously / Wherof it befel that  
a cybereyn of payres wth lothely lye  
ryng had blasphemedy ihesu cryste  
ageynst the act or statute ryal / whiche  
the saynt lordys by the counceyl of the  
prelates and prynces / had ordeyned  
and made for the sberars and blas-  
phemours / at the commaundement of  
the sayd saynt / he was marked for  
tokened at the lippes of hym with an  
hote and brennyng yron / in sygne of  
punyccion of his synne and ferour /  
and dredefulnesse to alle other /  
And how for cause of that he heryng  
somme say & cast in on hym many cur-  
synges sayd I wolde sayne lusteyn on  
my lippes suche laydure or shame as  
longe as I shal lyue / soo that alle the  
euyl byr of sberynge were lesse and  
caste out from alle our rogame /  
He had the ygnack or figure of the  
holy crosse in soo right grete reuerence  
that he eschewed to trede on hit / and  
requyred of many religyous / that  
withyn theyr chyrcheyard and tombs  
they ne shold fow thenes forthon pour-  
treys nor pyctes the forme or figure of  
the crosse / and that the crosse so por-  
trayed and figured they shold make  
to be pleined / O how grete reuerence  
he had / He also wente euery yere on  
the good fryday to the chappel withyn  
the palays ryal / for to worship there  
the holy crosse knelyng / bothe feet and  
head bare / O dyligence dyscutyng of  
causes and maters / he rendered or yel-  
ded iuste iugement / O way dyl-  
cyon or loue / he doubtyng that the  
steyf / acions and playnynges of the  
poure / shold come onely to the presence  
and knobledge of hys counceyllours  
he wente & presyded emonge them / at  
the lesse thyng in a weke / for to heere  
the playntes / whiche rightely he made  
to be dyscused / and sone after iustely  
judged / He stablysshed also for to  
haue alwey the brennyng cуетyse of  
the shewers / that no iustyer shold com-  
pelle ne constrayne them that ther shoul-  
den to the ielbes or to other publyke  
shewers / by letters ne by none other  
manere to paye or yelde to them theyr  
shew or gowdyng / in the ende / after

the cours or rennyng of many yeres /  
vnderstandyng and by twelue reports  
knowyng the desolacyon & perplexite  
and the perilles of the holy bonde as  
another / machabees / with hys sones  
not wyskyng that the crysten folke &  
holy persones shold lusteyn ne beere ony  
kenger euyl or payne / enspyred with  
the holy ghoost / passed & saylled ageyn  
ouer the hygge see into the holy lande  
accompanied with the nobles and  
mocke compynallers of his rogame / and  
whan the shyppes were redy for to  
saylle / saynt lordys scholdyng his thre  
sones & specially dressyng hys lorde  
des towarde thedest / said sone consyder  
thou must / how as now I am ferforth  
in age / and that ones I haue passed  
ouer the see / also how the quene thy  
moeder is of grete age procyding nygh  
hir laste dayes / how now blesyd be  
godd we possessen wfably our wyome  
withouth ony lere / in delys reches  
and honours as much as plesyth to  
us or appertayneth / loke thenne that for  
the loue of ihesu cryste and his chyrche  
I ne spare myn olde age / and haue  
no pyte of thy dyscomforted & wooful  
moeder / but I leue bothe delys & ho-  
nours / & expose myn olde selfe to  
peryll for ihesu cryste / whiche thynges  
I wyl thou heere and knowe to thende  
that whan thou comest to the succysson  
of the royalme thou doo so /  
The shyppes thenne redy saylled on the  
see so longe that the hoste arryued at  
the haven of cartage in auffyrike / where  
by force of armes the crysten men took  
the castel / and enioyed the bonde there  
about / and ketyllyng thunes and car-  
tidge they dressyd theyr tentes for to  
dwelle there a lytel tyme / and in this  
meane whyle saynt lordys after so ma-  
ny vertuous werkys / after soo many  
paynes and labours whiche he had suste-  
ined for the sekyng of ihesu cryste / godd  
that wolde beneuolently consume his lyf  
for to yelde to hym saynt glorious for  
his labours and benefaytes / sent to  
hym an ayes contynuel / and thenne  
the holy enseynementes or technynges  
whiche before he had writen in frensshe  
exposed dyligently to phelyp his el-  
dest sone / and commaunded that soon  
they shold be accomplisshed /



and thenne he beyng of thought syght  
and herpyng hole / sayeng his seven  
psalmes and calleng alle the sayntes  
deuoutly took all the sacramentes of  
the chyrche / and at the last he comyng  
in the last houre stratchyng his armes  
in manere of a crosse / and profferyng  
the laste wordes / I commende my soule  
in to thyng handes / deyed / and passyd  
vnto our lord / the yere a thousand ii  
hondred lxx / The corps of the glori-  
ous saint lawes was transported vnto  
the sepulchre of his faders and prede-  
cessours at saynt denys in france there  
to be buryed / In whiche place / also in  
duers other thys glorious saynt res-  
plendysfeth of many myracles / On  
that day that saynt lawes was buryed  
a woman of the dyocesse of Sees re-  
uered hir syght whiche she had loste &  
salve nou thynge / by the merytes and  
prayers of the sayd desonayr and me-  
ful kyng / **¶** Not longe after a yonge  
chylde of burgoyne / bothe dombe and  
deef of kynde / comyng wyth other  
to the sepulchre or graue of the saynt / le-  
sechyng hym of helpe knelyng / as he  
salve that the other dyd / and after a  
lytel whyle that he thus knelid / were  
his eerys openyd and herde / and hys  
tonge redressyd and spake wel /  
In the same yere a woman blynde was  
ledde to the sayd sepulchre / and by the  
merytes of the saynt recoueryd hir  
syght / Also that same yere ii men  
and fyue wymmen / lesechyng saynt  
lawes of helpe / recoueryd the vse of goo-  
yng / whiche they had loste by duers  
sekeneffe and langours / In the yere  
that saynt lawes was put or wyrtyn in  
the cathokge of the holy confessours /  
many myracles worthy to be prysed  
kepyl in duers parties of the worlde  
at the nuocacyon of hym by his meyr-  
tes and by hys prayers /  
Another tyme at Eury a chylde fyl  
vnder the whelle of a water mylle / grete  
multytude of people came thider and  
supposyng to haue kepte hym fro drow-  
nyng / Inuokedy god / our lady / and  
his sayntes to helpe the sayd chylde /  
but our lord wylleng hys saynt to be  
ensauned amonge so grete multytude  
of peple / was there herde a voyce sayeng  
that the sayd chylde named Johan

holdy he towedy vnto Saynt Lawes  
He thenne taken out of the water  
was by his moder borne to the graue  
of the saynt / and after hys prayer doon  
to saynt Lawes / hys sone begonne to  
syght and was reysed on lyue /  
It kepyl the same tyme in the dyocesse  
of beaunays / that ten men were bo-  
ken wythyn a quarrye / there as they  
dyd feteche out grete stones for to bylde  
wythal / **¶** For on them fyl a grete  
quantyte of erthe / in soo moche that  
they were couered wyth hit / A clerke  
thenne that passyd there forth / herde  
theyr syghyng / and hauyng pyte on  
theym that were nyght deed / knelid  
doun to the erthe / and remembryng the  
nelbe canonizacyon of the blessed saint  
lawes / fore wepyng made for the for-  
sayd men his prayer to hym / and af-  
ter hys prayer was doon he salve folke  
comyng that waye / he called them and  
forthwyth deluyd wyth such staues  
as they had / so moche that by the me-  
rytes of the Saynt to whome they tuf-  
ted moche / they had oute of the quar-  
rye the forsayd ten men / the whiche  
were founde vnhurted and as hool as  
euer they were before / how be it that  
in certeyn they were deed /  
It happed on another tyme that a  
grete balke fyl on a chylde which was  
reputed as deed by al the folke / hys  
moder towedy hym to the sayd Saynt  
maad the stones that couered hym to  
be had alwaye and founde hys chylde  
lalyghyng and hool of alle hys mem-  
bers / **¶** A woman agreuyd wyth  
a sekeneffe whiche men calle the fyre of  
saynt anthony / came to possesse there  
as saynt lawes was borne / and before  
the founte wherin the sayd Saynt was  
baptysed she knelid and fore wepyng  
made hir prayer there to god & to the  
saynt / by the merytes of whome hir bo-  
dy was clene deluyed fro the forsayd  
sekeneffe / Iam twe dayes after thys  
a Worshypful man whiche of longe  
tyme had be oppressyd and letyn with  
sekeneffe of feet / that he coude not goo  
ne stonde wythoute he had twe cant-  
les or staues vnder hys armes / came  
vnto the sayd founte / maad there his  
prayer / leste his staues there / & home he  
retournd as hool as euer he was /

And yet selke there were / & are as  
now doon many other though the pray  
ers and merites of saynt loyes at the  
glorie & preysynge of our redemptour /

## Thus endeth the lyf of saint loyes hyng of fraunce

## And here foloweth the lyf of Saint loyes bishopp of mar: saylle

### Saint Loyses of mar

seylle was borne of royal  
lygnage and had to hys  
fader charles kyng of ex  
cyll / and to moder marie

quene of cecyle / and buyng humylyte  
he refused and forsoke the hyghnesse  
of regalyte and hys noble lygnage /  
and hold he it that al the worthy say  
tes of his holy lyf with selbe wordes  
may not al be recouted / Neuerthelesse  
somme we shal reherce to the prouffyte  
and rechyng of them that shal rede or  
heere them / This glorious saynt thenne  
as aseyged it is of many dygne of  
feythe or worthy to be hyleud / kyng  
of yonge age / was with hys brethern  
holden & kepte vnder the cure & religy  
ous diligence of his mayster / & hold he  
it that he was tender & yonge of eage  
yet semp to be aundent in maners /  
condicions & courage / & when he was  
ledde in to atheloygne a prouynce of  
the royaume of arragon / with hys two  
brethern in ostage or pledge for the de  
lyuerance of the sayd kyng thez fader /  
he gaue hym self so ferme lyte to the  
study / that in seven yere whyle he was  
pledge he prouffted so moche in the  
seven sciences & in holy scriptures that  
the same goddes man / resplendysshyng  
in wyte / myght not not onely dispute  
subtylly in publyke and a parte of the  
sayd sciences / but also durste & coude  
propose the worde of god solempnely  
vnto the peple and before clerkes / In  
so moche that men supposed and hyleud

better that god had sente and enspired  
hym wyth such science / than hit had be  
gotten by hym humaynly / he confessed  
hym ofte and dyligently and herde  
the deuynne seruyce deuoutely / and on  
the solempne and hygh holy dayes with  
grete preparation he receyued the body  
of our lord / and when he was prest  
he celebrod as dayly / & herkened moche  
enantly the word of god / and for  
the nourysshyng of his soule he glad  
ly and ofte studied the holy & deuoute  
scriptures / fro the tyme of his chyldes  
hode it lured chastyte / so that for the  
moost sure keepyng of hym self he fled  
& eschelede the compaignie of al wyman  
men / in so moche that he spake to none  
sauf onely to his moder and with hys  
sisters & yet selde / he chastyfed his to  
dy by asygnence of mete & drynke / &  
made it lene & dyscplyned it / as and  
ther saynt paul / with chaynes of yron  
right ofte wyth his owne handes / and  
he puttyng his fleshe vnder the scurp  
ture of the spyrte / wore for a thyrte a  
stamyn or streyners clothe / & for gyrdel  
he gyrded hym on his bare fleshe wyth  
a corde / This holy man thenne remem  
berynge his soule to encre in to thordre  
of the freze menours / by hym maad  
kyng in ostage as it is sayd / in the  
prouynce of catheloygne / purposed to  
accomplisse it / but he seynge that for  
fere of the sayd kynges his fader / the  
frezes durst not receyue hym / he solemp  
nely renewed the sayd soule / and by  
no maner of persuation & admonesyn  
ne for ony prouysion that pope boniface  
had made & gyven to hym he wold not  
assente to forsake it / whiche deuocyon  
consyderyd / by thassente of the sayd  
pope this holy saint lokede toke thabyte  
of rekyon of the said frezes menours  
& knelyng made expresse professyon in  
the presens of John bishopp of portuene  
whiche as thenne was mynister gene  
ral of the same ordre / Meruayllous &  
moche wonderfull thyng it is & not ac  
customed to be seen / for the same holy  
saynt fylled with vertues renounde to  
the right of the first borne / & despyde  
the pompe or worthynesse of the syge wal  
& for the royaume temporal & corrupty  
ble chaunged & gat the royaume pardu  
rable and ful of al manere delys /



He had meeuyghous compassyon on  
the poure peple / to Whome largelye he  
dele his almoses / Thys holy saynt  
Loyes as goddes plesur Was the pope  
boniface promotour hym to the dygnyte  
of bishp / and not withstanding he  
never chaunged his habyte / but dy-  
ligentely exercised the offyce of bishp  
shop / **A** He celebred deuoutely the  
ordres examyned dyligently in lyf /  
in condempnyng / and in the artecles of  
the feythe / and he buyng feruentelye  
the feythe / wylling and euer redy to  
enhaunce it / perswaded & admonished  
ententfully the Jewes and paynims  
to laptisme / and at the laste tyme glo-  
ryous saynt / andyng to god for teryn  
quyete and luyng / nyght the terme  
of his dayes / lenger on his bedde seek  
wyth his laste seknesse / took and de-  
uoutely receyued the precyous body  
of our lord / and how be it that he was  
ryght feeble / he yssued from his bedde  
ageynst his creatour / and anone af-  
ter he passed right gloriously oute of  
this world to the glorie of paradys /  
Wherfore it was wel behoueful and  
resonable thyng / that he / in whos lyf  
duryng godd aourned wyth soo many  
vertues and good condempnyng shold  
be ennobled and honoured of many  
myracles after his dethe / the whiche  
myracles are approued and testyfyed  
by the worthy people of the feyth / and  
are declared herafter to the honoure &  
glorie of the saynt Saynt /

A mayden of thre yere of age / the  
whiche was agreuyd with a stronge  
ages whiche she had suffred by the  
space of thre yere / dyed and passed  
fro this world / her fader besought  
the saynt for her lyf / and anone by  
the merites of the saynt she was re-  
sted and restoryd on lyue /  
A chylde of fyue yere of age by ouer  
grete force of an ages dyed / whiche  
by his fader made for hym to the saynt  
was restoryd ageyn into lyf /  
A mayden of seven yere of eage / whiche  
she had suffred an ages continuell  
dyed / and whiche made into the same  
saynt / by her parentes / recoueryd the  
spryte of lyf and lyued longe after /  
A woman conceyving thre toughtes  
one of the whiche for cause of a falle

that her moder receyued ageynst her  
help / dyed within the wombe of her  
moder / tyme came that the moder shold  
be deluyerd of her byrthe / this chylde  
deed and as thenne alle wery by helpe  
and mysterge of mydwyece was had  
oute one yere after another / & whiche  
maad by the fader to the saynt / The  
chylde so dysmembryd was restoryd  
to lyf and lyued after seven monethes  
Another chylde whiche vnder a leade  
was founde deed / whiche maad to the  
same Saynt / was the chylde restoryd  
to lyf / A woman whiche by grete  
seknesse was passed out of this world  
whiche maad for her by her parentes  
to the saynt / recoueryd the spryte of  
lyf / and lythen lyued longe /  
Wyth thys myracles and many other  
world godd his saynt to be magnifyed  
and rendred honourable to alle the  
world / Therfore let vs praye the  
holy saynt loyes of marcelle that he  
wyl praye godd for vs **AMEN** /

## **A** Thus endeth the lyf of saint Loyes of marcelle bilshp

And here foloweth the lyf of  
saint andegonde virgyne

## The lyf of saint audegonde

**I**n the tyme of iago  
 berke kynge of Fraunce  
 Whiche reigned about the  
 yere xpy hondred / was  
 borne saynt audegonde of  
 bygnage ywalle / Thys hoty audegonde  
 was nourysshed in the scrupce of god /  
 and yet i may say that our lord hym  
 self nourysshed hyr in his scrupce and  
 endoctryned hyr as wel hym self pres  
 sente by noble byssons and wonderfull  
 as by his aungellys / men & wymmen  
 relygyous and holy / as wel by hyr  
 owne holy suster as by other / as it  
 appeerth in hir legende / none oughthe  
 not thenne to be meruaylled yf she  
 lyued holygly / that was folow of such  
 a soole / Whan thenne thys holy  
 audegonde was of eage competent / her  
 fader and moder wolde haue maryed  
 hyr / to a noble man ryche & myghty /  
 but in conclusyon she answeyred that  
 none other she wold take to hyr lord  
 and spouse / but our lord ihesu cryste /  
 to whome / of bounde / beaute / noblesse  
 purssannce / rycheffe and wyghte may  
 none be compared /  
 Saynt wantowd of mouns whiche af  
 ter the deasse of hyr husbonde Saynt  
 Bynante of Songnyes made hit pro  
 fesson in thatday of nonnes at mous  
 whiche she had founded / and wote  
 and prayed to hir moder / that she  
 myght haue audegonde hir suster wyth  
 hir / for hir dysport / comforte and  
 compaigne in every loue and charytee /  
 audegonde the holy byrgyne was sente  
 thider and was taughte and endoctry  
 ned by hir suster in the manere hol  
 dyng of relygion / Felte dayes after  
 hir moder yet supposyng to haue ma  
 ryed hyr / wente there where bothe hyr  
 doughters were / and to Audegonde  
 gaue a pyee of linnen clothe / such as  
 prynces weren / and commaunded to  
 hyr that therwyth she shold make sher  
 tes / shetys and kerepers for hyr pa  
 ramours / The good byrgyn wengng  
 that hir moder had ment to hyr spouse  
 ihesu cryste / took the sayd clothe and  
 therof she made crysmes / whiche are  
 put on nelbe borne chyldrens feedes  
 Whan they be borne to the fontes there  
 to be baptyzed / to whome the prest  
 sayth / take thou thys wyghte clothynge

to whiche thou shalt beere tofore the syge  
 trygunal of our lord / wherfore she  
 sayd holy byrgyne / to the ende that  
 the shertes of hir owne shapynge and  
 makynge shold be borne to hir spouse  
 ihesu cryste / she made crysmes with hir  
 moders clothe / and whan she had made  
 them moche fayre and ryche as for  
 kynges sones / she wyth a meyn coun  
 tenaunce gaue them to hir moder / say  
 eng that she had doon it in the beste  
 wyse that she coude / whan hir moder  
 saide the crysmes and hir linnen cloth  
 thus employed / she was moche wroth  
 and euyl apayed / and sette a wodde  
 for to lette hir doughter wythal / But  
 the blessed saynt fledde into the forest  
 of maubuge that was there nyght /  
 & there she made hyr penyence wyth  
 the comforte and helpe of our lord /  
 It is sayd that the whyche by thassente  
 and graunte of hir moder shold haue  
 had hir to his wyf came in to the said  
 forest for to haue rauysshed hir by  
 force / but he coude neuer fynde ne see  
 hyr / alle wente he nyght hyr /  
 There she abode into the tyme that hyr  
 moder was dede / and after she wente  
 to moun where she was sacred into a  
 nonne by the handes of Saynt obyr &  
 of saynt amande / and anone after she  
 bylded & founded hyr abbay of mau  
 beuge / There was once brought to  
 thys holy byrgyne a grete fyssh whi  
 che she put in to a fountayn for to be  
 kepte there / It happed as such grete  
 fysshes ben accustomed to doo / that he  
 kepte so hygh fro the water that he fyl  
 on the grounde and coude not retourne  
 in to the fountayn / On hym cam a grete  
 rauen whiche wold haue ete of hit / but  
 there came a lambe that kepte the fyssh  
 fro harme and foughte agaynste the ra  
 uen / so longe that the ladyes / nonnes  
 of the place perceyued the cataple /  
 Somme of them cam to the fountayn / &  
 toke the fyssh & brought it wyth them  
 the said lambe euer folowed them into  
 tyme the fyssh was before the presence  
 of saint audegonde & neuer wold departe  
 tyl þe holy byrgyn said to hym ye haue  
 do right wel goo to your herde agern /  
 On a nyght as saint audegonde with hir  
 suster togyder spekyng secretly of their  
 spouse our lord ihesu cryste /



theyr candel fyl fro the candel stycke  
and was put out / Saynt andegonde  
wok it / and as godd wolde it lyghted  
by it self ageyn / Item as on a  
tyme they two wente to gyder toward  
the churche of saynt Peter / aboute the  
four of septe / the pates that as thenne  
were shyte / sodaynlye openyd before  
them / at the instaunce of theyr oys  
sons and prayers /

Item ones as she had thyfte / was  
water broughte to hyr / wher was  
toured in to wyne / by the grace of  
hym that in galylee dyd tourne the  
water in to wyne / Saynt Wandrud  
salve in a dysyon fyue dayes before  
the dethe of the holy andegonde hyr sus  
ter / the blessed byrgyn marie / bothe  
saynt Peter and saynt polbe prenyers  
of the apostles / accompanied wyth  
many sayntes and a grette legyon of  
aungellys / whych ledde hyr sister au  
degonde in to paradise / She therfore  
came to the place where hyr sister laye  
seek and was present whan she ren  
dred hyr solbe to hir spouse our lord  
Jhesu cryste / to whome we shal praye  
that thorough the merites of the blessed  
byrgyne andegonde / of whych the my  
racles bothe in hyr lyf and after hyr  
dethe been wythoute nombre / we may  
come there as she is in glorie without  
ende Amen /

## Thus endeth the lyf of saint andegonde virgyne

## And here foloweth the lyf of saint Aulbyne byshop



Alynt aulbyne was  
borne of noble bygnage  
in the partyes of ytalie  
In his chyldhode he so  
ued and seruyd godden

centysly / and wyth so grette wyll that  
he leste bothe his fader and his moder  
his parentys and frendes / lande and  
alle worldly rycheffe / and became a  
monke in an abbay / callyd in latyn  
Einallacense monasterium / where he ne  
dyd shewe of his noblesse / but onelye  
the good condycyons / He was hum  
ble and scrupable vnto alle / and was  
euer in continual prayers / and reple  
nysshed wyth alle vertues / redy and  
apparylled to flee and eschebe alle  
byes / Whan saynt aulbyne came to  
the eage of thyrty yere he was maad  
abbte of the sayd abbay / whych he  
gouerned bothe temporelle and spyr  
tuel by the space of fyue & twenty yere  
so that our lord was at al tymes wel  
and deuotely seruyd / and al goodes  
temporalle dayly greiben there /  
The byshop of angers dyed that tyme  
and thenue thys holy saynt aulbyne  
by the grace and wyll of our Lord  
and by the comune and concordable  
assent of alle the chappytze was pro  
moed to the dygnyte of byshop there /  
where as he was afterwarde knowen  
so parfyte and so charytable that doub  
telesse his promocyon was cause of  
the saluacyon of many soules /

A Woman there was in the cytie of  
angers whych had hir handes as  
lame and counterfeyted for cause of  
a sekenesse that men calle the gowte /  
wherbyth she was sore tryed / & she  
made hyr prayer and demaunded helpe  
of the saynt / and soone she was hol  
pen and releuyd from that sekenesse /  
onelye by that he bandel / & thre tymes  
hyr handes / & on a tymes as saint aul  
byn went thorough a towne within his  
dyocese he salde the fader & moder we  
pyng ouer theyr chylde dede / toke on  
them pyte / made his prayer vnto our  
lord / & sodaynlye their chylde was rey  
sed to lyf / Jam a blende man demaun  
ded helpe of saint aulbyn / & the holy by  
shop made the signe of the crosse ouer  
hym & anon he was enlumyned ageyn

Item as saynt aulbyn dyd passe on a tyme before the pryson holdes at angers the prysonnere cryed & besought hym for helpe / the holy bysshop haung on them grete compassyon / yede vnto the saynt / prayed hym for theym / but nought auayled there his prayer / wher fore he wente to his chyrche / and soone after his prayer made to god kneeling before the hygh auter / a grete parte of the pryson walke felle down / and so sayed euery prysonner there / A womman begged wyth a bycked spi- rite / was broughte before thys holy bysshop / and as sone as the enemye perceyued the holy man he put hym selfe in to the womans eye in foume of a hyl which was as ony blood / to whom saynt aulbyn makynge the sygne of the crosse / sayd thou bycked spyrite thou shalt not destroye the eye / whiche thou madeest not nor cannest make / And anone the same byel which he ganne to blede as one had felymed hit the enemye thence wente from hyr / whiche in good helthe was left and of hir wyte restored

After our englyssh tunge albinus is as moche for to say as / primo / as he wyte / quia albinus dicitur quasi albus / and thus thys holy saynt was al wyte by purete of clene luyng / secundo / as he that in hym self hath hounte or goodnes / Sic albinus dicitur / quasi bonus / and demply thys holy bysshop was good / tercio / as he that by dygour or force flyeth to the spirytualte / Sic albinus dicitur / alas binas habens / that is to weate hope / and feyth / ther wyth this holy saynt was replenysshed / It is redde that saynt aulbyn had ii wyues / that is to weate two nourysse / whiche dyd nourysse hym / wherof the prynces or saale is such saynt aulbyn lyeng in his cradel was left allone doubtyng none Inconue- nyente in a gardyn / a she wolfe came & rauysshed the chylde & bare it in to the felde / two maydens thence passed that way / perceyued the chylde & cam thider as he laye on thetthe / & haunged wyte on hym / one of them two sayd / I wolde to god I had mylke to fowtere the wythall / & these wordes thus sayd she saw hir pappe that geue / was by

& there fylled with mylke / she thence toke the chylde & gafte hym so wyte / sem blably said & prayed the other mayde / & anone she had mylke as hir felawe had / & so they two nourysshed the holy chylde aulbyn / It happed on a tyme as the normans in grete nombre of men of armes came in to the contrey wher the holy corpe of saynt aulbyn restyd / & the peple there so fore they trauayled / that they ne wyte wher to come & flee / and a man armed alle in wyte came emonge the sayd peple & sayd / why doubtte you to salte and besegge your enemye / so that ye haue saynt aulbyn to your helpe & defence / & that sayd he banysshed alway / wher fore the peple toke courage and armed them & wente ageynst their enemyes & dyscomfyted them / Saynt Aulbyne was buzged at angers / & whan hys successour bold haue translated hym in to a greter chapel in the presence of saynt germany & many other moo cam thider four men counterfeted & came in al their membris / also two blynde men / whiche alle by were there by the merites of saynt aulbyn reuyd in to their good helthe / that is to weate the counterfeted redressed of their membris / & the blynde enlumned / This holy saynt aulbyn was bysshop of angers by the space of twenty yere & ii monethes / whos soule toke his syge in paradys / the yere of his natyuite four score / there as by the merites of hym / may lede vs the fader the sone & the holy ghoost AMEN /

Thus endeth the lyf of saint  
Aulbyne



4 Here bezyenneth the noble historie of the p[re]dication of the masse



**H**Or herte deuoute to  
vnderstonde what it is to  
say masse / also to conse-  
crate the body of our lord  
the precious sacrament of  
thauler / yt is to knowe that þe masse  
may be comprysed in four parties prin-  
cipal / the first parte dureth from the be-  
gynnyng of the masse vnto thofferyng  
the second dureth from thofferyng to the  
pater noster said / the third parte dureth  
fro the pater noster vnto the persepacion /  
e the fourth parte dureth fro the persep-  
acion vnto thende of the masse / as to the  
chynge the first parte that is the begyn-  
nyng of the masse vnto thofferyng / It  
is to vnderstonde that the prest which  
is as he that sheweth the waye of god  
to the peple / or he reuere[n]t hym wyth  
the chryzle he begynneth and saith a  
psalme that is in the thyrd nocturne of  
the psalme the which psalme begyn-  
neth / *Iudica me deus e discerne / e in*  
the same psalme he asketh iiii thynges  
the fyrst is that he may be parted from  
al euyl companye / the second is that he  
may be depuere[d] fro al euyl tempta-  
cion / the thyrd is that he may be of the

holy ghoost enlumyned / e the fourth  
is that ihesu crist gyue hym self to be  
consecrate by hym / e to the entente he  
may the more surely e deuoutly conse-  
crate the sayd sacramente / he confesseth  
hym self generally of al his synnes /  
sayeng his confessor / by the which con-  
fessor he sheweth four thynges / fyrst  
he sheweth hym self worthy of rewar-  
gacion or rebuke / secondly he sheweth  
hym self playne of contricion / thirde  
he requyreth ayde of them that are a-  
bout hym / that he may haue remys-  
sion of his synnes / e fourthly he deman-  
deth of our lord foray absolucion / the  
prest after kysseth thauler / the which  
kysseyng sygnifyeth vyrgyn e dilection  
in shewyng how our lord wold vyrgyn  
joyne our humanity to his dyuynyte  
by grete loue e take the chyrche for his  
olde spouse / wherfore the holy chyrche  
may say thus / *Quasi sponsam & cora-  
uit me corona / et quasi sponsam or-  
nauit me monibus* / That is to saye  
that our lord as his propre spouse / hath  
adorned or cladde me with thynges  
precious /  
The prest after that draweth hym to  
the xxvjth parte or p[ar]t of the oultar /

# The story of the masse

segnefenge / holb god? Whan he had  
 taken our humanity / after his passion  
 by the vertue of hys resurrection / he  
 translated hym on the ryght hande of  
 the fader / and there the prest begyn-  
 neth thyntwoyt of the masse / the which  
 segnefeth the comyng of our lord? He  
 in cryste holb he wold come in to the  
 world? / the which comyng thauncient  
 faders prophetes and patryarkes and  
 the feythful peple of our lord? desyred  
 moche ardently / and for that they cry-  
 ed wyth an hygh voye & said / Emit-  
 te agnum domine dominatorem terre /  
 Syng thus to god? the fader / Syr  
 we praye the that thou wyll sende the  
 swete lambe haung domynacion in al  
 erthe / and to god? the sone they sayd  
 thus / Veni domine & noli tardare /  
 That is for to saye we praye the / that  
 thou wyll come baselye and tarye not  
 Secondly the sayd Jntwoyt signyfeth  
 holb the prest oweth to entre the ser-  
 uice of god? / and for thys foloweth a  
 verse of the psaulter after the sayd Jn-  
 twoyt such as apperteyneth to the day  
 the which verse segnefeth holb we  
 ought to putte our handes ioyntelye  
 prayenge to hym deuoutly / for he is  
 made as our propre brother in takyng  
 our humanitye for to shewe vs the  
 waye of trouth / After foloweth Glo-  
 ria patri / the which segnefeth pray-  
 syng and laude to the fader / the sone  
 and the holy ghoost / For after good  
 liberties / ought to folowe laudyng &  
 prayyng / after that the prest repeateth  
 the Jntwoyt of the masse / to the ende  
 that the desyres of the auncient fa-  
 ders / prophetes and patryarkes may  
 the better be shewed / After the prest  
 begynneth and sayth the tymes kry-  
 eleyson / that is to / Understonde to the  
 fader / and the tymes xpleyson to the  
 sone / and the tymes krypleyson to the  
 holy ghoost callyng vpon the mer-  
 cy of god? to thende that holy chyrche  
 be accompanied wyth the ordres of an-  
 gels regnyng in the companye of god?  
 and thys sheweth the signyfycacion of  
 these wordes before sayd /  
 For whan men say krypleyson / that  
 is / lord? haue thou mercy on vs / and  
 that is to Understonde the fader the sone  
 and the holy ghoost are called by thys

worde onely krypleyson / for cause that  
 they beyn of one nature / and the mys-  
 ryous of god? / the sone is callyd by  
 thys other worde here xpleyson / For  
 holb he is that the sone / as touchyng  
 the dyuynite be of one nature with the  
 fader and the holy ghoost / & not that  
 wythsondyng he wold take with this  
 nature / another nature / that is / our hu-  
 manite for vs to gyue the lyf pardn-  
 rable / After that the prest begynneth  
 Gloria in excelsis / the which gyueth  
 wytnesse of the natyuite of our lord?  
 For Whan the aungellys of god had  
 knowleged that god? was born / thene  
 they al toggyder enioyd therof / cryng  
 wyth an hygh voye / Glorie & laude  
 is in heuen to the tryngte / and also  
 pes is in erthe to alle creatures that  
 are of good? wyll / For before that  
 al creatures were in no pes / for thys  
 that thenne warre was betwyx god?  
 and creatures / betwyx thaungels &  
 creatures / betwyx creatur and crea-  
 ture / The knowyng of adam cau-  
 sed the first werre of that he had offen-  
 ded god? / wherof folowed the ii other  
 werres / Therefore he that is very pes  
 wold be borne in therthe for to shewe  
 and sette emonge vs very pes / and  
 therefore al the companye of aungellys  
 of paradys sange wyth an hygh voye  
 Gloria in excelsis / sit inter angelos /  
 that is to say glorie and laudyng be  
 emonge the aungellys in heuen / pes  
 and concord be in erthe betwyx crea-  
 tures and god? / For therfore wold  
 take nature of god? & man for to ren-  
 dre vs pes & to hym be reconyled /  
 Therefore creature may and oweth to  
 say of good? here to the ensaumple of  
 aungelles of paradys these wordes so  
 laudyng / Laudamus te / benedicimus  
 te / glorificamus te / that is to say / we  
 laude the / we blysse the / we glorifye  
 the / and for thy grette glorie we ples-  
 se to the graces and thankes /  
 Lord? god? lambe of god? sone of god  
 the fader / thou that takest abey the  
 synnes of the world? haue mercy on  
 vs / Thou that takest the synnes fro  
 the world? wyll receyue our prayers /  
 thou that syttest on the ryghte hande  
 of the fader haue mercy vs / thou that  
 arte holy / thou allone arte lord? thou



onelyr arte hyyghest ihesu cryst in the  
glorpe of godz the fader wyth the holy  
ghoost / andz al these saluoynges doeth  
the preest wyth his prayers in sayenge  
Gloria in excelsis & c / for alle holy  
chirche / After whan the preest hath  
sayd Gloria in excelsis / he turneth  
hym towarde the peple & saith wyth them  
sayeng Dominus vobiscum / and that  
signifyeth salut wyche our lord gaf  
to his appostles / after his blessed resur  
reccion / whan he apperdyd to them and  
sayd / pax vobis / that is to say / pax be  
wyth you / andz for thys / in that repre  
sentynge he saith wyth the peple sayeng  
dominus vobiscum / to thende that the  
creature haue his thowght towarde godz  
andz the peple answerd / et cum spiritu  
tuo / signifyng that we oughte for  
to praye for hym that hath to say the  
oryson / andz that prayeth for vs / To  
the ende that his oryson may be herde of  
godz andz enhaunced /

Thenne returneth the preest towarde the  
altare andz sayeth oramus / that signi  
fyeth hold yet agayn he prayeth vs to  
praye / For in suche manere dyd our  
lordz to his discyples sayeng / Orate /  
ne intretis in temptationem / that is  
to saye honoure andz praye to godz the  
fader / to the ende that ye entre not in  
euyl temptacyon / andz after the preest  
goeth andz prayeth / sayeng the oryson  
for al creatures / for the whiche he en  
tendeth andz hath in memorpe to praye  
for / andz for this that our lordz hath  
sayd in the holy euangyle / alle that  
ye shal aske of my fader in my name /  
ye shal haue / & after the preest sayth  
at the ende of his oryson / Per dominu  
nostru ihesu xristu as he wolde  
say / thys that we praye the of we praye  
in the name of our lordz ihesu cryst /  
repyng wyth the fader andz the holy  
ghoost /

And it is to wete that  
somtyme the preest also sayeth an ory  
son the whiche signifyeth vnyte of  
feythe or vnyte of sacramente /  
Somtyme the preest saith thre orysones  
to signifye the holy trinite / or elles  
for thys that our lordz in hys passyon  
honoured andz prayedy to god the fader  
thre tymes / Somtyme he sayth thre  
orysones in signifyng the / v / woundes  
of our lordz / somtyme he sayth seuen in

signifyng the seuen pestes of the ho  
ly ghoost / andz olweth euery one to  
wete andz knowe / that as many as  
the preest sayth of orysones at the begyn  
nyng of the masse / as many he sayth  
in his secrete / andz as many at thende  
of the masse / andz for this same cause  
as it shal appere more playnelyr att  
secondz parte / After these orysones the  
epysle foloweth / the whiche is as moche  
worth / as a message sente to somme  
other by letter / andz it signifyeth the  
doctryne of the appostles of our lordz /  
the whiche were sente of our lordz for  
to teche andz endoctrine the peple vnto  
the wyse of trouthe / It may be  
sayd also that thys epysle signifyeth  
the predycacion of saynt iohan bap  
tiste / the whiche was sente of godz for  
to announce the comynge andz doctryne  
of hym / In whiche lere he sayth thus  
penitentiam agite / appropinquabit ei  
nim regnum celorum / That is to saye  
doe you penytence / for the toyalme of  
heuen shal come nyght to you / andz of  
his swete comynge sayth yet saynt io  
han / Ecce agnus dei & c  
That is to saye here is the lambe of god  
here is he that taketh away the syn  
nes fro the worldz / thys same epysle  
may also geue vs testimonye / that  
our lordz byp descende vnto the pre  
sious sacramenta of the altare for to  
sacrifice / as it shal appere in the second  
parte of the masse / after for thys that  
saynt iohan had taughte in his predy  
cacion that we shold doe penytence for  
to acqyre andz haue the toyalme of  
heuen / foloweth the grayel / that may  
signifye lamentacion andz enbrace  
ment of penaunce / andz after that the  
creature deuoute hath herde the predy  
cacion of god he olweth to put the hande  
to the iherkyngs andz do after his polber  
For thys grayel here com out of grek  
tunge / andz signifyeth holv a creature  
olweth to mounte or goo by before god  
fro degree to degree by vertu of humy  
lyte / Andz it is to wete that he  
libyre the octaues of ester / andz pen  
theoste the grayel is not sayd / For  
thys that the grayel signifyeth penaunce  
andz lamentacyon or moynge /  
Andz in thys tyme of pasque our mo  
der holy chyrche ne doth / but ioye andz

maketh solacyon for the resurreycon  
of ihesu cryste / and therefore is thenne  
sayd / alleluya / whiche sygnefeth ioye  
and consolacion / for after that creature  
hath doon penance by vertu of humy-  
te in weppenges and lamentacions / he  
must leue after ioye and veray consolac-  
cion / For our lord sayth thus / beati  
qui lugent / quoniam ipsi consolabuntur  
/ that is to say / blessed be they that  
that weppyn by contricyon / For they  
shal haue veray consolacion /

And it is to weete that his worde /  
alleluya is expounded in four man-  
ners after four doctours / the first is  
saynt austyn whiche exposeth it thus /  
alleluya / id est / saluum me fac domine  
that is to say / save thou me /

Saynt Jerome exposeth hit thus / alle  
id est / cantate / lu / id est / laudem / ya /  
id est / deum vel dominum / that is to  
say / synge you lauding to our lord  
ihesu cryste / Saynt gregore exposeth  
it thus / alle / id est / pater / lu / id est / fili-  
us / ya / id est / spiritus sanctus / That  
is to say / the fader the sone and the  
holy ghoost / Or thus / he hym self ex-  
poseth it / Alle / id est / lux / lu / id est  
vita / ya / id est / salus / alleluya thenne  
by the same expoycon is as moche  
for to say / as lyght lyf and helthe /  
Fourthly mayster peter ansydowr ex-  
poundeth it moche wel and sayth thus  
Alle / id est / altissimus levatus est in  
cruce / lu / id est / lugeant apostoli / ya  
id est / iam surrexit / It is as moche for  
to say / the ryght herte is lyfte on the  
crosse / for the whiche thyng the ap-  
ostles haue wepte / and sone after he  
is risen / In the whiche expoycon  
there thynges are shewyd to vs /

The first is the cruel passyon of our  
lord ihesu cryste / The second is the  
sorrow and anguysshe of thapostles /  
And the thyrde is the myrthe & ioye  
of vs / for he sayth that our lord is  
risen / and in tokenyng of that / men  
synge alleluya / after this Alleluya  
he sayth the verse / whiche sygnefeth  
alle sibenesse and vertuous werke  
by the whiche men retourne to veray  
iusticiacion / and therefore he repeateth  
the alleluya after that the verse is sayd  
For by good werke men retourne as  
geyn to veray consolacion / and it is

to weete that fro the septuagesme vnto  
easter day / men olbe not to say alleluya  
and in steede of it they say the tracte /  
the whiche tracte sygnefeth weppenge  
and lamentacyon for the passyon of  
our lord ihesu cryste that cometh nygh  
that tyme / that is to weete / the holy  
tyme of lence / and therefore a creature  
deuoute with alle his herte olbeth to  
dralbe / to thynke on that same holy  
passyon / and durynge that tyme men  
saye noo sequence / for the sequence syg-  
nefeth ioye and consolacion / And  
that tyme of lence he sygnefeth but  
mourynges / and it is to weete that  
the sequence is sayd after / alleluya /  
and it is sayd specially on holydaies  
and solempne / In sygnefenge the  
plenite and the multitude of myrthes  
and consolacion that is sygnefied by  
the sayd alleluya and Sequence /

For in as moche that the day is more  
solempne thenne other dayes / the more  
olbeth creature to lede and make grei-  
ter ioye in lauding the holy trinite /  
After al these thynges the priest trans-  
lateth his booke to the synyster parte  
of the autar for to say the euangelle / in  
sygnefenge how our lord whan he cam  
down in erthe for to expose the holy e-  
uangelle to al creatures / he dralbe hym  
to the senyster parte / that was toward  
the yelbes for to anounce to them the  
holy euangelle / for at that tyme the  
yelbes had dralben them self to the  
lftte syde / and for this / the priest in  
that place may represente our lord pre-  
chyng and anouncyng the lawe /  
And to the ende that he may exerce or  
doe that offyce more payfely / at the  
begynnyng of it he sayth sofaste an  
orsyon / that begynneth thus / munda-  
cor meum &c / In the whiche orsyon  
he prayeth our lord that he wyl make  
clene his herte for to anounce his pre-  
dication / after that he demaundeth the  
blessyng of our lord / sayenge / Sub  
domine benedicere / that is as moche to  
saye / lord commaunde thou that I  
may haue thy blessing / and anone  
he as leaueuaunte of our lord answer-  
eth and sayth thus / our lord he in my  
herte and in my lippes / so that I may  
worthely and competently anounce the  
holy euangelle of god / in the name of



the fader the sone and the holy ghoost /  
e after the preest saileth the people /  
sayeng / dominus vobiscum / for h cau-  
ses / the fyrst cause is to thencente that  
the peple be the more incited to here the  
word of god / e therfore the peple dra-  
weth toward the euangelle e standeth  
on theyr feet after thordenance of ana-  
thasy thenne pope / e sygnefeth that  
the peple ought to be redy e apparayled  
to susteyne the feyth of god and to be-  
raye / after for thys that yet the peple  
be more incited to here the euangelle  
of god / the preest representeth the place  
of god and sayth / Sequencia sancti  
euangelij e in makynge the sygne of  
the crosse / to the ende that the enemye  
may not emperche hym / Thenne the  
clerkes and the peple answeryn gloria  
tibi domine / in gloryfynge god that  
hath sente to them the word of salu-  
sayeng / to the lord be laudynge yeven  
by the word to be shewyd

Thenne the preest sayth the euangelle  
the whiche sygnefeth as sayd is / the  
predycacyon of our lord god / the  
whiche fynysshed and said / the preest  
warneeth hym self wyth the sygne of  
the crosse / to thencente that the enemye  
may not take awaye fro the creatures  
heres the word of god /

After foloweth the crede that is as the  
testymonage and confymacyon of the  
forsayd euangelle / the whiche was  
made and composed by the apostles  
of our lord Ihesu cryste / in sygnefynge  
that thys that the apostles sayd / for  
melewe they beleuyd / and hyleuyng  
anounced it / and it is to wete that  
the crede is sayd on the holy dayes of  
them that composed it / that is the ap-  
ostles of our lord Ihesu cryste / and on  
the holy dayes of whiche mencyon is  
made wythin the same crede / that is  
to wete alle sondages of the yere /  
Crystemasse day / Epyphanye or yin  
day / shewthorowday / Ester day / whys-  
sonday / trynitye sonday / and also in  
alle holy dayes of our lady / and of  
many other / of whiche men maketh  
mencyon / and thys may suffise as to  
the fyrste parte of the masse /

Here endeth the firste parte  
of the masse

And here foloweth the second  
parte

**F**or the Second  
parte of the masse that is  
fro the offryng vnto the  
water noster / Every one  
oweth to vnderstande that  
after the creature hath here the word  
of god / that is the holy euangelle / e  
he adouseth to it ferme or stedfaste  
feyth the whiche is figured by the crede  
he oweth thenne to offre or geue hym  
her to god / for therfore foloweth the  
offryng / And to the ende that the pe-  
ple be the more incited / the preest re-  
touneth hym toward the folke and  
sayth / Dominus vobiscum / that is to  
say / our lord be wyth you / Euen so as  
he wold say / yf our lord be not wyth  
you / ye can doo noo good / berke / ne  
good offerynge toward hym / and  
after the preest sayth Oremus / Incy-  
tyng be to honoure and to praye god  
thenne he sayth the offryng / After  
the preest taketh the lyde of the cha-  
les on whiche is the host / whiche  
oweth to be conuertyd to the body of  
our lord / and offreth it to god the fa-  
der / sayeng / Suscipe sancte pater e /  
Fader whyle thou receyue thys hoste  
wythoute fete or spot / the whiche  
I thy seruante vnworthy offre to the  
as to my god / beay and ardeyn for  
all the synnes that I haue doo without  
nombe / and also for alle them that  
are here about me / and for al the crea-  
tures of god that are on lyue / and for  
alle them that are passed out of thys  
world / to thencente that thys obla-  
on may be prouffitable to me and to  
them to the saluacyon of our soules  
in the lyf parmanable or euersayng /  
After the preest maketh comyngyon of  
wyne and water to gyder / and here  
it is to wete that by the sayd water is

# 4 The storie of the masse

Understande the people / and the wyne  
representeth our lord in sygnefying that  
the sayd Water and wyne shelden to  
be humbled and also the comeyon  
that the peple oweth to haue with god  
It may be sayd also that this water  
is medyd with the sayd wyne / for  
this that to the blood & water yssued  
out of the syde of our lord / and for  
this he sayth / Deus qui humane sub  
stantie &c / In the which oryson he  
prayeth for alle / to the ende that by the  
virtue of the same myxion / the people  
may be dynged to god by very soue &  
dysplecion / after the prest offereth the  
chalys to god sayng / offerimus tibi  
In sygnefyinge how our lord Ihesu  
criste offeryd hym self to god the fa  
der crucyfyed on thaulker of the crosse  
for our helthe / after the prest couereth  
the chalys for this that none ordure  
shold touch to that holy sacrefyse / &  
after maketh a crosse ouer the hostye  
and ouer the chalys sayng / Veni  
sanctificator &c / that is as moche to say  
as kyng almyghty I praye the that  
thou wylt blesse or habyde this sacra  
fise in thy swete name for cert deuoute  
to haue pardon / after the prest dral  
eth hym self to the right syde of the  
aulter in representyng our lord / and  
there he receyuethe the offrynges of the  
creatures / thence the peple by deuoc  
on come and offreth to the ensample  
of the peple of god / which peple offryd  
within the temple of salamon to god  
One offryd golde / the other syluer /  
other offryd brede and other offryd  
wyne / and other dyuerse maners of  
offrynges / after the prest blesseth his  
handes / For it apperteyneth that soo  
precious a sacrament be worthely &  
clenely made / after he dralbeth hym  
self euen in the myddes of the aulter  
and there he maketh a dexe enclynacion  
sayng / Suscipe sancta trinitas &c  
And the same inclynacion may sygne  
fy the inclynacion of god Whiche  
enclyned hym after the sacrament to  
the feet of the apostles and prayd to  
god the fader / After he kysseth the  
aulter in sygnefying that the vertu of  
the passion passeth the creatures to hym  
After the prest retourneth hym selfe  
toward the folke and sayth / Omne

pro me fratres &c / & in this he pray  
eth the peple that they wyl praye god  
for hym / 4 For that is none other  
thyng to say / but right dere brethern  
praye you god that I may make this  
sacrefyse worthely / so that I may see  
god ioyously / after the prest retour  
neth hym toward the aulter and be  
gynneth his oryson secretly / the which  
are sayd for the same cause / for which  
the fyrst oryson ben sayd & as many  
in nombur / and it is to wete that these  
orysones are sayd softly and secretly  
for this that the prest is nyght the  
sacrament / and therefore he wyl haue  
none empyssment or lettynge neyther  
by wyse ne by manere / For our lord  
to the entente he myght more secretly  
honour and praye / he wente from hys  
discyples as fere as a stone myght  
be throlwen / These orysones be ben also  
sayd solbe or secretly for this that  
whan our lord had wysed lazarus  
the ielous iudys haue sleyn hym /  
Wherfor he dralbe hym self in to the  
cye of effraym in a place all alone /  
and fro that tyme he assyde his predy  
cacion into palme sonday euen /  
Thenne he came to the hows of Symon  
and openly began to preche / and for  
this the preste at the ende of hys ory  
sones in dressyng his handes vp on hys  
sayth / Per omnia secula seculorum / and  
for this that he is as messenger to god  
for the peple / the people heyrng this  
message answereth amen / and there  
the preste beynneth the prefate / the  
which is so called / for that it is the  
preparation or fyrst apparayl that goo  
eth before the sacrefyse pryncypal / and  
therefor he saith wylth in sayng / dominus  
nobiscum / in sayng that we prepare  
or make us redy so that our lord may  
be and dwelle with us / and the peple  
answereth set cum spiritu tuo / And  
thus the peple & the preste to the prayn  
eth for other / after the preste inclynyng  
his sayth Sursum corda / that is to say  
that the peple haue her herte vpon hys  
toward god / thence answereth the  
peple Hauramus ad dominum / that is  
to say we haue them to god /  
And therefore the people that there in  
suche houre or in that tyme hath not  
sette her herte to god may of lycht be /



after the preest sayth / *Gracias agamus domino deo nostro* / that is to say / we do  
 the graces and thankynges to god /  
 For yf the people in that tyme hath  
 somme deuocyon they ought to laubde  
 and thanke god therfore / & for thys  
 the clerke for alle the people answereth  
*dignum et iustum est* / Ryght euen so  
 as the wordz say / worthy and laubful  
 thyng is to laubde god / Juste thyng  
 is to honoure hym / and there the preest  
 maketh mencyon how the aungels &  
 archaungells and alle the court of  
 heuyn prayen and laubde god / and  
 for thys / at thence he prayeth that with  
 that forsayd compaigne the alle may  
 praye and laubde god / sayeng wyth  
 ferme deuocyon / *sanctus sanctus sanc-*  
*tus* / the whiche wordes folowen after  
 the preface / for ryght euen there / the  
 preest representyng our moder holy  
 chyrche / hauyng hore to be accompa-  
 nyed with bothe aungels and archaun-  
 gels / confemmyth hym self to them / &  
 sayth *sanctus & c* / and it is to wete  
 that thys *sanctus* is deuoted in thre  
 parties / the fyrste parte contyenneth  
 the laubdyng of the aungells / and  
 the seconde contyenneth the laubdyng of  
 the people / The preest thenne as to  
 the fyrst parte he may represente thaun-  
 gells of heuyn / of the whiche it is  
 wete in the booke of ysaie the prophete /  
 that the seraphyns cryed with an hygh  
 voyce one to another / *sanctus sanctus*  
*sanctus & c* / In prayeng to the tryny-  
 te / sayeng holy fader / holy sone / and  
 holy spyrte / alle erthe is replenysshid  
 wyth thy glorie /  
 As to the second partye he may repre-  
 sente the xple of israel / of the whiche  
 we rede / that whan our lord descendyd  
 fro the mountayne of olyuete & he came  
 to the cite of iherusalem / they cryed  
 wyth an hygh voyce / *Benedictus qui*  
*venit in nom: no domini & c* / that is as  
 moche to say / blessed be he that cometh  
 in the name of god / of hym we requyre  
 pardon / and for this benediction or  
 blessing whiche is so swete / the preest  
 maketh a crosse the whiche representeth  
 to vs / that it is our lord that cometh  
 to be sacrifice on the holy crosse /  
 and there he descendeth and wyl be  
 consecrate / to the ende that men may

see hym presentely / and therefore he  
 sayth the deuoute people that heareth the  
 masse right there oibeth to drawe them  
 self wythyn the chambre of his consp-  
 ence / to the ende that he may crysshe  
 them that swete lambe by deuoute or-  
 tyon / prayeng hym that hys goodwyl  
 compynge be consolacion and ioye vnto  
 euery creature / and there also they  
 olbe to thynke and consydere on her  
 euyl dedes and offencas / to thence that  
 they may shelve and declare them by  
 frame and stedfast contrycyon to hym  
 that presentely cometh there / and thus  
 the creature shal moibe thanke and re-  
 grace god by deuoute contemplacion  
 After alle these thynges foloweth the  
 canon whiche is so named canon / for  
 the mysterie of the precious sacrament  
 that is made and consecrate / and thys  
 same canon is sayd / tolbe or secretely  
 for the vertue of the wordes / to thence  
 that they be not holde in fylthe /  
 For aunciently they were profferred  
 and sayd hye / wherfore it was kno-  
 wen of the mooste parte of the folke &  
 they sange it thorough the stretes / wch  
 wof we fynde that somtyme shepherdes  
 took somme bredd & put it on a stone  
 and on it they sayd the wordes that  
 are wyrtyn in the canone & that same  
 bredd was touned and conuertyd in  
 to a pyece of flesche / and sone after by  
 the wyll of god fyre descendyd fro  
 heuyn vpon them and there al conbus-  
 ted and brende / and therfore the ho-  
 ly faders stablysshid these wordes to  
 be sayd / tolbe / also that none shold say  
 them wythout he were a preest /  
 That same canon contyenneth iij parties  
 as to the fyrst parte the preest encl-  
 neth hym self before the altare / the  
 whiche enclynacion sygnifyeth or kene  
 keneth the humylyte of our lord whiche  
 he shelled whan he enclyned hym selfe  
 at the crosse / and there the preest spe-  
 kyng to our lord sayth thus / *Dei gntur*  
*elementissime & c* / that is to say fader  
 ryght deconayr / we the praye thou  
 wyll accepte and blesse these swete  
 oblacpons and these holy sacrefyses  
 wythout conyccion / And there the  
 preest kysseth the altare / sygnifyeng  
 the compassyon that he hath of the pas-  
 syon of our lord / *Dele cruce* /

# **¶ The storie of the masse**

and after he maketh thre tymes the  
 signe of the crosse bothe ouer the bread  
 and ouer the wyne / & these in crosses  
 signefyen how our lord was reyned &  
 offered in thre maners /

First of god the fader for our redemp-  
 cyon / Secondly of iudas to the ielwes  
 by grete treason / Thyrde of the ielwes  
 to pylate by grete detraccon / After  
 in the second parte the prest prayeth  
 for al holy chyrche vniuersally sayng  
 Offerimus & c / that is to saye / we  
 offeren / and therefore the prest spekketh  
 not in his owne persone / but in the per-  
 son of holy chyrche / & ther nys none so  
 wyckedy & euyl after that he is prest  
 but he may consecrate the precyous bod-  
 dy of our lord ihesu cryste /

After in the thyrd parte the prest hath  
 in a speccal mynde alle the subgettes  
 of holy chyrche / and speccally in that  
 paas he sayth Joynynge hys handes /  
 Memento etiam domine famulum & c  
 that is to saye for haue thou mynde on  
 thy seruantes / and there the prest  
 reketh and hath speccal memorye of  
 alle the creatures / for whome he en-  
 tendeth for to praye / and he hath also  
 mynde partyculer on the psones whome  
 he is bounde to praye for / and it is to  
 beate / that this memorye is for the per-  
 sones that ben on deue / after he pray-  
 eth for alle them that ben hys masse  
 wyth septe and deuocyon / after in  
 the fourth parte / to thende that he hym  
 self / they also whiche he hath had me-  
 morye of / may haue partycypacyon in  
 the glorye of paradys wyth thaungels  
 holy apostles and martirs / he sayth  
 a deuout oryson / that begynneth thus  
 Communicantes & c / In the whiche  
 oryson the prest maketh speccal com-  
 memoracyon of the byrgyne marye /  
 of elueue apostles of ihesu cryste and  
 of many martirs / after in the fyfthe  
 parte / the prest enclyneth hym & sayth  
 an oryson that begynneth thus / Vane  
 igitur oblationem & c / In whiche ory-  
 son he doeth foure thynges / First he  
 prayeth to god that he wyl receyue  
 our seruyce / the second is that he may  
 haue vray pes in god / the thyrde is  
 that he fro dampnacyn wyl kepe vs /  
 The fourth is / that wyth his chosen he  
 wyl lede us / And after the prest

comynge nygh to the pryncypal conse-  
 cracion he sayth / Quam oblationem /  
 and there the prest maketh fyue ty-  
 mes the signe of the crosse ouer the  
 bread and ouer the wyne / in the re-  
 membraunce and tokenyng of the  
 woundes of our lord / and of his pray-  
 er the sentence may be such / Syr wyth  
 this be the praye that of the same this  
 oblation be made and consecrate / apro-  
 ued and confermed in an hooste ryt  
 resonable / and in sacrefyse acceptable  
 so that this bread be transferred in to  
 thy body / and this wyne translated  
 in to the blood of thy right deir sone  
 that for vs suffred grete torment /

And therefore he sayth after in the by-  
 parte of the canon of the masse / as he  
 after foloweth / and here it is to beate  
 that al that the prest doth / as of the  
 consecracyon / representeth or tokeneth  
 al that our lord dyd to hys dysciples  
 the day of the ene / that is on thers /  
 thorsday / where he toke bread & yeldyng  
 graces to god the fader / brospyd and  
 gaue it to his dysciples / sayng / take  
 and ete / here is myn owne propre body  
 and in the same manere doth the prest  
 in this syght parte / except that ryght  
 there he sayeth not the bread /

But to that signyfication or tokenyng  
 the prest enclyneth it bothe to one spee  
 and to other / thenne the prest wyth  
 first these thre fynghes on the corporal  
 to the entente that the more clearly he  
 may take the precyous hooste / And  
 after he taketh it lokyng vpbward on  
 hye for to vnder grace to god / in be-  
 chynge and tokenyng / that whan we  
 enterpryse a good werk for to do / we  
 ought to lyfte vpbward to god the  
 eyen of our herte / as to hym that is be-  
 gynnynge and pryncypal of alle good  
 werkys / after he blessed the bread ma-  
 kyng the signe of the crosse / whiche  
 signyfeth the blessed passion of our  
 lord on the holy crosse /

And after the prest sayth the wordes  
 that our lord sayd / take you and ete  
 this is myn owne body / sayng fyue  
 wordes sacramental / and soone ther-  
 wyth is the bread conuerted in to the  
 propre and owne body of ihesu cryste  
 that vpon the crosse dyed for vs /  
 After our lord in his souper toke the



byne before his disciples / & yeloung  
graces to god / the fader / he blessed &  
gaue it to his dysciples sayenge / take  
you andy drynke / for this is the cha-  
lyce of my propre andy olbne blood /  
that is the confrmacyon bothe of the  
newe andy olde testamente andy myste-  
rye of freythe / whiche shal be spyle  
for you andy for my peple in remysse  
on of your synnes / andy as many tye-  
mes ye shal doo this that I shelle you  
here / ye shal do it in the memorye of me  
and yherfore in the seuenth parte of the  
canon of the masse / the prest whan he  
hath layd down the body of our lord  
he taketh the chalys / and after lokyng  
vylward he blessyth it / and sayth take  
you andy drynke / for here is the cha-  
lyce of myn olbne propre blood / andy  
right soone after the prest hath sayd  
these forsayd wordes in latyn in mynde  
of our lord / the wyne is conuerted in  
to the propre andy olbne blood of Ihesu  
criste / that same whiche he spyle for  
vs on the roode tre /

Andy here it is to wete that in this  
precious sacramente we may consyde-  
re myracles moche meruayllous / the  
whiche may be aprouyd by somme sem-  
blaunce or lykenesse of nature /  
The fyrst is that the substaunce of the  
breed & of the wyne is chaunged in to  
the substaunce of the body & precious  
blood / of crist / andy this is shewyd to  
vs by suche a sympletyde or lykenesse  
naturally / that is / that of food of breed  
and wyne / bothe flesche andy blood are  
engendryd in creature / moche more  
sewonger / our lord that is souerayne  
nature / may doo by vertu of his wor-  
des / that the breed andy the wyne is  
conuerted in to his olbne body / andy  
in to his precious blood /

The second myracle is that euery day  
ofte andy many tymes the breed is con-  
uerted in to the propre andy olbne bo-  
dy of our lord / & not withsondnyng  
none augmentacyon or encrees is don  
in god / ensauple of nature / For yf  
I wote a thyng secrete I may steepe  
and referre hit in many andy dyuers  
places / andy notwithsondnyng I ne-  
uote it the more ne better than I dyd  
before / The thyrde is that euery  
day our lord is partedy andy eten / andy

hath no dymynysshynge / that is to say  
that god nor the sacramente is not  
lesse therfore / reason naturake / For  
ye haue a candell ygght / euery one  
may take of the ygght of it / without  
it be lesse / or dymynysshedy therfore  
Also euery one may take that holy sa-  
cramente without dymynysshynge of  
hit / but who that taketh it unworthely  
by he dymynyssheth hym self /

The fourth myracle is that whan the  
hoofte is partedy god is in eche parte  
entirely / Ensauple of the glasse /  
For whan the glasse is partedy or bro-  
ken in to pyeces / in euery parte of hit  
appereth the fygyure of the thyng that  
is presented before in hit /

The fyfthe myracle is / that yf this  
precious sacramente be taken of an  
euyl andy synful creature / the sacra-  
mente of hit self is not fouled ther-  
fore / For we see that the beemes of  
the sonne passeth thorough and ouer or-  
dure andy fylthe / andy the sonne is  
nothyng foule therfore / but rather  
thordure or fylthe is made clene therof /  
This it is that somtyme whan the cre-  
ature hath receyued the body of our lord  
unworthely / consydyng that he hath  
mylodon to haue receyued his sauour  
in to so grete ordure or fylth of synne  
he conuertyth by hyttenesse or smar-  
tyng to grete a contrycyon / that he ther-  
fore reuyneth to grace / andy thus he  
is pouged or made clene of his synne  
The syxth myracle is / that the body  
of our lord Ihesu crist is fore of dethe  
to the synners / For Saynt pauls  
the apostle sayth / that he that eteth it  
unworthely / he eteth it to his dampna-  
ble iugemente / For ryght euen so as  
stronge wyne andy stronge meates is  
unprouffyttable or lettynge to seeke pe-  
ple / ryght so is the body of our lord  
Ihesu crist nuyfable andy lettynge to  
the synners / The seuenth myra-  
cle is / that so grete a thyng whiche  
alle the World may not comprehend /  
is conterned in soo lytel an hoofte /  
For we see that a grete helle may be  
comprysed andy perceyued with an  
eye / moche more stronger is that the  
vertu deuyne may be by his puyssaunce  
comprysed andy conterned in a lytel  
hoofte / The viij myracle is / that

our lord al entirely in dyuers places  
attoues is perceyued of dyuers perso-  
nes In such manere We see & perceyue  
that the worde of a creature is knowen  
and perceyued in dyuers places attou-  
nes of many and dyuers creatures /  
The myracle is / whan the bread is  
conuerted in to the precious body of  
our lord the accidentes abyden / that  
is to witte whytnesse / roundnesse and  
sauour / and not therfore it is noo  
bread / but it is the body of ihu xpi  
the which is geuen vn to the kynesse  
of bread for thys that that myght be  
grete honour a prest to ete vnbe flesch  
and also to drynke / body /

After thys consecration these myracles  
are conteyned / and sayth the prest in  
the viij parte of the canon / an oryson  
that begynneth thus / Vnde vt memo-  
res & c / In the which oryson the prest  
includeth vs to haue mynde of the pas-  
sion of our lord ihesu xpye / of hys  
resurrexion and of his glorious as-  
cencion / to thende that by his passion  
we be inuolued to charite / by his holy  
resurrexion we be inuolued to feythe /  
and by his glorious ascencion to hope  
of our helthe / for his passion sheweth  
to vs charite / for thys that by his cha-  
rite he wolde suffre deathe for vs /

And therfore the prest in that oryson  
he maketh fyue tymes the sygne of the  
crosse in the memorge / and mynde of  
the fyue woundes that our lord recey-  
ued on the crosse / and there that tyme  
euery creature ought to sette his herte  
to thinke on the passion of xpye /  
And thus doyng the creature shal ac-  
quyre veray feythe by the knowleche of  
the holy resurrexion / and veray hope by  
his glorious ascencion / after in thys  
same partye / the prest prayeth that our  
lord wyl accepte the sacrefyse in such  
manere as he dyd of abel / of abraham  
and of melchisedech / For specially  
these thre were acceptyd of god / as  
special frendes / After in the iij parte  
of the canon of the masse the prest in-  
cludeth hym / which inuolucation wpre  
senteth or bewokeneth thys that our lord  
after his souper wente to the mountayn  
of olyuete / and there he enclyned hym  
self prayeng to god the fader / sayeng  
Syr I the praye yf it may be that thou


transferrre to me thys hytter chalys  
and therfore he sayth an oryson / that  
thus begynneth / Supplices to rogamus  
In the which the prest remembreth &  
maketh mencyon of the for the forsayd  
prayer / and whan he cometh to saye a  
worde that is / Eo hac altaris partici-  
pacione & c / he kysseth the auter / the  
which kysse bewokeneth thys that  
judas made wha he betrayed his may-  
ster our lord ihesu xpye / and causyd  
hym to be taken / after in thys same  
orison the prest maketh thre tymes the  
sygne of the crosse / for thys that our  
lord prayyd in the sayd mountaygne  
of olyuete / in wette blood alonge his  
body / and therfore he maketh the first  
crosse ouer the body of our lord ihesu  
xpye / and the second crosse ouer the  
blood for the swetynge of blood / and  
the thyrde before his oluine face for this  
that our lord prayeng had hys face  
enclyned / and therfore the prest ma-  
keth hit before his face /

This is thenne the ende of the oryson  
where he prayeth that We be blessed of  
al blesynges / and that We be also re-  
prensedy of alle grace / After in the  
xv parte / the prest wyth joyned  
handes sayth / Memento domine famus  
hominu & c / the which memento is prin-  
cipally ordeyned for them that are pas-  
sed out of thys worlde / and for that  
euery thre the prest recyth and hath  
a general memorge for dede folke / &  
in especial for the creatures for whome  
he is bounde or entended to praye for / to  
the ende that by the myscorde of god  
they may haue veray lyght and veray  
pys in the glorie of paradyse /

After in the xj parte of the canon of  
the masse the prest recyth hys orison /  
sayeng / nobis quoz peccatoribus & c / &  
that sygnifyeth the contriccion and re-  
pentance that the theef that henge on  
the crosse at the right hande of god  
had whan he sayd / Memento mei do-  
mine dum veneris in regnum tuum /  
that is to saye / lord I praye the that  
thou be remembred of me whan thou  
comest in to the royalme /

Thenne answeryd god to hym / Amen  
dico tibi / hodie mecum eris in paradyso  
that is to saye / I telle the / thou shalt  
this day be with me in paradyse / And





**A**fter foloweth the  
thyrd parte principall  
of the masse/ after that  
the prest hath sayd the  
paten noster/ where as  
these petycyons before

sayd are conteyned/ he sayth an ory-  
son that thus begynneth / *Libera nos*  
*quiesumus domine ab omnibus malis*  
*preteritis presentibus et futuris* & c /  
Andr thys oryson the prest sayth on  
kneel for thys sygnifyeth that our lord  
was buryed in the sepulchre at com-  
plyn tyme / andr how be it that the bo-  
dy respyd in the sepulchre / notwithston-  
dunge he descended in to helles / wherout  
he hadr hys frenches / andr deliuered  
them of alle euyles passed / presente  
and to come /

Andr therefore in thys sygnifycacyon  
or bewekenynge the prest sayth this ory-  
son / *Libera nos quiesumus* &c /

The whyche oryson is as the petycyon  
of his laste petycyon of the pater n-  
that is / *Libera nos a malis* / that is as  
moche for to save / Lord deliuer thou  
us fro al euyl / andr in thys oryson the  
prest sheweth fro what euyl he wyll be  
deliuered / that is / of the euyl passed  
noli feynge andr to come / andr therefore  
he sayth / *Libera nos quiesumus* domine  
ab omnibus malis preteritis presenti-  
bus et futuris / that is to say / Lord  
be the praye that thou wyll deliuer  
us fro al euyl passed / presente / andr  
to come / andr by the meane of thy blef-  
syd moder the byrgyne maye / and of  
alle apostles / saynt p- / saynt / paul  
and saynt andrew / and of al sayntes  
in heuyn / gyue us pees / to thende that  
we may be holper of thy myserycorde &  
mercy / fro al synnes deliuered and of  
alle tormentes / assured / fro /

The prest taketh thenne the chalyce  
lyde & lyffe it / andr that sygnifyeth  
to the entent he may reuerue that pre-  
cious sacrament in pees andr in cha-  
ryte / andr after the prest taketh the  
precious body of our lord ihesu cryste  
andr p- it ouer the chalyce / andr  
thys may be sygnifyed that our  
lord p- hym self to hys dysciples  
vpon frithday as before is sayd  
andr is that holy hoostie p- in thre

which thre partes may beokene the  
maners of folke / the fyrst parte may  
sygnifye the creatures that are in para-  
dise / andr thys fyrste parte the prest  
layeth on the chalyce lyde / in beokene  
nyng that thys kyngdome that are sette  
in pees with god / the second parte may  
sygnifye the creatures that are in pur-  
gatorie / the whyche are ensured andr  
certeyn that ones they shal haue par-  
dise / therefore is thys other parte sette  
wyth the fyrste / The thyrd parte may  
sygnifye the creatures that be in thys  
lyf mortal / andr thys thyrd parte the  
prest holdeth ouer the chalyce & sayth  
on hyght / *Per omnia secula seculorum*  
and that he sayth with an hyght voyce  
for thys that the people hearyng the  
prest wyl as byarge of gods olbeith  
to anounce pees / andr the peple answe-  
ryth amen / andr there the prest en-  
hauncyng hys voyce sayth / *May domini*  
*sit semper nobiscum* / that is to say / the  
pees of god be euier wyth you /

For so sayd our lord after hys holy  
resurrexyon to his apostles pay nobis  
pees be wyth you / andr there the prest  
maketh thre tymes the sygne of the  
crosse / sayenge *May domini sit semper*  
*nobiscum* / andr these thre crosses may  
beokene the thre dayes that our lord  
lage in the sepulchre / or these thre cross-  
es may sygnifye the thre mayes se-  
kyng our lord / andr when the prest  
hath sayd *May domini sit* & c / the pe-  
ple answeareth / *Et cum spiritu tuo* /  
prayenge that in suche manere wyse the  
peple despyeth pees / the prest may haue  
it / andr anone the prest sayth / *Sicut*  
*commixtio* & c / andr that commyxion  
beokeneth two thynges / that one is  
that the body of ihesu cryste was  
not without blood / ne the blood was  
not without the body /

The second is that the sacrament is  
consecrated vnder lykenesse of breed and  
of wyne / The thyrd thyng may be  
that the thyrd parte of the hoostie syg-  
nifyeth the creatures that are in thys  
world as sayd is / Andr therefore  
it is lawful to them or they come to  
god that they haue mynde andr be re-  
membred of the blessed passyon /  
Andr of the precious body of our  
ak n

lordz Ihesu cryste / to the ende that they  
 be medlyd and ioyned into hys pre-  
 cious sufferaunce / and of hys pre-  
 cious blood awoused by vertue and  
 vyrtue of soule / And thus  
 creature deuoute shal molde arouse his  
 herte with that precious blood keepyng  
 hym self fro euyl thoughte / and hys  
 fyue wyntes natural for to kepe hym  
 fro al euyl beholdyng / fro lyght be-  
 ryng / fro folysshe and rayn spekyng  
 fro pleasaunce smellynge / hys handes  
 fro euyl werke and his feet fro alle  
 euyl place / and thus doynge creature  
 deuoute shal moche fele the swete caly-  
 nyng of this precious blood / e blessed  
 body medled to gyder / and it apperith  
 by thys verses folowynge that the thre  
 parties of the booke sygnifyen the thre  
 maners of creatures before sayd /  
 Tres partes signant de xristi corpore  
 sanctu / Prima suam carnem scilicet secu-  
 da sepulchro / Tercia viuente hie est  
 in sanguine tinctu / marthin caliam gus-  
 tant in carne fideles / After foloweth  
 agnus dei / and here it is to bete that  
 the prest sayth thre tymes agnus dei /  
 and at the thyrde tyme at the ende of it  
 he sayth / Dona nobis pacem / And it  
 is none other thyng to say / Lambe  
 of god that taketh alwey the synnes  
 of the world / haue mercy on vs / and  
 thys is sayd tibo tymes / to thencnte  
 that our lord be vnderstonde gooyng  
 on erthe for to haue vs fro our synnes  
 and resyng in the sepulchre for to de-  
 lyuer vs fro the paynes of helle / and  
 therefore in these tibo fyrst / agnus dei /  
 the prest sayth miserere nobis / e the  
 thyrde agnus dei / bekenyth thys that  
 our lord be vnderstonde beynge in heuen  
 for to geue parfyte pes / and therefore  
 sayth the prest at the ende of the agnus  
 dona nobis pacem / Lord geue vs pes  
 sayng agnus dei the prest enclpyneth  
 hym self beynge his best at euery tyme  
 sygnifyng that with humylyte e com-  
 passyon he sayth that same orison /  
 After it is to knowe that at a masse  
 of requiem / the prest sayth not at the  
 tibo fyrst agnus dei miserere nobis / ne  
 at the thyrde agnus dei sayth not / dona  
 nobis pacem / but the prest sayth in  
 stee of that / dona eis requiem / For  
 thys that thre maners of reser ben wor-

thy for the paybles of god dede / fyrst  
 that alle payne he had alwey fro them  
 secondly that glorie wyth god be ge-  
 uen to them / Thyrde that the soule  
 wyth the body togyder be cōmyned /  
 And therefore sayth the prest at the  
 laste agnus / dona eis requiem semp-  
 ternam / After this the prest deuou-  
 tely enclpyneth hym e sayth a deuoute  
 oryson that begynneth thus / Domine  
 Ihesu xriste e e / and that is as moche  
 for to say / Lord Ihesu cryste that said  
 to thy apostoles / I geue you my pes  
 I leue you my pes / therefore I the  
 praye instantely / that thou wylte  
 not consyder my mysdoes and synnes  
 but consyder thou the feyth of the holy  
 chyrche and wylte it vnye e wease  
 after thy wylle / thou that regnest  
 wyth the fader in the wyche of heuen /  
 and after the prest taketh pes kys /  
 syng the corporalle or the lydde of the  
 chalys for the body of our lord Ihesu  
 cryste / and that is to tete and shewe  
 to vs / that though the holy passyon of  
 our lord betay pes is geuen to vs of  
 god / and also to alle humayn lygne  
 And the prest gyueth pes to the my-  
 nyste or clerke that helpeth to saye the  
 masse / And that same mynyste or  
 clerke kers it though the chyrche to  
 the folke / and there the craccres kyffe  
 it eche after other in token of loue and  
 conorde / to the ende that euen soo as  
 flesshe ioyneth it self to flesshe / and spy-  
 rite to spyrte / right soo we be alyed  
 to gyder by vertue of loue /  
 And here it is to bete that for thys  
 that our lord sayd to hys dyscyples /  
 take ye alle of thys brede and ete it  
 it is myn olbne body / therefore in thys  
 manere euery one was wonke in tyme  
 passed to be holyselyd / uery day /  
 And for thys that myn one took it  
 indycretely and felde vuerenely /  
 for that it semyd to them that it was  
 not for to doo soo / therfore hit was  
 ordeyned to be taken but one tyme in  
 a wyke / that is to bete on the sonday  
 Or to take it thre tymes in the yere /  
 Or at the leste one tyme in the yere /  
 And in that place where thys shold  
 be doon / shold be the pes geyn eue-  
 ry day in token of loue and e betay  
 stedfast alpaunce /



And it is to wete that whan men say masse for the dede men beren not the pees / for this that the spables of god beren oute fro alle the tribulacions of this world /

# Thus endeth the thyrd parte of the masse

## Here after foloweth the fourth parte of the masse

**A**fter foloweth the fourth parte of þe masse princypal/ and fyrst the percepcions / and here is to wete / that after the preest hath taken pees / and sente pees to the peple / to theentent he may receyue more deuoutely the body of our lord / he sayth wolunug his knees h orpsons iustified by the aunyent faders / the fyrst orpson begynneth / Domine ihesu criste qui ex voluntate patris e / And is as moche for to say / ihesu criste that by the wyll of god the fader / and wyll of the holy ghoost / woldest redeme the world by thy olbne deeth / e them to haue ageyn in ioye and blyffe with the / wyll my body deliuer fro al euyl / haue albere al my synnes fro me and that I may so kepe thy commaundementes / that I may be and dwelle with the in heuen / where thou mayest regne as god with the fader and holy ghoost amen **A** The second orison that the preest saith in his percepcion is this *Compercio corporis tui e /* and may be the vnderstondyng of thys orpson suche ihesu criste that passyd by fast in heuen / wyth hert I the praye that the swete percepcion of thy precious body whiche by iakylse of loue I do take be to me eschebyng of dampnacion / e that by thy compassion hit may be compuncion to my soule / that in suche place he may come where he may be accepted / and graunted amen / After the preest medytynge and thynkyng

on the passyon of our lord ihesu criste sayth / *Panem celestem accipiam /* e no men domini inuocabo e / That is to say / I shal take the heuenly bredd / e I shal calle the name of our Lord / After al these forsaide thynges the preest holdyng the precious body of our lord sayth thre tymes / *Domine non sum dignus vt intres sub altum meum /* sed tantum dic verbo e sanabitur anima mea / It is as moche for to saye / Lord I am not worthy that thou entrest my holbe / but say thou the worde and my soule shal be heelyd / e here the preest keth at euery tyme his brest bekykenyng that with right betay contrycyon and in stedfast deuocyon / he wyll receyue his saluacyon / After the preest makynge the sygne of the crosse of the body of our lord sayth / *Corpus domini nostri ihesu cristi custodiat animam meam in vitam eternam e /* It is none other thyng to say / The precious body of our lord ihesu criste wyll kepe my soule in lyf pardurable or euerlastyng / that is to wete in the companye of our lord / and sythe the preest with ioyned handes taketh the body of our lord and beth if the moost deuoutely he can / after the preest enclenyeth hym self and taketh the chalice wherein is the precious blood of our lord e sayth / *Quid retribuam domino pro omnibus que retribuit michi /* cali / e in salutem accipiam / e nomen domini inuocabo / e al nys other thyng to say / what shal I retribue or yelde to our lord of alle his benefayces and goodes by hym don and gyuen to me after he taketh the chalyse sayenge / *calicem e /* I shal take the chalyse of my helthe / and shal calle the name of god saludyng hym / e callynge our lord I shal be deliuerd and kepte from alle myn enemyes / that is to wete fro alle my synnes and euyl temptacions of the deuyl After the preest makynge the sygne of the crosse saith ouer the chalice *Sanguis domini nostri ihesu cristi custodiat animam meam in vitam eternam amen /* that is to say / the precious body and blood of our lord wyll kepe my soule in euerlastyng lyf amen / e sythe deuoutely and reuerently the preest taketh the blood of ihesu criste /

And after he drabweth hym self to the corner of the aulter where he taketh wyne becyng his fyngres ouer the chalys / to the entente that noo thyng ne may remayne of that precious sacrament / and that doyng the preest sayth two oryson / the fyrst begynneth thus Quod ore summissum domine & c / that is to say / Lord thyng that we haue taken wyth molyste / Wyte that we fele it wyth herbe / to the ende hyt may be remedye to vs ageynste alle temporalles and wyckedyd thoughtes / The second oryson is / Corpus tuum quod ego indignus & c / That is as moche for to say / Lord I pray the that the precious body and precious blood that I haue taken as vniworthy / me wyll in such manere claryfy / that none ordure or fylthe / ne no falsyte may remayne or abyde wythyn me / after these two orysones fynnysshid that are before said the preest enclyneth hym and reudeth graces to god / sayeng / Agimus tibi gracas & c / that is to say thus / Lord that art regnyng in heuen We reudre and yelde to the graces & saludynges of al thy benefaytes receyued of vs / After he wesseth his handes at the pyssyne or lauer for this y no thyng of the sacramente ne may abyde at his handes / and therefore that water there ought to be caste in the pyssyne or in to somme clene place where men may not trede on it / and it is to bete that the preest wesseth his handes thre tymes at masse / that is to wete / at the begynnyng of hit / the second at myddes of the masse / that is to wete at offerpyng / and the laste is after the percepyon of the masse / And thyng purgemente or wasshyng may sygnefy the purete and clenness that the preest oughte to haue / **I**n herte by good thoughtes / in mothe by good and honeste spekyng / and in his nedes or besynesse to werke truely and wel / And after the preest sayth the postcommunyon / which is so named postcommunyon / For thyng that it is sayd after the preest hath receyued the precious sacrament of the aulter / And that sygnifyeth the ioye that our lord gaue to his dyscyples / For the apostles and dyscyples of god had

gret ioye of the holy resurrexyon / wherof it is sayd in the holy euangelle / Gaudeant discipuli viso domino & c / that as moche is to say / the dyscyples of god be fayne and gladd by cause they haue seen our lord / After the percepyon the preest kysseth the aulter / in beokenyng that in very loue / he assenteth and consenteth to by leue feruently al the myserye of that precious sacrament / and ryght there he retourneth hym self and salueth the peple / sayeng Dominus vobiscum / to the ende that the peple be incyted to make deuoute oryson / and therefore he sayth Oremus / and there the preest sayth as many orysones as he sayd at the begynnyng of the masse / and for that same cause / beokenyng that in al good / werke / oryson ought to be begynnyng / myddel and ende of hit / And at the ende of these orysones the preest concludeth sayeng / Per dominum nostrum & c / In beokenyng that this that we aske is in the slybe name of our lord / regnyng with the fader and wyth the holy ghoost / and there the peple answereth amen / After the preest kysseth yet ageyn the aulter / & sythen retourneth hym and salueth the peple sayeng / Dominus vobiscum / and these two laste salutes may represente and sygnifye this that our lord after his resurrexyon salued his apostles two tymes / sayeng thus Pax vobis / & ita cum pax vobis / pax be wyth you by myght of grete loue / and yet ageyn pax be wyth you slybe and good in the glorie and blysse of paradise / After al these orysones before sayd / enseybeth the missa est / and here is to wete that the masse fynnyssheth in thre maners / fyrst the masse fynnyssheth by the missa est / and that is at alle tymes that Gloria in excelsis is sayd / and the vnderstandyng may be such sayeng / creature goo after our lord / & enselybe hym by good werkes / It may be sayd also / that thyng the missa est / beokeneth thyng that when the engel had announced the shepherdes the ioye and myrthe of the holy natyvyte of our lord Ihesu cryste / they went to the place where our lord Ihesu cryste was / ryght euen so as they had









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